

اللعل والمرجان

فيما أتفق عليه السعیان

Al-Lu'lū'wal-Marjān

Arabic-English

A Collection of Agreed upon Ahadith
from Al-Bukhari and Muslim

VOLUME: TWO

Compiled by:

Fuwad Abdul Baqi

Translated by:

الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
Islamic University, Al-Madina Al-Munawwara



Dar-us-Salam Publications

Riyadh-Saudi Arabia

اللَّوْلُ وَ الْمَرْجَانُ

فِيمَا أَتَفَقَ عَلَيْهِ الشِّيخَانُ

The Translation of the Meanings of **Al-Lu'lū'wal-Marjān** Arabic-English

A Collection of Agreed upon Ahadith
from Al-Bukhari and Muslim

VOLUME: Two

Compiled by:
Fuwad Abdul Baqi

Translated by:
الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
Islamic University, Al-Madina Al-Munawwara



دار السلام للنشر
Dar-us-Salam Publications
Riyadh-Saudi Arabia

THE BOOKS OF *AL-LU'LU' WAL MARJÂN*

1. THE BOOK OF BELIEF (FAITH)
2. THE BOOK OF *AT-TAHÂRA* (PURIFICATION)
3. THE BOOK OF MENSES
4. THE BOOK OF *AS-SALÂT* (THE PRAYER)
5. THE BOOK OF MOSQUES AND PLACES OF WORSHIP.
6. THE BOOK OF *SALÂT* (PRAYER) OF TRAVELLERS AND ITS *TAQSIR* (SHORTENING)
7. THE BOOK OF *JUMU'A* (FRIDAY)
8. THE BOOK OF *SALÂT AL 'EIDAIN* (TWO 'EID FESTIVAL PRAYERS).
9. THE BOOK OF *SALÂT AL-ISTISQÂ'* (i.e. to offer a two *Rak'â* prayer and then to invoke Allâh for rain at times of draught)
10. THE BOOK OF *SALÂT AL-KUSÛF* (ECLIPSE PRAYER)
11. THE BOOK OF FUNERALS (*AL-JANÂ'IZ*)
12. THE BOOK OF *ZAKÂT*
13. THE BOOK OF *AS-SIYÂM* (THE FASTING)
14. THE BOOK OF *I'TIKÂF*
15. THE BOOK OF *HAJJ* (PILGRIMAGE TO MAKKA)
16. THE BOOK OF *NIKÂH* (WEDLOCK)
17. THE BOOK OF *AR-RADA'* (SUCKLING FOSTER RELATIONS)
18. THE BOOK OF DIVORCE
19. THE BOOK OF *AL-LI'ÂN* (An oath taken by both the wife and the husband when he accuses his wife for committing illegal sexual intercourse)
20. THE BOOK OF MANUMISSION (OF SLAVES)
21. THE BOOK OF SALES (BARGAINS)
22. THE BOOK OF *AL-MASÂQA* (ABOUT THE DISTRIBUTION OF WATER)
23. THE BOOK OF *AL-FARÂ'ID* (THE LAWS OF INHERITANCE)
24. THE BOOK OF GIFTS
25. THE BOOK OF *AL-WASIYYA* (WILLS AND TESTAMENTS)
26. THE BOOK OF VOWS
27. THE BOOK OF OATHS
28. THE BOOK OF *AL-QASÂMA* [The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]
29. THE BOOK OF *AL-HUDÛD* (Allâh's set limits and prescribed punishment for different crimes and sins)

30. THE BOOK OF JUDGMENTS
31. THE BOOK OF *AL-LUQATA* (A well-tied purse or pouch or things lost/picked up by somebody)
32. THE BOOK OF *AL-JIHĀD* (FIGHTING FOR ALLAH'S CAUSE)
33. THE BOOK OF *AL-IMĀRA* (CONCERNING WITH RULING ETC.)
34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.
35. THE BOOK OF *AL-ADHĀHÎ* (SACRIFICES)
36. THE BOOK OF DRINKS (*AL-ASHRIBA*)
37. THE BOOK OF DRESS AND ADORNMENT
38. THE BOOK OF *AL-ÂDÂB* (GOOD-MANNERS)
39. THE BOOK OF *AS-SALÂM* (GREETINGS)
40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.
41. THE BOOK OF POETRY
42. THE BOOK OF DREAMS
43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets ﷺ)
44. THE BOOK OF THE VIRTUES OF THE COMPANIONS OF THE PROPHET ﷺ
45. THE BOOK OF KINDNESS, GOOD RELATIONS AND GOOD MANNERS
46. THE BOOK OF *AL-QADAR* (DIVINE PREORDAINMENT)
47. THE BOOK OF KNOWLEDGE
48. THE BOOK OF *DHIKR* (Remembrance of Allâh), *AD-DU'Â* (Invocations), *AT-TAUBA* (Repentance to Allâh) AND *AL-ISTAGHFÂR* (Allâh's Forgiveness)
49. THE BOOK OF *AT-TAUBA* (THE REPENTANCE)
- 50(A). THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.
- 50(B). (ABOUT) THE DESCRIPTION OF THE DAY OF RESURRECTION, PARADISE AND HELL
51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS
52. THE BOOK OF *AL-FITN* (TRIALS AND AFFLICTIONS ETC.) AND THE PORTENTS OF THE HOUR
53. THE BOOK OF *ZUHD* AND *AL-RAQÂ'IQ* (PIETY AND SOFTENING OF HEARTS)
54. THE BOOK OF COMMENTARY

CONTENTS OF VOLUME-II

22. THE BOOK OF <i>AL-MUSÂQAT</i> (ABOUT THE DISTRIBUTION OF WATER)	27
CHAPTER 1. <i>Al-Musâqat</i> and share-cropping contract	27
CHAPTER 2. Superiority of planting trees and tilling of land.	28
CHAPTER 3. Remission in payment of yield stricken by calamity.	28
CHAPTER 4. Preference of making reduction in the debts.	28
CHAPTER 5. Bankruptcy and the goods	29
CHAPTER 6. Giving respite to the one who is in hard circumstances.	30
CHAPTER 7. Delay in paying debts and <i>Al-Hawâla</i>	30
CHAPTER 8. Prohibition of the sale of excess water.	31
CHAPTER 9. Prohibition of taking the price of a dog; the earning of a soothsayer; and the money earned by prostitution.	31
CHAPTER 10. Order of killing dogs.	31
CHAPTER 11. It is allowed to get the wages for cupping.....	32
CHAPTER 12. Prohibition of the trade (sale) of alcoholic liquors.....	33
CHAPTER 13. Prohibition of the trade (sale) of alcoholic liquors, dead animals, pigs, and idols.....	33
CHAPTER 14. <i>Ar-Ribâ'</i> . Islâm strictly prohibits all kinds of usury.....	34
CHAPTER 16. Prohibition of selling silver for gold on credit.	35
CHAPTER 18. Sale of food grains like for like.	36
CHAPTER 20. To take what is legal and to leave what is doubtful.	37
CHAPTER 21. Selling a camel and stipulation of riding on it.....	38
CHAPTER 22. ‘The one who is best in making payment’	40
CHAPTER 24. About mortgaging.....	41
CHAPTER 25. <i>As-Salam</i> transaction	41
CHAPTER 27. Prohibition of swearing in selling.	41
CHAPTER 28. <i>Ash-Shuf'a</i> (Pre-emption).....	42
CHAPTER 29. To fix a wooden peg in the wall of one’s neighbour.....	42
CHAPTER 30. Prohibition of oppression and taking other’s land by force etc.	42
CHAPTER 31. Land of a passway	43
23. THE BOOK OF <i>AL-FARÂ'ID</i> (THE LAWS OF INHERITANCE)	44
CHAPTER 1. Giving <i>Farâ'id</i> to those who are entitled to receive it	44

CHAPTER 2. Inheritance of a <i>Kalala</i>	44
CHAPTER 3. The last Verse of the Qur'ân	45
CHAPTER 4. Whoever leaves wealth (after his death) it belongs to his heirs..	45
24. THE BOOK OF GIFTS	46
CHAPTER 1. Disapproval of buying the donated charitable gift by the donor.....	46
CHAPTER 2. Prohibition of taking back one's <i>Sadaqa</i> or gift.....	46
CHAPTER 3. Disapproval of giving preference to some of one's children while making gifts (<i>Hiba</i>).....	47
CHAPTER 4. ' <i>Umra</i> (gift in which both the giver and the taker have to wait for the death of each other so that the house etc. would belong to him permanently).	48
25. THE BOOK OF AL-WASIYYA (WILLS AND TESTAMENTS)	49
CHAPTER 1. To will one-third of one's property only	49
CHAPTER 2. Reward for the charity given after one's death.	50
CHAPTER 4. <i>Waqf</i> (religious endowment).	50
CHAPTER 5. He who has not got anything to will, should not do it.....	51
26. THE BOOK OF VOWS	54
CHAPTER 1. Order to fulfil the vows (that has not yet been fulfilled).....	54
CHAPTER 2. The Prophet forbade vowing	54
CHAPTER 4 . Whosoever vowed to go on foot to the Ka'ba.....	55
27. THE BOOK OF OATHS	56
CHAPTER 1. Prohibition of swearing by anything else other than Allâh جل جلاله ..	56
CHAPTER 2. Whosoever took an oath by <i>Lât</i> and 'Uzza, he should say: "Lâ ilâha ill-Allâh"	56
CHAPTER 3. Expiation of oaths.....	57
CHAPTER 5. To say <i>In sha Allâh</i> (If Allâh will) in the oath.	60
CHAPTER 6. Oaths which causes trouble is forbidden.....	60
CHAPTER 7. The vow of a disbeliever and what to do if he embraces Islâm. ..	61
CHAPTER 9. The sin of a person who accuses his slave of committing adultery	61
CHAPTER 10. Taking care of the slaves	62
CHAPTER 11. The slave who is honest and faithful to his master and worships Allâh	63

CHAPTER 12. Whosoever manumits his share of a jointly owned slave.	63
CHAPTER 13. It is allowed to sell a <i>Mudabbar</i> slave.....	64
28. THE BOOK OF <i>AL-QASÂMA</i> [The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]	65
CHAPTER 1. <i>Al-Qasâma</i>	65
CHAPTER 2. Legal verdicts regarding apostates and those who fight against Allâh and His Messenger ﷺ	66
CHAPTER 3. Proof for <i>Qisâs</i> (equality in punishment)	66
CHAPTER 4. Killing or injuring in self defence	67
CHAPTER 5. Proof for <i>Qisâs</i> in cases of loss of teeth etc.	68
CHAPTER 6. In what cases and circumstances the taking of the life of a Muslim becomes permissible.	69
CHAPTER 7. Sin of the one who started the tradition of killing (murdering)....	69
CHAPTER 8. The requital of blood-shed cases in the Hereafter.....	70
CHAPTER 9. The severe prohibition of killing one another and to attack other's honour and to take other's property.	70
CHAPTER 11. Blood-money (<i>Diya</i>) of a baby still in the womb, and the obligatory payment of blood-money in cases of unintentional murders, and in cases of seemingly-intentional murders.	71
29. THE BOOK OF <i>AL-HUDÛD</i> (Allâh's set limits and prescribed punishment for different crimes and sins)	73
CHAPTER 1. Legal punishment for theft and the minimum limit according to which it is imposed upon an offender.....	73
CHAPTER 2. To cut the hand of a thief whether he belongs to a noble family or otherwise, and prohibition of intercession in legal punishment.	73
CHAPTER 4. Stoning to death of a married adulterer.	74
CHAPTER 5. Whosoever confesses his guilt of illegal sexual intercourse personally.....	75
CHAPTER 6. Stoning to death of Jews and other <i>Dhimmi</i> in cases of adultery.	76
CHAPTER 8. Legal punishment for drinking alcoholic liquors.....	78
CHAPTER 9. Number of stripes to be inflicted on the person so that he may not commit the same sin again.	78
CHAPTER 10. Imposition of legal punishments are the expiation of sins for the doer of those sins.	78

CHAPTER 11 . There is no blood-money for the one killed by an animal or by falling in mines or wells.....	79
30. THE BOOK OF JUDGMENTS	80
CHAPTER 1. The taking of an oath is on the defendant	80
CHAPTER 3. Judgment is to be given on evidence.....	80
CHAPTER 4. The problem of Hind (bint 'Utbah).	81
CHAPTER 5. It is forbidden to ask many questions without need	82
CHAPTER 6. Giving a verdict according to the best of one's knowledge	82
CHAPTER 7. It is disliked for a judge to give his verdict while he is in an angry mood.....	83
CHAPTER 8. To reject the false verdicts.....	83
CHAPTER 10. About the differences amongst <i>Al-Mujtahidîn</i>	83
CHAPTER 11. Preference of bringing conciliation between the two contending parties by the judge.....	84
31. THE BOOK OF <i>AL-LUQATA</i> (A well-tied purse or pouch or things lost/picked up by somebody).....	85
CHAPTER 2. Prohibition of milking others' animals.....	85
CHAPTER 3. Entertainments of guests etc.....	85
32. THE BOOK OF <i>AL-JIHÂD</i> (FIGHTING FOR ALLAH'S CAUSE)	88
CHAPTER 1. Attacking suddenly without a warning.....	88
CHAPTER 3. Order to facilitate things for the people.....	88
CHAPTER 4. Prohibition of betraying (others).	89
CHAPTER 5. Deceit in war is permissible.	89
CHAPTER 6. It is disliked to wish to meet the enemy	90
CHAPTER 8. Prohibition of killing women and children in war.	91
CHAPTER 9. Killing of women and children in the night raids.....	91
CHAPTER 10. Cutting or burning trees.....	91
CHAPTER 11. War-booty is lawful for this (Muslim) nation specially.....	92
CHAPTER 12. Spoils of war.	93
CHAPTER 13. The belongings of the killed-one.....	93
CHAPTER 15. Order as regards <i>Fai'</i> booty (i.e. booty got without a war).	96
CHAPTER 16. Properties of the Prophet is <i>Sadaqa</i>	99
CHAPTER 19. Binding the prisoners and putting them in confinement	103
CHAPTER 20. To exile Jews from the land of Hijâz.	105

CHAPTER 22. Fighting against those who prove treacherous	106
CHAPTER 23. Giving precedence to the more urgent of the two actions while making a choice between them.....	108
CHAPTER 24. Return of the <i>Ansâr</i> 's gifts by the emigrants.....	109
CHAPTER 25. To take the food from the enemy-land.....	110
CHAPTER 26. Prophet's letter to Heraclius	111
CHAPTER 28. The Battle of Hunain	115
CHAPTER 29. The Battle of Tâ'if.....	116
CHAPTER 32. Removal of the idols from around the Ka‘ba.	117
CHAPTER 34. The Treaty of <i>Hudaibiya</i>	117
CHAPTER 37. The Battle of Uhud.....	119
CHAPTER 38. Allâh's Wrath on the man who is killed by a Messenger of Allâh.	119
CHAPTER 39. About the harm and cruel treatment which the Prophet ﷺ, encountered from <i>Al-Mushrikûn</i> and hypocrites.	120
CHAPTER 40. The Prophet ﷺ invoking Allâh for help and his patience over the harm and cruel behaviour of the hypocrites.....	122
CHAPTER 41. Killing of Abû Jahl.....	124
CHAPTER 42. Killing of Ka‘b bin Al-Ashraf, the <i>Tâghût</i> (devil) of Jews.	125
CHAPTER 43. The Battle of Khaibar.....	127
CHAPTER 44. The Battle of <i>Al-Ahzâb</i>	130
CHAPTER 45. The Battle of <i>Dhi-Qarad</i> and others.....	131
CHAPTER 47. Fighting of women along with men.	132
CHAPTER 49. The number of battles waged by the Prophet ﷺ	133
CHAPTER 50. The Battle of <i>Dhât-ur-Riqâ'</i>	134
33. THE BOOK OF <i>AL-IMÂRA</i> (CONCERNING WITH RULING ETC.).....	135
CHAPTER 1. Precedence and the rights of the Quraish as regards caliphate...	135
CHAPTER 2. The appointment of caliph.....	135
CHAPTER 3. Desiring for a position of authority	136
CHAPTER 5. The superiority of a just ruler and demerits of a tyrant ruler	137
CHAPTER 6. Severe prohibition of <i>Al-Ghulûl</i>	138
CHAPTER 7. Acceptance of gifts by a governmental employee is prohibited.....	139

CHAPTER 8. Obedience to the ruler in <i>Al-Ma'rûf</i>	140
CHAPTER 10. Order to fulfil the <i>Bai'a</i> (pledge) to the caliph.....	142
CHAPTER 11. To be patient when oppressed	143
CHAPTER 13. Order to stick to the main group of the Muslims during the time of <i>Al-Fitrn</i>	144
CHAPTER 18. The <i>Ridwân Bai'a</i>	145
CHAPTER 19. Resettling of an emigrant on his native land is prohibited	146
CHAPTER 20. About <i>Bai'a</i> for Islâm, <i>Jihâd</i> and good deeds, and no emigration (from Makka) after the conquest of Makka.	146
CHAPTER 21. <i>Bai'a</i> of women to the Prophet ﷺ	147
CHAPTER 22. To give the <i>Bai'a</i> for to listen and obey to the ruler	148
CHAPTER 23. The age of maturity.	148
CHAPTER 24. About taking the Qur'ân to the land of disbelievers	149
CHAPTER 25. Race between horses and their training for competition.	149
CHAPTER 26. Goodness in the forelocks of the horses.....	150
CHAPTER 28. The superiority of <i>Jihâd</i> and going out for Allâh's sake.....	150
CHAPTER 29. The superiority of martyrdom in Allâh's Cause.....	151
CHAPTER 30. Superiority of an endeavour in Allâh's Cause.....	152
CHAPTER 34. The superiority of <i>Jihâd</i>	153
CHAPTER 35. Two men, both will enter Paradise though one of them (has) killed the other.	153
CHAPTER 38. Superiority of helping a <i>Ghâzi</i>	154
CHAPTER 40. <i>Jihâd</i> is not obligatory on those who have a genuine excuse... <td>154</td>	154
CHAPTER 41. Proof that a martyr will enter Paradise.....	155
CHAPTER 42. Whosoever fights that Allâh's Word should be superior, fights in Allâh's Cause.	156
CHAPTER 45. 'The reward of deeds depends upon intentions'	157
CHAPTER 49. The superiority of naval expedition.....	157
CHAPTER 51. About the martyrs.....	158
CHAPTER 53. 'A group of my followers will remain victorious and on the right path, their opponents shall not be able to do them any harm'	159
CHAPTER 55. Travelling is a kind of torture.....	159
CHAPTER 56. Return to one's family at night is disliked	160

34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.....	161
CHAPTER 1. Hunting with the help of trained dogs.....	161
CHAPTER 3. It is unlawful to eat fanged beasts of prey and birds with talons.....	164
CHAPTER 4. Eating the animals of water (sea animals) even if they are dead.....	164
CHAPTER 5. Prohibition of eating donkey's meat.....	165
CHAPTER 6. Eating horse-meat.....	167
CHAPTER 7. It is permissible to eat mastigure.....	167
CHAPTER 8. It is permissible to eat locusts.....	169
CHAPTER 9. It is permissible to eat rabbit (hare).....	169
CHAPTER 10. Hunting implements	169
CHAPTER 12. Shooting a caged animal is forbidden	170
35. THE BOOK OF <i>AL-ADĀHĪ</i> (SACRIFICES)	
CHAPTER 1. Time for slaughtering sacrifices.....	171
CHAPTER 3. Slaughtering the sacrifice with one's own hand.....	172
CHAPTER 4. Slaughtering the animal with anything which makes its blood flow, except tooth, nail and bone.....	172
CHAPTER 5. Eating the meat of sacrifices	174
CHAPTER 6. <i>Al-Far'a</i> and <i>Al-'Atīra</i>	175
36. THE BOOK OF DRINKS (<i>AL-ASHRIBA</i>).....	176
CHAPTER 1. Prohibition of alcoholic liquors and other things which may intoxicate.	176
CHAPTER 5. It is disliked to prepare <i>Nabîdh</i> by mixing dry grapes and dates.....	178
CHAPTER 6. Preparing <i>Nabîdh</i> in vessels called <i>Al-Muzaffat</i> , <i>Ad-Dubbâ'</i> , <i>Al-Hantam</i> and <i>An-Naqîr</i>	178
CHAPTER 7. Every intoxicant disturbs the mind and everything that disturbs the mind is unlawful.....	180
CHAPTER 8. The punishment for one who drinks of alcoholic liquors.....	181
CHAPTER 9. It is permissible to drink <i>Nabîdh</i> which is not strong and has not turned into intoxicant.....	181
CHAPTER 10. Drinking milk	182

CHAPTER 11. Drinking of <i>Nabîdh</i> and the covering of the containers (vessels etc.).....	183
CHAPTER 12. Order to cover the vessels, to tighten the mouths of water-skins, and to close the doors, and mention Allâh's Name over them, and to put off the lights and fires while going to bed, and to stop the children and domestic cattle-stock from going out after sun-set.....	184
CHAPTER 13. Good manners (about) eating and drinking and orders concerning it	185
CHAPTER 15. Drinking <i>Zam-Zam</i> (water) while standing.....	185
CHAPTER 16. Dislikeness of breathing in a vessel while drinking	185
CHAPTER 17. Drinking water or milk in a gathering	186
CHAPTER 18. Preferences during eating	187
CHAPTER 19. What should the guest do if an uninvited person accompanies him, and the preference of inviting the person to join in the party.....	187
CHAPTER 20. The guest taking others along with him	188
CHAPTER 21. Preference of eating gourd	191
CHAPTER 23. Eating of snake-cucumber with fresh dates.....	191
CHAPTER 25. It is forbidden to eat two dates or two morsels at a time.....	192
CHAPTER 27. The superiority of the dates of Al-Madîna	192
CHAPTER 28. The superiority of <i>Al-Kamâ'</i> (truffles - a kind of edible fungus).....	192
CHAPTER 29. The superiority of the black ones from the <i>Al-Kabâth</i>	193
CHAPTER 32. To honour one's guest	193
CHAPTER 33. The superiority of sharing even small quantities of food	196
CHAPTER 34. Eating of a believer and a disbeliever.....	197
CHAPTER 35. Not to criticize any food.....	197
37. THE BOOK OF DRESS AND ADORNMENT	198
CHAPTER 1. Prohibition of using gold and silver utensils	198
CHAPTER 2. Wearing of gold rings and silk clothes are forbidden for men and allowed for women	198
CHAPTER 3. Wearing of silk is allowed to men if they are suffering from skin disease causing itching.....	201
CHAPTER 5. The superiority of wearing <i>Hibra</i>	201
CHAPTER 6. To be modest in wearing garments.....	201

CHAPTER 7. It is allowed to use carpets.....	202
CHAPTER 9. It is prohibited to drag one's garment out of conceit	202
CHAPTER 10. Walking with pride overpleased with his clothes.....	203
CHAPTER 11. Throwing away of gold-ring.....	203
CHAPTER 12. The silver ring of the Prophet ﷺ	204
CHAPTER 13. The Prophet ﷺ got made for himself a ring when he decided to write letters to the non-Arabs.....	204
CHAPTER 14. Throwing away of rings.....	205
CHAPTER 19. On wearing shoes	205
CHAPTER 22. Lying flat on one's back.....	205
CHAPTER 23. Men are forbidden to use saffron.....	206
CHAPTER 25. 'Do the opposite of what the Jews do, as regards dyeing grey hair'.....	206
CHAPTER 26. A dog or a picture in the house.....	206
CHAPTER 28. Necklace of string round the neck of a camel is disliked.....	209
CHAPTER 30. Branding of animals except on the face	210
CHAPTER 31. <i>Al-Qaza'</i>	210
CHAPTER 32. It is forbidden to sit on the roads (ways)	210
CHAPTER 33. Prohibition of artificially lengthening of hair, wearing false hair, tattooing, plucking of eyebrows etc.	211
CHAPTER 35. It is forbidden to wear garment of falsehood etc.....	213
38. THE BOOK OF AL-ÂDÂB (GOOD-MANNERS)	214
CHAPTER 1. It is prohibited to call anybody except Allâh's Messenger ﷺ with the <i>Kunya</i> of <i>Abul-Qâsim</i>	214
CHAPTER 3. Changing ugly names to good names.....	215
CHAPTER 4. Prohibition of calling the ruler as 'king of kings'	215
CHAPTER 5. Performing <i>Tahnîk</i> of a new-born child and giving of good names	216
CHAPTER 7. To ask permission for entering a house etc.	218
CHAPTER 8. It is disliked to say: 'I'	219
CHAPTER 9. Prohibition of peeping into the house of another person.....	220
39. THE BOOK OF AS-SALÂM (GREETINGS)	221
CHAPTER 1. About greetings	221
CHAPTER 3. The right of a Muslim for a Muslim is to return the greetings... <td>221</td>	221

CHAPTER 4. About greeting the people of the Scriptures	221
CHAPTER 5. Preference of greeting the boys.	222
CHAPTER 7. Answering the call of nature.	222
CHAPTER 8. Visiting or sitting with a foreign lady	223
CHAPTER 9. Removing suspicions about a lady	224
CHAPTER 10. Manners of sitting in gatherings.....	225
CHAPTER 11. Making man get up from his seat in order to sit there	225
CHAPTER 13. It is forbidden for an effeminate man to enter upon foreign women.	226
CHAPTER 14. About seating foreign woman on the ride behind one's back ..	226
CHAPTER 15. Speaking in secret.....	227
CHAPTER 16. About medicine, disease and <i>Ruqya</i>	228
CHAPTER 17. About magic.	228
CHAPTER 18. About poison.	229
CHAPTER 19. Preference of treating a patient with <i>Ruqya</i>	229
CHAPTER 20. To perform <i>Ruqya</i> over a patient by reciting <i>Al-Mu'awwidhât</i> (<i>Sûrah</i> 113, 114 of the Noble Qur'ân)	230
CHAPTER 21. Treatment with <i>Ruqya</i>	230
CHAPTER 23. Taking the wages for the recitation of <i>Ruqya</i>	231
CHAPTER 26. 'For every disease there is a treatment'	232
CHAPTER 27. Pouring medicine forcibly is disliked.....	233
CHAPTER 28. Treatment with Indian aloes-wood (incense)	234
CHAPTER 29. Treatment with black cumin (Nigelia seed).	234
CHAPTER 30. <i>At-Talbîna</i> gives rest and comfort to the heart of the patient ...	235
CHAPTER 31. Treatment with honey.....	235
CHAPTER 32. About plague, ill-omen, and soothsaying.....	236
CHAPTER 33. About evil omen, ' <i>Adwa</i> , <i>Hama</i> , <i>Ghoul</i> etc	237
CHAPTER 34. Evil-omen, <i>Al-Fâ'l</i> etc.....	238
CHAPTER 37. Killing of snakes etc	239
CHAPTER 38. Killing of house-lizard.....	240
CHAPTER 39. It is forbidden to kill ants.	240
CHAPTER 40. Prohibition of killing the cats.	241
CHAPTER 41. Superiority of watering and feeding animals.	241

40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.	242
CHAPTER 1. It is forbidden to abuse <i>Ad-Dahr</i> (the Time).	242
CHAPTER 2. It is disliked to name the grapes as <i>Karm</i> .	242
CHAPTER 3. Proper use of the words: A slave, a lady-slave etc.	242
CHAPTER 4. It is disliked to say: I have become wicked, or have been overcome by nausea.	243
41. THE BOOK OF POETRY	244
42. THE BOOK OF DREAMS	245
CHAPTER 1. ‘Whoever has seen me in a dream, then no doubt he has seen me.’	246
CHAPTER 3. Interpretation of dreams.	246
CHAPTER 4. The dreams of the Prophet ﷺ	247
43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets)	255
CHAPTER 3. The Miracles of the Prophet ﷺ	255
CHAPTER 4. The Prophet’s trust in Allah Alone	257
CHAPTER 5. Guidance and knowledge with which the Prophet ﷺ was sent.	257
CHAPTER 6. Love and anxiety of Allâh’s Messenger ﷺ for his followers (Muslim nation).	258
CHAPTER 7. Muhammad ﷺ being the last of the Prophets.	259
CHAPTER 9. <i>Haud Al-Kauthar</i> and its characteristics.	259
CHAPTER 10. Angels Jibrael and Mikâ’el in the battle of Uhud	263
CHAPTER 11. Courage of Allâh’s Messenger ﷺ	264
CHAPTER 12. Generosity of the Prophet ﷺ	264
CHAPTER 13. The character and behaviour of Prophet ﷺ was the best	265
CHAPTER 14. Prophet ﷺ was extremely generous in charitable deeds.	265
CHAPTER 15. Prophet’s mercy towards children, his humility and other good qualities.	266
CHAPTER 16. The Prophet ﷺ was extremely shy person.	267
CHAPTER 18. Mercy and kindness of the Prophet ﷺ for women	268
CHAPTER 20. The Prophet’s deeds, choosing the easiest lawful deeds, and taking revenge for Allah’s sake	268

CHAPTER 21. Good fragrance of the Prophet ﷺ	269
CHAPTER 22. The good smell of Prophet's sweat and its blessing.....	269
CHAPTER 23. The Prophet ﷺ condition during the revelation of Divine Inspiration	269
CHAPTER 25. Features of the Prophet ﷺ	270
CHAPTER 26. The hair of the Prophet ﷺ	271
CHAPTER 29. The grey hair of the Prophet ﷺ	271
CHAPTER 30. The Seal of his Prophethood, its description and its location over his body.	271
CHAPTER 31. Description of the Prophet ﷺ , his age at the time of the Divine Inspiration, and the duration of his life.....	272
CHAPTER 32. The age of the Prophet ﷺ on the day he died.....	273
CHAPTER 33. Duration of the the Prophet ﷺ stay at Makka and Al-Madîna.....	273
CHAPTER 34. The names of Allâh's Messenger ﷺ	273
CHAPTER 35.The knowledge of Allâh's Messenger ﷺ about Allâh and his extreme fear of Him (Allâh).....	273
CHAPTER 36. To follow Allâh's Messenger ﷺ is obligatory.	274
CHAPTER 37. Respect for Allâh's Messenger ﷺ and not to ask needless questions.....	275
CHAPTER 39. The dignity of looking at the Prophet ﷺ and longing for it.	276
CHAPTER 40. The virtues of 'Iesa (Jesus) عليه السلام	277
CHAPTER 41. The virtues of Ibrâhîm (Abraham) Al-Khalil عليه السلام	278
CHAPTER 42. The virtues of Mûsa (Moses) عليه السلام	280
CHAPTER 43. Yûnus (Jonah) عليه السلام and the statement of the Prophet ﷺ : “None should say that I am better than Yûnus (Jonah) bin Matta.”	283
CHAPTER 44. The virtues of Yûsuf (Joseph) عليه السلام	283
CHAPTER 46. The virtues of Al-Khidr عليه انسالم	284
44. THE BOOK OF THE VIRTUES OF THE COMPANIONS OF THE PROPHET ﷺ	287
CHAPTER 1.The virtues of Abû Bakr As-Siddîq رضي الله عنه	287
CHAPTER 2. The virtues of 'Umar رضي الله عنه	290
CHAPTER 3.The virtues of 'Uthmân bin 'Affân رضي الله عنه	294
CHAPTER 4. The virtues of 'Alî bin Abî Tâlib رضي الله عنه	297

CHAPTER 5. The virtues of Sa‘d bin Abî Waqqâs رضي الله عنهم	299
CHAPTER 6. The virtues of Talha and Az-Zubair رضي الله عنهم	300
CHAPTER 7. The virtues of Abû ‘Ubaida bin Al-Jarrâh رضي الله عنه	301
CHAPTER 8. The virtues of Al-Hasan and Al-Husain رضي الله عنهم	302
CHAPTER 10. The virtues of Zaid bin Hâritha and Usâma bin Zaid رضي الله عنهم	302
CHAPTER 11. The virtues of ‘Abdullâh bin Ja‘far رضي الله عنهم	303
CHAPTER 12. The virtues of Khadîja (the Mother of Believers) رضي الله عنها	303
CHAPTER 13. The virtues of ‘Âisha رضي الله عنها	305
CHAPTER 14. Narration about Umm Zar‘a رضي الله عنها	309
CHAPTER 15. The virtues of Fâtima ، عليها السلام daughter of Allâh’s Messenger صلى الله عليه وسلم	313
CHAPTER 16. The virtues of Umm Salama (the Mother of Believers) رضي الله عنها	316
CHAPTER 17. The virtues of Zainab (the Mother of Believers) رضي الله عنها	316
CHAPTER 19. The virtues of Umm Sulaim, the mother of Anas bin Mâlik رضي الله عنها	317
CHAPTER 22. The virtues of ‘Abdullâh bin Mas‘ûd and his mother رضي الله عنها	317
CHAPTER 23. The virtues of Ubai bin Ka‘b and a group of Ansâr رضي الله عنهم	319
CHAPTER 24. The virtues of Sa‘d bin Mu‘âdh رضي الله عنه	319
CHAPTER 26. The virtues of the father of Jâbir رضي الله عنهم	320
CHAPTER 28. The virtues of Abû Dhar رضي الله عنه	321
CHAPTER 29. The virtues of Jarîr bin ‘Abdullâh رضي الله عنهم	323
CHAPTER 30. The virtues of ‘Abdullâh bin ‘Abbâs رضي الله عنهم	324
CHAPTER 31. The virtues of ‘Abdullâh bin ‘Umar رضي الله عنهم	324
CHAPTER 32. The virtues of Anas bin Mâlik رضي الله عنه	325
CHAPTER 33. The virtues of ‘Abdullâh bin Salâm رضي الله عنه	326
CHAPTER 34. The virtues of Hassân bin Thâbit رضي الله عنه	327
CHAPTER 35. The virtues of Abû Huraira Ad-Dûsi رضي الله عنه	329
CHAPTER 36. The virtues of the warriors of the Battle of Badr, and the story of Hâtib bin Abî Balta‘a رضي الله عنهم	330
CHAPTER 38. The virtues of Abû Mûsa and Abî ‘Âmir رضي الله عنهم	331
CHAPTER 39. The virtues of Al-Ash‘arîyîn رضي الله عنهم	334
CHAPTER 41. The virtues of Ja‘far bin Abî Tâlib and Asmâ’ bint ‘Umais and the people of their boat رضي الله عنهم	334

CHAPTER 43. The virtues of <i>Ansâr</i> رضي الله عنهم	337
CHAPTER 44. The best among the families (houses) of <i>Ansâr</i>	338
CHAPTER 45. The good one gains in the company of <i>Ansâr</i>	339
CHAPTER 46. The Prophet's ﷺ invocation for Allâh's Blessings for the tribes of Ghifâr and Aslam.....	339
CHAPTER 47. The virtues of the tribes of Ghifâr, Aslam, Juhaina, Ashja', Muzaina, Tamîm, Dûs and Tayyi.....	339
CHAPTER 48. The best among people.....	341
CHAPTER 49. The virtues of the women of the Quraish.	342
CHAPTER 50. Establishing a bond of brotherhood by Prophet ﷺ between his Companions.	342
CHAPTER 52. The virtues of the Companions of the Prophet ﷺ and of those who are next to them, and then of those who are next to them....	342
CHAPTER 53. The Prophet's statement: "Nobody amongst those living at present will be living on the surface of the earth one-hundred years after this day."	344
CHAPTER 54. Prohibition of abusing the Companions of the Prophet ﷺ .. عليه وسلم ..	344
CHAPTER 59. The virtues of the people of Persia.	345
CHAPTER 60. The Prophet's ﷺ statement: "People are like camels, out of one-hundred, you will not find a camel suitable to ride."	345
45. THE BOOK OF KINDNESS, GOOD RELATIONS AND GOOD MANNERS	346
CHAPTER 1. To be good and dutiful to one's parents, and they deserve it....	346
CHAPTER 2. Giving preference to parents over one's offering <i>Nawâfil</i> prayers etc.....	346
CHAPTER 6. Good relations with one's kith and kin and prohibition of severing these relations.	348
CHAPTER 7. Being jealous, hate and deserting others is forbidden except for Allah's sake.....	348
CHAPTER 8. It is prohibited for a Muslim to desert (not talk to) his brother Muslim for more than three days except for a legal excuse.	349
CHAPTER 9. Prohibition of suspicions, spying, competing in fault-finding etc., and of practising <i>Najsh</i> etc.....	349
CHAPTER 14. There is reward for a believer if he falls ill or is grieved etc....	350
CHAPTER 15. Prohibition of <i>Az-Zulm</i> (oppressing others or one's ownself)..	351

CHAPTER 16. ‘Help your brother whether he is oppressor or an oppressed one’.....	352
CHAPTER 17. ‘Believers! As regards their being merciful, showing love, and being kind to one another’	353
CHAPTER 22. To behave in a polite manner	353
CHAPTER 25. One cursed or abused etc. by Allâh’s Messenger ﷺ	354
CHAPTER 27. About telling lies	354
CHAPTER 29. The badness of telling lies and the virtues and goodness of truth.....	355
CHAPTER 30. Controlling oneself at the time of anger	355
CHAPTER 32. It is forbidden to beat one over his face.	356
CHAPTER 34. About carrying weapons.....	356
CHAPTER 35. Prohibition of pointing with a weapon towards a Muslim.	356
CHAPTER 36. Superiority of removing harmful things from the way.	357
CHAPTER 37. Prohibition of tormenting cats etc	357
CHAPTER 42. To be kind and benevolent to one’s neighbour.	357
CHAPTER 44. Intercession in matters involving nothing illegal.	358
CHAPTER 45. Keeping good companions and to keep away from evil companions.....	358
CHAPTER 46. Treating one’s daughters with benevolence.	359
CHAPTER 47. Facing hard events with patience hoping for Allah’s Reward .	359
CHAPTER 48. ‘If Allâh loves a person, He makes the people love that person’	361
CHAPTER 50. ‘Every one will be with those whom he loves’	361
46. THE BOOK OF AL-QADAR (DIVINE PREORDAINMENT).....	362
CHAPTER 1. One’s creation in the womb of a mother and the writing of provision, death, etc.....	362
CHAPTER 2.The arguments of Âdâm and Mûsa (Moses) عليهما السلام	365
CHAPTER 5. Allâh has preordained for Adam’s son his share of adultery etc	365
CHAPTER 6. Every child is born with a true faith of Islâmic Monotheism and about the dead children of disbelievers and of Muslims.	365
47. THE BOOK OF KNOWLEDGE	367
CHAPTER 1. It is forbidden to follow the “Not entirely clear” Verses of the Qur’ân, and to avoid differences about the Qur’ân.	367

CHAPTER 2. About the most quarrelsome.....	368
CHAPTER 3. Following the traditions of the Jews and the Christians.....	368
CHAPTER 5. Signs about the last days of this world.....	368
48. THE BOOK OF DHIKR (Remembrance of Allâh), AD-DU'Â (Invocations), AT-TAUBA (Repentance to Allâh) AND AL-ISTAGHFÂR (Allâh's Forgiveness)	370
CHAPTER 1. To exhort for the remembrance of Allâh.	370
CHAPTER 2. Names of Allâh and the superiority of one who counts them	370
CHAPTER 3. To invoke Allâh with determination	371
CHAPTER 4. Dislikeness of wishing for death in hard times (calamities etc.).....	371
CHAPTER 5. Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him.....	372
CHAPTER 6. The superiority of <i>Dhikr</i> (remembrance of Allah)	372
CHAPTER 8. The superiority of gatherings in which Allâh is remembered ...	373
CHAPTER 9. The superiority of the invocation: "O our Lord! Give us in this world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire." (V.2:201)	374
CHAPTER 10. The superiority of <i>Tahlîl, Tasbîh</i> and to invoke Allâh سَلَّمَ	375
CHAPTER 13. Preference of remembering Allâh جَلَّ جَلَّ in a low voice.....	376
CHAPTER 14. To seek refuge with Allâh from the evil of <i>Fitn</i> etc.....	378
CHAPTER 15. To seek refuge with Allâh from powerlessness, and laziness etc....	379
CHAPTER 16. To seek refuge with Allâh from being destined to an evil end, from being overtaken by destruction etc.....	379
CHAPTER 17. What to say while sleeping and going to bed.....	379
CHAPTER 18. To seek refuge with Allâh from the evil of what one has done and from the evil of what one has not done.....	381
CHAPTER 19. To recite <i>Subhan Allâh</i>	382
CHAPTER 20. Preference of invoking Allâh	383
CHAPTER 21. Invocation at the time of distress.....	383
CHAPTER 25. Invocation is granted by Allâh if one does not show impatience.....	384
CHAPTER 26. About the majority of the dwellers of Paradise and Hell, and about the <i>Fitnah</i> caused by women	384
CHAPTER 27. To ask Allâh for his help by mentioning one's good deeds which he did only for Allâh's sake (tale of the cave)	385

49. THE BOOK OF AT-TAUBA (THE REPENTANCE).....	387
CHAPTER 1. Exhortation for <i>At-Tauba</i> (the repentance) and to be pleased for it.....	387
CHAPTER 4. The vastness of Allâh's Mercy and that it overcomes His Anger.....	388
CHAPTER 5. The repentance is accepted (by Allâh ﷺ) if one repents after committing sins.....	390
CHAPTER 6. Allâh's <i>Ghîra</i> and the prohibition of shameful sins	391
CHAPTER 7. "Verily, the good deeds remove the evil deeds (small sins)..." (V.11:114).....	392
CHAPTER 8. The acceptance of <i>Tauba</i> of a killer	393
CHAPTER 9. The repentance of Ka'b bin Mâlik and his two companions.....	394
CHAPTER 10. Narration about <i>Al-Isk</i> and about the acceptance of the repentance of a slanderer.....	404
50(A). THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.	417
50(B). (ABOUT) THE DESCRIPTION OF THE DAY OF RESURRECTION, PARADISE AND HELL.....	421
CHAPTER 1. The description of the Day of Resurrection, Paradise and Hell...	421
CHAPTER 2. About assembling, the raising of the dead, and the description of the earth on the Day of Resurrection.....	423
CHAPTER 3. Entertainment for the people of Paradise.	423
CHAPTER 4. "They ask you (O Muhammad ﷺ) concerning the <i>Rûh</i> (the spirit) (V.17:85)	424
CHAPTER 5. Allâh's Statement: "And Allâh would not punish them while you (Muhammad ﷺ) are amongst them" ... (V.8:33).....	425
CHAPTER 7. The Smoke.....	426
CHAPTER 8. Splitting up of the moon.....	427
CHAPTER 9. None is more patient than Allâh.....	427
CHAPTER 10. Request of a disbeliever to give gold equal to the whole earth as a ransom (to save himself from the Fire of Hell).	428
CHAPTER 11. The disbelievers will be gathered on their faces.	428
CHAPTER 14. Example of a believer and a disbeliever.....	429
CHAPTER 15. A believer is like a date-palm tree	429

CHAPTER 17. The deeds of anyone will not make him enter Paradise except if Allâh جل جلاله bestows His Mercy on Him.	430
CHAPTER 18. To worship Allah with all that is in one's power	431
CHAPTER 19. To be moderate in giving religious talk etc	431
51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS	432
CHAPTER 1. The huge tree in Paradise	432
CHAPTER 2. Allâh's Pleasures and Contentment upon the dwellers of Paradise.....	433
CHAPTER 3. "The people of Paradise will see the people of special abodes as you see a star in the sky"	433
CHAPTER 6. About the first batch of people who will enter Paradise	434
CHAPTER 9. The tents in Paradise and believer's wives residing in them.....	435
CHAPTER 11. There will enter Paradise some people whose hearts will be like those of birds	435
CHAPTER 12. The heat of the Fire of Hell, its depth and about the punishments in it.....	436
CHAPTER 13. Tyrants and the arrogant will enter the Fire (Hell) and the weak and humble will enter Paradise.	436
CHAPTER 14. Destruction of (this) world and the gathering of mankind on the Day of Resurrection.	440
CHAPTER 15. Description of the Day of Resurrection.....	441
CHAPTER 17. The dead is shown his place in Paradise or in Hell	442
CHAPTER 18. About reckoning on the Day of Resurrection.....	444
52. THE BOOK OF <i>AL-FITN</i> (TRIALS AND AFFLICTIONS ETC.) AND THE PORTENTS OF THE HOUR.....	445
CHAPTER 1. The coming near of <i>Al-Fitn</i> and about the opening (in the wall) of Gog and Magog (people)	445
CHAPTER 2. Sinking of an army in the earth which will come to attack the <i>Ka 'ba</i>	445
CHAPTER 3. Descent of <i>Al-Fitn</i>	446
CHAPTER 4. When two Muslims face each other with swords.....	447
CHAPTER 6. The events which will take place up to the Last Hour as foretold by the Prophet ﷺ ..	447
CHAPTER 7. <i>Al-Fitnah</i> which will spread like the waves of the sea.....	448

CHAPTER 8. “The Hour will not be established till the river Euphrates uncovers a mountain of gold”.....	449
CHAPTER 14. “The Hour will not be established till a fire will come out of the land of Hijâz”.....	449
CHAPTER 16. “ <i>Al-Fitnah</i> is from the East”.....	450
CHAPTER 17. “The Hour will not be established till the tribe of Daûs will worship <i>Dhi-al-Khalasa</i> ”	450
CHAPTER 18. A man passing by a grave will say: “Would that I were in his place, (because of trials and troubles).”	450
CHAPTER 19. Ibn-Saiyâd.	452
CHAPTER 20. <i>Ad-Dajjâl</i>	454
CHAPTER 21. Description of <i>Ad-Dajjâl</i> , and it will be forbidden for him to enter in Al-Madîna, and his killing of a believer and then making that believer alive again.....	456
CHAPTER 22. <i>Ad-Dajjâl</i> and he is very low	456
CHAPTER 23. The coming of <i>Ad-Dajjâl</i> and his stay on the earth.....	457
CHAPTER 26. Approaching of the Hour.....	457
CHAPTER 27. The interval between the two blowings of the trumpet (on the Day of Resurrection).....	458
53. THE BOOK OF ZUHD AND AL-RAQÂ’IQ (PIETY AND SOFTENING OF HEARTS)	459
CHAPTER 1. “Do not enter the places of those who have been unjust to themselves except in a weeping state”.....	464
CHAPTER 2. To do good to widows, poor and orphans.	465
CHAPTER 3. The superiority of building mosques.....	465
CHAPTER 5. Prohibition of <i>Ar-Riyâ’</i> (showing off one’s good deeds).	465
CHAPTER 6. To guard one’s tongue.	466
CHAPTER 7. The punishment of the one who orders for <i>Al-Ma’rûf</i> but he himself does not do it, and forbids from <i>Al-Munkar</i> but he himself does it.....	466
CHAPTER 8. It is forbidden to make known one’s sin.	467
CHAPTER 9. To say <i>Alhamdulillâh</i> on sneezing and disapproval of yawning.	468
CHAPTER 11. About the rat and that it is transformed.....	468
CHAPTER 12. A believer is not stung twice out of one and the same hole.	469

CHAPTER 14. It is forbidden to praise anyone so much that there may be fear of his being spoiled because of that.....	469
CHAPTER 15. To give (prefer) the older one.....	470
CHAPTER 16. To be clear in speech and writing of knowledge.....	470
CHAPTER 19. Narration about <i>Al-Hijra</i> (emigration of the Prophet ﷺ from Makka to Al-Madīna.....	470
54. THE BOOK OF COMMENTARY	473
CHAPTER 4. “Those whom they call upon [like ‘Iesa (Jesus) son of Maryam (Mary), Ezra’, or angels etc.] desire (for themselves) means of access to their Lord (Allah)” (V.17:57).....	477
CHAPTER 5. <i>Sûrat Bar'a</i> (9), <i>Sûrat Al-Anfâl</i> (8) and <i>Sûrat Al-Hashr</i> (59)	478
CHAPTER 6. The revelation of the prohibition of alcoholic liquors.....	479
CHAPTER 7. Allâh’s Statement: These two opponents (believers and disbelievers) dispute with each other about their Lord (V.22:19)	479

22. The Book of *Al-Musâqat*

In the Name of Allâh, the Most Beneficent, the Most Merciful.

22. THE BOOK AL-MUSÂQAT (about the distribution of water)

CHAPTER 1. *Al-Musâqat* and (temporary) share-cropping contract on the basis of dividing the (yield) fruits and vegetations.

999. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ concluded a contract with the people of Khaibar to utilize the land on the condition that half the produce of fruits or vegetation would be their share. The Prophet ﷺ used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When ‘Umar became the Caliph) he gave the wives of the Prophet ﷺ the option of either having the land and water as their share or carrying on the previous practice. Some of them choose the land and some choose the *Wasq*, and ‘Aisha رضي الله عنها choose the land. (*Sahîh Al-Bukhâri*, *Hadîth* No. 521, Vol. 3)

1000. Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar رضي الله عنه expelled the Jews and the Christians from Hijâz. When Allâh’s Messenger ﷺ had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allâh, His Messenger, and the Muslims. Allâh’s Messenger ﷺ intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the produce (of the land they cultivate). Allâh’s Messenger ﷺ told them, “We will let you stay on this condition, as long as we wish.” So, they

٢٢ - كِتابُ الْمُسَاقَةَ

(١) بَابُ: الْمُسَاقَةِ وَالْمُعَامَلَةِ بِجُزْءٍ مِنَ
الثَّمَرِ وَالرَّزْعِ

٩٩٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ عَامَلَ خَيْرَ بْشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعَ، فَكَانَ يُعَطِّي أَزْوَاجَهُ مِائَةً وَسَقِّ: ثَمَانِيَّةً وَسَقَ تَمَرٍ، وَعِشْرُونَ وَسَقَ شَعِيرٍ؛ فَقُسِّمَ عُمَرُ خَيْرَ فَخَيْرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطَعَ لَهُنَّ مِنَ الْمَاءِ وَالْأَرْضِ أَوْ يُنْضَى لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتَارَ الْأَرْضَ وَمِنْهُنَّ مَنِ اخْتَارَ الْوَسْقَ، وَكَانَتْ عَائِشَةُ اخْتَارَتِ الْأَرْضَ .

١٠٠ - حَدِيثُ ابْنِ عُمَرَ، أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رضي الله عنه، أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ . وَكَانَ رَسُولُ اللهِ ﷺ لَمَّا ظَهَرَ عَلَى خَيْرٍ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لله وَرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللهِ ﷺ لِيُقْرَئُهُمْ بِهَا أَنْ يَكُفُوا عَمَلَهَا وَلَهُمْ

(i.e. Jews) kept on living there until 'Umar forced them to go towards Taimâ' and Arîhâ'. (*Sahîh Al-Bukhâri*, *Hadîth* No. 531, Vol. 3)

نَصْفُ الشَّمْرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «نُقْرِئُكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا»
فَقَرَأُوا بِهَا حَتَّى أَجْلَاهُمْ عُمُرًا إِلَى تِيمَاءَ وَأَرِيَحَاءَ.

CHAPTER 2. Superiority of planting trees and tilling of land.

1001. Narrated Anas bin Mâlik رضي الله عنه said ملى الله عليه وسلم عن Allâh's Messenger ﷺ : "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as an act of charity for him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 513, Vol. 3)

CHAPTER 3. Remission in payment of yield stricken by calamity.

1002. Narrated Anas bin Mâlik رضي الله عنه ملى الله عليه وسلم عن Allâh's Messenger ﷺ forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allâh's Messenger ملى الله عليه وسلم further said, "If Allâh spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)". (*Sahîh Al-Bukhâri*, *Hadîth* No. 403-A, Vol. 3)

CHAPTER 4. Preference of making reduction in the debts.

1003. Narrated 'Âisha رضي الله عنها . Once heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but

(٢) بَابُ: فَضْلِ الْغَرْسِ وَالرَّزْعِ

1001 - حديث أنس بن مالك رضي الله عنه
قال: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَعْرِسُ عَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةً».

(٣) بَابُ: وَضْعِ الْجَوَافِعِ

1002 - حديث أنس بن مالك رضي الله عنه
أنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ بَيْعِ الشَّمَارِ حَتَّى تُرْهِيَ، فَقَبِيلَ لَهُ: وَمَا تُرْهِيَ؟ قَالَ: حَتَّى تَحْمَرَ؛ فَقَالَ: أَرَأَيْتَ إِذَا مَنَعَ اللَّهُ الشَّمَرَ بِمَا يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟».

(٤) بَابُ: اسْتِخْبَابُ الْوَضْعِ مِنَ الدَّيْنِ

1003 - حديث عائشة رضي الله عنها
قالت: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ حُصُومٍ بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفَقُ فِي

the other was saying, “By Allâh, I will not do so.” Allâh’s Messenger ﷺ went out to them and said, “Who is the one who was swearing by Allâh that he would not do a favour?” That man said, “I am that person, O Allâh’s Messenger! I will give my opponent whatever he wishes.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 868, Vol. 3)

شَيْءٍ، وَهُوَ يَقُولُ : وَاللّٰهُ لَا أَفْعُلُ .
فَخَرَجَ عَلَيْهِمَا رَسُولُ اللّٰهِ ﷺ ، فَقَالَ :
«أَيْنَ الْمُتَّالِي عَلَى اللّٰهِ لَا يَفْعُلُ
الْمَعْرُوفَ؟» فَقَالَ : أَنَا يَا رَسُولَ اللّٰهِ !
وَلَهُ أَيُّ ذِكْرٍ أَحَبٌ .

1004. Narrated Ka'b bin Mâlik رضي الله عنه : In the mosque I asked Ibn Abî Hadrad to pay the debts which he owed me, and our voices grew louder. Allâh’s Messenger ﷺ heard that while he was in his house. He came to us raising the curtain of his room and said, “O Ka'b!” I replied, “*Labbaik*, O Allâh’s Messenger!” He said, “O Ka'b! Reduce your debt to one-half,” gesturing with his hand. I said, “O Allâh’s Messenger! I have done so.” Then Allâh’s Messenger ﷺ said (to Ibn Abî Hadrad), “Get up and pay the debt to him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 447, Vol. 1)

١٠٠٤ - حَدِيثُ كَعْبٍ بْنِ مَالِكٍ ، أَنَّهُ
تَقَاضَى ابْنَ أَبِي حَدْرَدَ دِينَهُ كَانَ لَهُ
عَلَيْهِ فِي الْمَسْجِدِ ، فَارْتَقَعَتْ أَصْوَاتُهُمَا
حَتَّى سَمِعَهَا رَسُولُ اللّٰهِ ﷺ وَهُوَ فِي
بَيْتِهِ ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ
خُبْرَتِهِ ، فَنَادَى «يَا كَعْبُ !» قَالَ : لَيْكَ
يَا رَسُولَ اللّٰهِ ! قَالَ : «ضَعْ منْ دِينِكَ
هَذَا» وَأَوْمَأَ إِلَيْهِ ، أَيِ الشَّطَرَ ، قَالَ :
لَقَدْ فَعَلْتَ يَا رَسُولَ اللّٰهِ ! قَالَ : «قُمْ
فَاقْضِيهِ» .

CHAPTER 5. If the buyer becomes bankrupt and the seller finds the goods sold to the buyer intact, he can take it back.

1005. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said, “If a man finds his very things with a bankrupt, he has more right to take them back than anyone else.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 587, Vol. 3)

(٥) بَابٌ : مَنْ أَذْرَكَ مَا بَاعَهُ عِنْدَ
الْمُشَتَّرِي وَقَدْ أَفْلَسَ فَلَهُ الرُّجُوعُ فِيهِ

١٠٠٥ - حَدِيثُ أَبِي هُرَيْرَةَ ، قَالَ :
قَالَ رَسُولُ اللّٰهِ ﷺ (أَوْ قَالَ سَمِعْتُ
رَسُولَ اللّٰهِ ﷺ يَقُولُ) : «مَنْ أَذْرَكَ مَالَهُ
بِعِينِهِ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ فَهُوَ
أَحَقُّ بِهِ مِنْ غَيْرِهِ» .

CHAPTER 6. Superiority of giving respite to the one who is in hard circumstances.

1006. Narrated Hudhaifa : رضي الله عنه The Prophet ﷺ said, “Before your time the angels took the soul of a man and asked him, ‘Did you do any good deeds (in your life)?’ He replied, ‘I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances.’ So Allâh تبارأ said to the angels; ‘Excuse him.’” (*Sahîh Al-Bukhâri*, Hadith No. 291, Vol. 3)

1007. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, ‘Forgive him so that Allâh تبارأ may forgive us.’ So, Allâh تبارأ forgave him.” (*Sahîh Al-Bukhâri*, Hadith No. 292, Vol. 3)

CHAPTER 7. It is prohibited for a wealthy man to make delay in the payment of debts, and the desirability of a reference (transference of a debt from one person to another *Al-Hawala*) and it is better for the wealthy man to accept when reference is made to him.

1008. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should

(٦) بَابُ: فَضْلٌ إِنْظَارِ الْمُغْسِرِ

١٠٦ - حَدِيثُ حُذَفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِّمَّنْ كَانَ قَبْلَكُمْ، قَالُوا: أَعْمَلْتَ مِنَ الْخَيْرِ شَيْئًا، قَالَ: كُنْتُ أَمْرُ فَتْيَانِي أَنْ يُنْظَرُوا وَيَتَجَاوِزُوا عَنِ الْمُوْسِرِ، قَالَ: قَالَ فَتَجَاوِزُوا عَنْهُ».

١٠٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَ تَاجِرٌ يُدَاهِنُ النَّاسَ، فَإِذَا رَأَى مُغْسِرًا قَالَ لِفِتْيَانِهِ تَجَاوِزُوا عَنْهُ، لَعَلَّ اللَّهُ أَنْ يَتَجَاوِزَ عَنَّا، فَتَجَاوِزَ اللَّهُ عَنْهُ».

(٧) بَابُ: تَحْرِيمِ مَظْلِ الْغَنِيِّ وَصَحَّةِ الْحَوَالَةِ وَاسْتِخْبَابِ قَبْولِهَا إِذَا أُحِيلَ عَلَى مَلِيٍّ

١٠٨ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مَظْلِ الْغَنِيِّ ظُلْمٌ، فَإِذَا أُتْبَعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيُتَبَعْ».

agree.”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 486, Vol. 3)

CHAPTER 8. Prohibition of the sale of excess water.

1009. Narrated Abû Huraira : رضي الله عنه Allâh’s, Messenger صلى الله عليه وسلم said, “Do not withhold the superfluous water, for that will prevent people from grazing their cattle.”⁽²⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 543, Vol. 3)

CHAPTER 9. Prohibition of taking the price of a dog; the earning of a soothsayer; and the money earned by prostitution.

1010. Narrated Abû Mas’ûd Al-Ansârî : رضي الله عنه Allâh’s Messenger صلى الله عليه وسلم forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer. (*Sahîh Al-Bukhâri*, *Hadîth* No. 439, Vol. 3)

CHAPTER 10. Order of killing dogs.

1011. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما Allâh’s Messenger صلى الله عليه وسلم ordered that the dogs should be killed.⁽³⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 540, Vol. 4)

⁽¹⁾ (H.1008) As the postponement of paying debts by a rich person is injustice, one should accept *Hawâla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Hawâla* one helps the rich man to avoid injustice. (*Fath Al-Bârî*, Vol. 5, P. 271-2).

⁽²⁾ (H.1009) This *Hadîth* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fath Al-Bârî*, Vol. 5, P. 429).

⁽³⁾ (H.1011) The companions of the Prophet صلى الله عليه وسلم thought that this order was concerned with the rabid dogs. Religious Scholars differ as to harmless dogs, i.e. whether to kill them or not.

(٨) بَابٌ: تَحْرِيمٌ بَيْعِ فَضْلِ الْمَاءِ

1009 - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَأُ».

(٩) بَابٌ: تَحْرِيمٌ ثَمَنِ الْكَلْبِ وَحُلْوَانِ الْكَاهِنِ وَمَهْرِ الْبَغِيِّ

1010 - حَدِيثُ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

(١٠) بَابٌ: الْأَمْرُ بِقَتْلِ الْكِلَابِ

1011 - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُما، أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ.

1012. Narrated Ibn ‘Umar رضي الله عنهما said, “Whoever keeps a (pet) dog which is neither a watch-dog nor a hunting dog, will get a daily deduction of two *Qirât* from his good deeds.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 289, Vol. 7)

1013. Narrated Abû Huraira رضي الله عنه said, “Whoever keeps a dog, one *Qirât* (of the reward) of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 515, Vol. 3)

1014. Narrated Abû Sufyân bin Abû Zuhair: A man from Azd Shanû‘a and one of the companions of the Prophet ﷺ said: I heard Allâh’s Messenger ﷺ saying, “If one keeps a dog which is neither used for guarding a farm nor cattle, will get a daily deduction of one *Qirât* from his good deeds.” I said, “Did you hear this from Allâh’s Messenger?” He said, “Yes, by the Lord of this mosque.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 516, Vol.3)

CHAPTER 11. It is allowed to get the wages for cupping.

1015. Narrated Anas رضي الله عنه that he was asked about the wages of the one who cups others. He said, “Allâh’s Messenger ﷺ was cupped by Abû Taiba, to whom he gave two *Sâ’* of food and interceded for him with his masters, who, consequently reduced what they used to charge him daily.

1012 - حديث عبد الله بن عمر
قال: قال رسول الله ﷺ: «من افتنى كلبًا إلاً كلبًا ماشية، أو ضار، نقص من عمله كل يوم قيراطاً».

1013 - حديث أبي هريرة رضي الله عنه
قال: قال رسول الله ﷺ: «من أمسك كلبًا فإنه ينقص كل يوم من عمله قيراطاً، إلاً كلب حرث أو ماشية».

1014 - حديث سفيان بن أبي زهير
يقول: «من افتنى كلبًا لا يعنني عنه زرعاً ولا ضرعاً، نقص كل يوم من عمله قيراطاً».

(11) باب: حل أجرة الحجامة

1015 - حديث أنس رضي الله عنه
أنه سُئلَ عن أجر الحجامة، فقال: احتجم رسول الله ﷺ. حجمه أبو طيبة، وأعطاه صاعين من طعام، وكلم مواليه فخففوا عنه. وقال: إِنَّ

Then the Prophet ﷺ said, “The best medicines you may treat yourselves with are cupping and sea incense.” (*Sahîh Al-Bukhârî, Hadîth No. 599, Vol. 7*)

1016. Narrated Ibn ‘Abbâs رضي الله عنهما : The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took *Su’ut* (medicine sniffed by the nose). (*Sahîh Al-Bukhârî, Hadîth No. 595, Vol. 7*)

CHAPTER 12. Prohibition of the trade (sale) of alcoholic liquors.

1017. Narrated ‘Âisha رضي الله عنها : When the Verses of *Sûrat Al-Baqarah* about the *Ribâ*^[1] (usury) were revealed, the Prophet ﷺ went to the mosque and recited them in front of the people and then banned the trade of alcoholic drinks. (*Sahîh Al-Bukhârî, Hadîth No. 449, Vol. 1*)

CHAPTER 13. Prohibition of the trade (sale) of alcoholic liquors, dead animals, pigs, and idols.

1018. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : I heard Allâh’s Messenger ﷺ in the year of the conquest of Makkah, saying, “Allâh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols.” The people asked, “O Allâh’s Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?” He said, “No,

أَمْثَلَ مَا تَدَوَّرْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُنْطُ الْبَخْرِيُّ». .

1016 - حديث ابن عباس رضي الله عنهما، عن النبي ﷺ. اختجم، وأعطي الحجاج أجره واستعطف.

(١٢) باب: تحرير بيع الخمر

1017 - حديث عائشة، قالت: لَمَّا أُنْزِلَتِ الْآيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِي الرِّبَا، خَرَجَ النَّبِيُّ ﷺ إِلَى الْمَسْجِدِ فَرَأَهُنَّا عَلَى النَّاسِ، ثُمَّ حَرَمَ تِجَارَةَ الْخَمْرِ.

(١٣) باب: تحرير بيع الخمر والميتة والخنزير والأصنام

1018 - حديث جابر بن عبد الله رضي الله عنهما، أنه سمع رسول الله ﷺ يقول، عام الفتح، وهو يمكّن: إِنَّ اللَّهَ وَرَسُولَهُ حَرَمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالخنزير والأصنام» فَقَيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُظَلَّ بِهَا السُّفُرُ، وَيُذْهَنُ بِهَا الْجُلُودُ،

[١] (H.1017) *Ribâ*: See glossary.

it is illegal.” Allâh’s Messenger ﷺ further said, “May Allâh curse the Jews, for Allâh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 438, Vol. 3)

وَيَسْتَضْبِحُ بِهَا النَّاسُ! فَقَالَ: «لَا، هُوَ حَرَامٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ، عَنْ ذَلِكَ: «فَاتَّلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَمَ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ». .

1019. Narrated Ibn ‘Abbâs رضي الله عنهما : Once ‘Umar was informed that a certain man has sold an alcoholic drink. ‘Umar said, “May Allâh curse him! Doesn’t he know that Allâh’s Messenger ﷺ said, ‘May Allâh curse the Jews, for Allâh had forbidden them to eat the fat of animals but they melted it and sold it.’”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 426, Vol. 3)

1020. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said, “May Allâh curse the Jews, for Allâh made fat illegal for them but they sold it and ate its price.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 427, Vol. 3)

١٠١٩ - حَدِيثُ عُمَرَ. عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما ، قَالَ: بَلَغَ عُمَرَ أَنَّ فُلَانًا بَاعَ خَمْرًا. فَقَالَ: قَاتَلَ اللَّهُ فُلَانًا، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاتَّلَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا». .

١٠٢٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاتَّلَ اللَّهُ يَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا». .

CHAPTER 14. *Ar-Ribâ’* (Usury is of two kinds): (A) *Ribâ’ Nasî'a*: i.e. to take interest on lent money. (B) *Ribâ’ Fadâl*: i.e. taking a superior thing of the same kind by giving more of the same thing of inferior quality; e.g. dates, some other food-stuff or gold

(١٤) بَابُ: الْرِّبَا

^[1] (H.1019) This indicates that it is not permissible to sell a thing which is illegal to eat.

and silver. Islâm strictly prohibits all kinds of usury.

1021. Narrated Abû Sâ‘îd Al-Khudrî صلى الله عليه وسلم : رضي الله عنه Allâh’s Messenger said, “Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present. (*Sahîh Al-Bukhâri*, Hadîth No. 385, Vol. 3)

CHAPTER 16. Prohibition of selling silver for gold on credit (when payment is to be made in future).

1022. Narrated Abû Al-Minhâl: I asked Al-Barâ’ bin ‘Âzib and Zaid bin Arqam رضي الله عنهم about money exchanges. Each of them said, “He is better than I” and both of them said, “Allâh’s Messenger صلى الله عليه وسلم forbade the selling of silver for gold on credit.” (*Sahîh Al-Bukhâri*, Hadîth No. 387, Vol. 3)

1023. Narrated ‘Abdur-Rahmân bin Abû Bakr that his father said, “The Prophet صلى الله عليه وسلم forbade the selling of gold for gold and silver for silver except if they are equivalent in weight (and from hand to hand), and allowed us to sell gold for silver and vice versa as we wished.” (*Sahîh Al-Bukhâri*, Hadîth No. 388, Vol. 3)

١٠٢١ - حديث أبي سعيد الخدري
رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبْيَعُوا الْذَّهَبَ بِالْذَّهَبِ إِلَّا مِثْلًا يُمْثِلُ، وَلَا تُشْفُوا بِعَضُّهَا عَلَى بَعْضٍ، وَلَا تَبْيَعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا يُمْثِلُ، وَلَا تُشْفُوا بِعَضُّهَا عَلَى بَعْضٍ، وَلَا تَبْيَعُوا مِنْهَا غَائِبًا بِتَاجِزٍ».

(١٦) باب: النهي عن بيع الورق بالذهب دينا

١٠٢٢ - حديث البراء بن عازب
وَزَيْدُ بْنُ أَرْقَمَ عَنْ أَبِي الْمُنْهَاجِ، قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ، وَزَيْدَ بْنَ أَرْقَمَ رضي الله عنهم عن الصِّرْفِ فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: هَذَا خَيْرٌ مِنِّي، فَكِلَاهُمَا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْذَّهَبِ بِالْوَرِقِ دِينًا.

١٠٢٣ - حديث أبي بكر
 عنه، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْفِضَّةِ بِالْفِضَّةِ، وَالْذَّهَبِ بِالْذَّهَبِ إِلَّا سَوَاءٍ بِسَوَاءٍ، وَأَمْرَنَا أَنْ نَبْتَاعَ الْذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا، وَالْفِضَّةَ بِالْذَّهَبِ كَيْفَ شِئْنَا.

CHAPTER 18. Sale of food grains like for like.

1024. Narrated Abû Sâ'îd Al-Khudrî and Abû Huraira : رَضِيَ اللَّهُ عَنْهُمَا Allâh's Messenger مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ وَسَلَّمَ appointed somebody as governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet asked, "Are all the dates of Khaibar like this?" He replied, "By Allâh, no, O Allâh's Messenger! But we barter one *Sâ'* of this (type of dates) for two *Sâ'* of dates of ours and two *Sâ'* of it for three of ours." Allâh's Messenger said, "Do not do so [as it is a kind of *Ribâ'* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money." (*Sahîh Al-Bukhâri*, Hadîth No. 405, Vol. 3)

1025. Narrated Abû Sâ'îd Al-Khudrî : رَضِيَ اللَّهُ عَنْهُ Once Bilâl brought *Barnî* (a kind of dates) to the Prophet مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ وَسَلَّمَ and the Prophet asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two *Sâ'* of it for one *Sâ'* of *Barnî* dates in order to give it to the Prophet to eat." Thereupon the Prophet said, "Beware! Beware! This is definitely *Ribâ'* (usury)! This is definitely *Ribâ'* (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then buy the superior kind of dates with money." (*Sahîh Al-Bukhâri*, Hadîth No. 506, Vol. 3)

1026. Narrated Abû Sâ'îd : رَضِيَ اللَّهُ عَنْهُ We used to be given mixed (kind of) dates (from the booty) and used to sell

(١٨) بَابٌ: بَيْعُ الطَّعَامِ مِثْلًا بِمِثْلٍ

١٠٢٤ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى حَيْثِيرَ، فَجَاءَهُ يَتَمَرَّ جَنِيبًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكُلُّ تَمَرَّ حَيْثِيرَ هَكَذَا؟» قَالَ: لَا، وَاللَّهُ يَا رَسُولَ اللَّهِ! إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعِينَ، وَالصَّاعِينَ بِالثَّلَاثَةِ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلْ، بِعِ الْجَمْعِ بِالدَّرَاهِمِ، ثُمَّ ابْتَغِ بِالدَّرَاهِمِ جَنِيبًا».

١٠٢٥ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ بِلَائْ إِلَى النَّبِيِّ ﷺ يَتَمَرَّ بِتَمَرِ بَرْنِيَّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مِنْ أَيْنَ هَذَا؟» قَالَ بِلَائْ: كَانَ عِنْدَنَا تَمَرٌ رَدِيٌّ، فَبَعْثَتْ مِنْهُ صَاعِينَ بِصَاعٍ لِنُطْعَمَ النَّبِيَّ ﷺ. فَقَالَ النَّبِيُّ ﷺ عِنْ ذَلِكَ «أَوَّهَ أَوَّهَ! عَيْنُ الرِّبَا! عَيْنُ الرِّبَا! لَا تَفْعَلْ. وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشَرِّيَ، فَبَيْعُ التَّمَرِ بِيَبْيَعِ آخَرَ ثُمَّ اشْتَرِهِ».

١٠٢٦ - حَدِيثُ أَبِي سَعِيدِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نُرْزَقُ تَمَرَ الْجَمْعِ، وَهُوَ

(barter) two *Sâ'* (of those dates) for one *Sâ'* (of good quality dates). The Prophet ﷺ said (to us), "No (bartering of) two *Sâ'* for one *Sâ'* nor two *Dirham* for one *Dirham* is permissible [as that is a kind of *Ribâ'* (usury)]." (*Sahîh Al-Bukhâri*, *Hadîth* No. 294, Vol. 3)

1027. Narrated Abû Sâlih Az-Zaiyat: I heard Abû Sâ'îd Al-Khudrî رضي الله عنه saying, "The selling of a *Dinâr* for a *Dinâr*, and a *Dirham* for a *Dirham* (from hand to hand is permissible)." I said to him, "Ibn 'Abbâs does not say the same." Abû Sâ'îd replied, "I asked Ibn 'Abbâs whether he had heard it from the Prophet ﷺ or seen it in the Holy Book (the Qur'ân). Ibn 'Abbâs replied, 'I do not claim that, and you know Allâh's Messenger ﷺ better than me, but Usâma informed me that the Prophet ﷺ had said: There is no *Ribâ'* (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 386, Vol. 3)

الْخُلُطُ مِنَ التَّمْرِ، وَكُنَّا نَبِعُ صَاعِينَ
بِصَاعٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا صَاعِينَ
بِصَاعٍ، وَلَا دِرْهَمَيْنِ بِدِرْهَمٍ».

١٠٢٧ - حديث أبي سعيد الخدري
رَفِيْعُ اللَّهِ عَنْهُ وَأَسَامَةً. عَنْ أَبِي صَالِحِ
الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ
رَفِيْعُ اللَّهِ عَنْهُ، يَقُولُ: الدِّينَارُ بِالدِّينَارِ
وَالدِّرْهَمُ بِالدِّرْهَمِ (فَالْ) فَقُلْتُ لَهُ:
فَإِنَّ ابْنَ عَبَّاسَ لَا يَقُولُهُ. فَقَالَ أَبُو
سَعِيدٍ: سَأَلْتُهُ فَقُلْتُ: سَمِعْتُهُ مِنَ النَّبِيِّ
ﷺ أَوْ وَجَدْتُهُ فِي كِتَابِ اللَّهِ؟ قَالَ:
كُلُّ ذَلِكَ لَا أَقُولُ، وَأَنْتُمْ أَعْلَمُ بِرَسُولِ
اللَّهِ ﷺ مِنِّي، وَلَكُثُرَى أَخْبَرَنِي أَسَامَةً
أَنَّ النَّبِيِّ ﷺ قَالَ: «لَا رِبَا إِلَّا فِي
السَّيِّئَةِ».

CHAPTER 20. To take what is legal and to leave what is doubtful.

1028. Narrated An-Nu'mân bin Bashîr رضي الله عنهما : I heard Allâh's Messenger ﷺ saying, "Both legal and illegal things are evident, but in between them, there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things he saves his religion and his honour. And whoever

(٢٠) بَابُ: أَخْذُ الْحَلَالِ وَتَرْكُ الشُّبُهَاتِ
١٠٢٨ - حديث التعمان بن بشير
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْحَلَالُ بَيْنَ، وَالْحَرَامُ بَيْنَ، وَبَيْنَهُمَا
مُشْبَهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ؛
فَمَنِ اتَّقَى الْمُشْبَهَاتِ اسْتَبَرَأَ لِدِينِهِ
وَعَرَضَهُ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ

indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh عزوجل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that (piece of flesh) is the heart.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 49, Vol. 1)

CHAPTER 21. Selling a camel and stipulation of riding on it.

1029. Narrated Jâbir رضي الله عنه : While I was riding a (slow and) tired camel the Prophet صلى الله عليه وسلم passed by and beat it and prayed for Allâh’s Blessings for it. The camel became so fast as it had never been before. The Prophet صلى الله عليه وسلم then said, “Sell it to me for one ‘Uqiyya (of gold).” I said, “No”. He again said, “Sell it to me for one ‘Uqiyya (of gold)”. So I sold it and stipulated that I should ride it to my house. When we reached (Al-Madîna) I took that camel to the Prophet صلى الله عليه وسلم and he gave me its price. I returned home but he sent for me (and when I went to him) he said, “I was not going to take your camel. So take your camel as a gift for you.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 879, Vol. 3)

1030. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : I participated in a *Ghazwa* along with Allâh’s Messenger صلى الله عليه وسلم met me (on the way) while I was riding a camel of

كَرَاعِي يَرْعَى حَوْلَ الْجَمَىٰ يُوشِكُ أَنْ
يُوَاقِعُهُ؛ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حَمَىٰ، أَلَا
إِنَّ حَمَىَ اللَّهُ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا
وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ
صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقُلُبُ».

(٢١) بَابٌ: بَيْعُ الْبَعِيرِ وَاسْتِئنَاءُ رُكْوَيِّهِ

١٠٣٩ - حَدِيثُ جَابِرٍ رضي الله عنه،
أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَعْيَا،
فَمَرَّ النَّبِيُّ ﷺ فَضَرَبَهُ، فَدَعَا لَهُ، فَسَارَ
يَسِيرًا لَيْسَ يَسِيرُ مِثْلَهُ، ثُمَّ قَالَ: «يُعْنِيهِ
بِوَقِيَّةٍ» قُلْتُ: لَا. ثُمَّ قَالَ: «يُعْنِيهِ
بِوَقِيَّةٍ» فَيَعْتَهُ، فَاسْتَشَيْتُ حَمْلَانَهُ إِلَى
أَهْلِي، فَلَمَّا قَدِمْنَا أَتَيْتُهُ بِالْجَمَلِ،
وَنَقَدَنِي تَمَّةً، ثُمَّ انْصَرَفْتُ، فَأَرْسَلَ
عَلَى إِثْرِيِّ، قَالَ: «مَا كُنْتُ لِآخْذَ
جَمَلَكَ، فَخُذْ جَمَلَكَ ذَلِكَ فَهُوَ
مَالُكَ».

**١٠٣٠ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ
رضي الله عنهما،** قَالَ: غَرَوْتُ مَعَ رَسُولِ
اللَّهِ ﷺ، قَالَ: فَتَلَاحَقَ بِي النَّبِيُّ ﷺ

ours used for irrigation; and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allâh's Messenger ﷺ came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, as it has received your blessings." He said, "Will you sell it to me?" I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reach Al-Madîna. Then I said, "O Allâh's Messenger I am bridegroom," and requested him to allow me to go home. He allowed me and I set out for Al-Madîna before the people till I reached Al-Madîna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allâh's Messenger ﷺ , he asked me whether I had married a virgin or a matron, and I replied that I had married a matron. He said, "Why haven't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allâh's Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners."

وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَغْيَا فَلَا يَكَادُ يَسِيرُ، فَقَالَ لِي: «مَا لِيَعِيرِكَ؟» قَالَ: قُلْتُ: عَيْنِي. قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَزَجَرَهُ وَدَعَا لَهُ، فَمَا زَالَ بَيْنَ يَدَيِ الْأَبْلِيلِ قُدَامَهَا يَسِيرُ، فَقَالَ لِي: «كَيْفَ تَرَى بَعِيرَكَ؟» قَالَ: قُلْتُ: يَخِيرٌ، قَدْ أَصَابَتْهُ بَرَكَتُكَ. قَالَ: «أَفَتَبِعِينِيهِ؟» قَالَ: فَاسْتَحْيَيْتُ، وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ، قَالَ: فَقُلْتُ: نَعَمْ. قَالَ: «فِيْغِنِيهِ» فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِي فَقَارَ ظَهِيرَهُ حَتَّى أَبْلُغَ الْمَدِينَةَ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي عَرْوُسٌ. فَاسْتَأْذَنْتُهُ فَأَذِنَ لِي فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ، حَتَّى أَتَيْتُ الْمَدِينَةَ، فَلَقِيَنِي حَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ، فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلَامَنِي. قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ: «هَلْ تَرَوْجَتْ بِكُرًا أَمْ ثَيَّبًا؟» فَقُلْتُ: تَرَوْجَتْ ثَيَّبًا. فَقَالَ: «هَلَا تَرَوْجَتْ بِكُرًا ثُلَّا عَبْهَا وَثُلَّا عَبْكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! تُؤْفِي وَالِدِي، أَوْ اسْتُشَهِدُ وَلِي أَخْوَاتُ صِغَارٌ، فَكَرِهْتُ أَنْ أَتَرَوْجَ مِنْهُنَّ فَلَا تُؤَدِّبُهُنَّ وَلَا تَقُومُ عَلَيْهِنَّ، فَتَرَوْجَتْ ثَيَّبًا لِتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبُهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، غَدَوْتُ عَلَيْهِ بِالْبَعِيرِ،

When Allâh's Messenger ﷺ arrived in Al-Madîna, I took the camel to him the next morning and he gave me its price and gave me the camel as well. (*Sahîh Al-Bukhâri*, *Hadîth* No. 211, Vol. 4)

فَأَعْطَانِي ثُمَّهُ وَرَدَهُ عَلَيْهِ.

1031. Narrated Jâbir bin 'Abdullâh : The Prophet ﷺ bought a camel from me for two *Uqiyya* (of gold) and one or two *Dirham*. When he reached Sirâr, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Al-Madîna, he ordered me to go to the mosque and offer two *Rak'a*, and weighed (and gave) me the price of the camel." (*Sahîh Al-Bukhâri*, *Hadîth* No. 322, Vol. 4)

CHAPTER 22. He who took something as a loan and made its payment back over and above that; and the best among you is he, who pays the rights of others handsomely (the one who is best in making payment).

1032. Narrated Abû Huraira : A man came to the Prophet ﷺ demanding debts and behaved rudely. The companions of the Prophet ﷺ intended to harm him, but Allâh's Messenger ﷺ said (to them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allâh's Messenger ﷺ then said, "Give him a camel of the same age as that of his." The people said, "O Allâh's Messenger! There is only one camel that is older and better than his." Allâh's Messenger ﷺ said, "Give (it to) him, for the best amongst you is he who pays the rights of others

١٠٣١ - حديث جابر بن عبد الله
قال: اشتري مني النبي ﷺ بغيراً
بوقترين ودرهماً أو درهمين، فلما قدم
صراراً أمر بقرة فذبحت، فأكلوا
منها، فلما قدم المدينة أمرني أن آتي
المسجد فأصلى ركعتين، ووزن لي
ثمن البعير.

(٢٢) باب: مَن اسْتَحْلَفَ شَيْئًا فَقَضَى
خَيْرًا مِنْهُ وَخَيْرُكُمْ أَخْسَنُكُمْ قَضَاءً

١٠٣٢ - حديث أبي هريرة رضي الله عنه، أن رجلاً أتى النبي ﷺ يتقدّم
فأغفله، فهم به أصحابه، فقال رسول الله ﷺ: «دعوه، فإن لصاحب الحق
مقالاً» ثم قال: «أعطوه شيئاً مثل سنته»
قالوا: يا رسول الله! إلا أمثال من
سنته. فقال: «أعطوه، فإن من خيركم
أحسنكم قضاء».

handsomely.” (*Sahîh Al-Bukhârî, Hadîth No. 502, Vol. 3*)

CHAPTER 24. Mortgaging, and it is allowed whether at residence or in journey.

1033. Narrated ‘Âisha : رضي الله عنها The Prophet ﷺ purchased food grains from a Jew on credit and mortgaged his iron armour to him. (*Sahîh Al-Bukhârî, Hadîth No. 282, Vol. 3*)

CHAPTER 25. *As-Salam* (a kind of sale in which the price is paid at once for goods to be delivered later).

1034. Narrated Ibn ‘Abbâs : رضي الله عنهما The Prophet ﷺ came to Al-Madîna and the people used to pay in advance the price of dates to be delivered within two or three years. He said (to them), “Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight and for a specified period.” (*Sahîh Al-Bukhârî, Hadîth No. 443, Vol. 3*)

CHAPTER 27. Prohibition of swearing in selling.

1035. Narrated Abû Huraira : رضي الله عنه I heard Allâh’s Messenger ﷺ saying, “The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allâh’s Blessing.”⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 300, Vol. 3*)

(٢٤) بَابُ الرَّهْنِ وَجَوَازِهِ فِي الْحَضَرِ كَالسَّفَرِ

١٠٣٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ اشترى طَعَاماً مِنْ يَهُودِيَّ إِلَى أَجَلٍ، وَرَهَنَهُ دُرْعَا مِنْ حَدِيدٍ.

(٢٥) بَابُ السَّلْمَ

١٠٣٤ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ بِالتَّمَرِ السَّتِينِ وَالثَّلَاثَ، فَقَالَ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَقِيلَ مَغْلُومٌ وَوَزْنُ مَغْلُومٍ إِلَى أَجَلٍ مَغْلُومٍ».

(٢٧) بَابُ النَّهْيِ عَنِ الْحَلْفِ فِي الْبَيْعِ

١٠٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلْفُ مُنْفَقَةٌ لِلسلْعَةِ، مُمْحَقَّةٌ لِلنِّبَرَكَةِ».

⁽¹⁾ (H.1035) *Hadîth No. 1035* confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allâh’s Blessing and it will result in bringing about

CHAPTER 28. *Ash-Shuf'a* (Pre-emption).

1036. Narrated Jâbir bin ‘Abdullâh : Allâh's Messenger ﷺ gave the verdict of pre-emption (*Shuf'a*) for every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption. (*Sahîh Al-Bukhâri*, *Hadîth* No. 458, Vol. 3)

CHAPTER 29. To fix a wooden peg in the wall of one's neighbour.

1037. Narrated Abû Huraira : Allâh's Messenger ﷺ said, "No one should prevent his neighbour from fixing a wodden peg in his wall." Abû Huraira then said (to his companions), "Why do I find you averse to it? By Allâh, I will certainly narrate it to you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 643, Vol. 3)

CHAPTER 30. Prohibition of oppression and taking other's land by force etc.

1038. Narrated Sâ'îd bin Zaid bin 'Amr bin Nufail that Urwa (the daughter of Unaïs) sued him before Marwân for a right, which she claimed, he had deprived her of. On that Sâ'îd said, "How could I deprive her of her right? I testify that I heard Allâh's

(٢٨) بَابُ: الشُّفْعَةِ

١٠٣٦ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالشُّفْعَةِ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصَرَفَتِ الظُّرُقُ فَلَا شُفْعَةَ.

(٢٩) بَابُ: غَرْزُ الْخَشْبِ فِي جَدَارِ الْجَارِ

١٠٣٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشْبَهُ فِي جَدَارِهِ»، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَأْكُمْ عَنْهَا مُغَرِّضِينَ؟ وَاللَّهُ لِأَزْمِنَ بِهَا بَيْنَ أَكْنَافِكُمْ.

(٣٠) بَابُ: تَحْرِيمُ الظُّلْمِ وَغَضِيبِ الْأَرْضِ وَغَيْرِهَا

١٠٣٨ - حَدِيثُ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرُو بْنِ نَفِيلٍ، أَنَّهُ خَاصَّمَتْهُ أَزْوَى فِي حَقٍّ، رَعَمَتْ أَنَّهُ اتَّقَصَّهُ لَهَا، إِلَى مَرْوَانَ، فَقَالَ سَعِيدٌ: أَنَا أَتَتَّقَصُّ مِنْ

Messenger ﷺ saying, ‘If anyone takes a span of land unjustly, his neck will be encircled with seven earths on the Day of Resurrection.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 420, Vol. 4)

حَقُّهَا شَيْئًا! أَشْهُدُ لَسْمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «مَنْ أَخْذَ شَيْئًا مِنَ الْأَرْضِ
ظُلْمًا فَإِنَّهُ يُطْرَقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ
أَرْضِينَ».

1039. Abû Salama narrated that there was a dispute between him and some people (about a piece of land). When he told ‘Âisha رضي الله عنها about it, she said, “O Abû Salama! Avoid taking the land unjustly, for the Prophet ﷺ said, ‘Whoever usurps even one span of the land of somebody, his neck will be encircled with the seven earths.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 633, Vol. 3)

١٠٣٩ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.
عَنْ أَبِي سَلَمَةَ، أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ
أُنَاسِ خُصُومَةً، فَذَكَرَ لِعَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا، فَقَالَتْ: يَا أَبَا سَلَمَةَ! اجْتَنِبِ
الْأَرْضَ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ
ظَلَمَ قِيدَ شَيْئًا مِنَ الْأَرْضِ طُوقَهُ مِنْ
سَبْعِ أَرْضِينَ».

CHAPTER 31. How much of the land is to be spared when there is a disagreement over the breadth of a pass-way.

1040. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ judged that seven cubits should be left as a public way when there was a dispute about the land. (*Sahîh Al-Bukhârî*, *Hadîth* No. 653, Vol. 3)

(٣١) بَابٌ: قَدْرُ الطَّرِيقِ إِذَا اخْتَلَفُوا فِيهِ

١٠٤٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: قَضَى النَّبِيُّ ﷺ، إِذَا
تَشَاجَرُوا فِي الطَّرِيقِ، بِسَبْعَةِ أَذْرُعٍ.

٢٣ - كتاب الفرائض

23. THE BOOK OF *AL-FARA'ID* (The laws of inheritance)

CHAPTER 1. Give the *Farâ'id* (shares of inheritance prescribed in the Qur'ân) to those who are entitled to receive it then whatever remains should be given to the closest male relative of the deceased.

1041. Narrated Ibn 'Abbâs رضي الله عنهما said, "Give the *Farâ'id* (the shares of the inheritance that are prescribed in the Qur'ân)⁽¹⁾ to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." (*Sahîh Al-Bukhârî, Hadîth No. 724, Vol. 8*)

CHAPTER 2. The inheritance of a *Kalala* (A person who dies leaving no child or parent i.e. having neither descendants nor ascendants as heirs).

1042. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Once I fell ill. The Prophet ﷺ and Abû Bakr came walking to pay me a visit and found me unconscious. The Prophet ﷺ performed ablution and then poured the remaining water on me, and I came to my senses to see the Prophet ﷺ I said, "O Allâh's Messenger! What shall I do with my property? How shall I dispose of (distribute) my property?"

(١) بَابُ: الْحِقُوقُ الْفَرَائِضُ بِأَهْلِهَا،
فَمَا بَقِيَ فَلَاؤْلَى رَجُلٌ ذَكَرٌ

١٠٤١ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: الْحِقُوقُ الْفَرَائِضُ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لَاؤْلَى رَجُلٌ ذَكَرٌ .

(٢) بَابُ: مِيرَاثُ الْكَلَالَةِ

١٠٤٢ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَرِضْتُ مَرَضًا فَأَتَانِي النَّبِيُّ ﷺ يَعُوذُنِي وَأَبُو بَكْرٍ، وَهُمَا مَا شَيَّاْنِ، فَوَجَدْنِي أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ النَّبِيُّ ﷺ، ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ، فَأَفَقْتُ، فَإِذَا النَّبِيُّ ﷺ قَلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَصْنَعُ فِي مَالِي؟

⁽¹⁾ (H.1041) *Farâ'id* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ân, and it is: one-half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ân, *Sûrah 4*, Verses 11, 12 and 176).

He did not reply till the Verse of inheritance was revealed. (*Sahîh Al-Bukhâri*, Hadîth No. 554, Vol. 7)

كَيْفَ أَفْسِي فِي مَالِي؟ فَلَمْ يُجِبْنِي
بِشَيْءٍ حَتَّى نَزَّلَتْ آيَةُ الْمِيرَاثِ.

CHAPTER 3. The last Verse (of the Qur'ân) revealed was pertaining to *Kalala*.

1043. Narrated Al-Barâ' رضي الله عنه : The last *Sûrah* that was revealed was *Bara'a* (No. 9), and the last Verse that was revealed was: 'They ask you for a legal verdict...' (V.4:176) (*Sahîh Al-Bukhâri*, Hadîth No. 129. Vol. 6)

CHAPTER 4. Whoever leaves wealth (after his death) it belongs to his heirs.

1044. Narrated Abû Huraira رضي الله عنه : Whenever (the body of) a dead man in debt was brought to Allâh's Messenger he would ask, "Has he left anything to repay his debt?" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer. When Allâh made the Prophet صلى الله عليه وسلم wealthy through conquests, he said, "I am more righteous than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it belongs to his heirs." (*Sahîh Al-Bukhâri*, Hadîth No. 495, Vol. 3)

(٣) بَابٌ: آخِرُ آيَةٍ أُنْزِلَتْ آيَةُ الْكَلَالَةِ

١٠٤٣ - حَدِيثُ الْبَرَاءِ رضي الله عنه، قَالَ: آخِرُ سُورَةِ نَزَّلَتْ بِرَاءَةً، وَآخِرُ آيَةٍ نَزَّلَتْ «يَسْقُطُونَكَ».

(٤) بَابٌ: مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ

١٠٤٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ الْمُتَوَفِّيِّ، عَلَيْهِ الدِّينُ، فَيَسْأَلُ: «هَلْ تَرَكَ لِدِينِهِ فَضْلًا؟» فَإِنْ حُدِثَ أَنَّهُ تَرَكَ لِدِينِهِ وَفَاءَ صَلَى. وَإِلَّا، قَالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلَى صَاحِبِكُمْ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتوْحَ، قَالَ: «أَنَا أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ، فَمَنْ ثُوَّبَنِي مِنَ الْمُؤْمِنِينَ فَتَرَكَ دِينًا فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

24. THE BOOK OF GIFTS

CHAPTER 1. Disapproval of buying the donated charitable gift by the donor.

1045. Narrated ‘Umar : رضى الله عنه Once I gave a horse in Allâh’s Cause (in charity) but that person did not took care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet ﷺ about it. He said, “Neither buy, nor take back your *Sadaqa* (charity) which you have given, even if it is given to you for one *Dirham*, for he who takes back his *Sadaqa* is like the one who swallows his own vomit.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 567, Vol. 2)

1046. Narrated ‘Abdullâh bin ‘Umar : رضى الله عنهما ‘Umar gave a horse to be used in Allâh’s Cause, but later on he found it being sold. So, he intended to buy it and asked Allâh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 215, Vol. 4)

CHAPTER 2. Prohibition of taking back one’s *Sadaqa* (charity) or gift after it has been possessed by its taker except that given to one’s own children.

1047. Narrated Ibn ‘Abbâs : رضى الله عنهما The Prophet ﷺ said, “One who

٤٤ - كتاب الهبات

(١) بَابُ: كَرَاهَةِ شَرَاءِ الْإِنْسَانِ مَا تَصَدَّقَ بِهِ مِمَّنْ تَصَدَّقَ عَلَيْهِ

١٠٤٥ - حديث عمر رضي الله عنه
قال: حملت على فرس في سبيل الله، فأضاعه الذي كان عنده، فأردت أن أشتريه، وظنت أن يبيعه بشخص، فسألت النبي ﷺ، فقال: «لا تشتري، ولا تدع في صدقتك وإن أغطاك بذرهم، فإن العائد في صدقته كالعائد في قيئه».

١٠٤٦ - حديث عبد الله بن عمر
رضي الله عنهما، أن عمر بن الخطاب حمل على فرس في سبيل الله، ووجده يماع، فأراد أن يتاعه، فسأل رسول الله ﷺ، فقال: «لا تتبعه ولا تدع في صدقتك».

(٢) بَابُ: تَحْرِيمِ الرُّجُوعِ فِي الصَّدَقَةِ وَالْهِبَةِ بَعْدَ الْفَتْنَسِ إِلَّا مَا وَهَبَهُ لِوَالِدِهِ فَإِنْ سَفْلَ

١٠٤٧ - حديث ابن عباس رضي الله عنهما

takes back his gift (which he has already given) is like a dog that swallows its vomit.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 762, Vol. 3)

عنهما، قَالَ : قَالَ النَّبِيُّ ﷺ : «الْغَائِدُ فِي هَبَتِهِ كَأْكَلْبٍ يَقْيَءُ ثُمَّ يَعُودُ فِي قَيْتِهِ .

CHAPTER 3. Disapproval of giving preference to some over the other children while making gifts (*Hiba*).

1048. Narrated An-Nu'mân bin Bashîr رضي الله عنه that his father took him to Allâh's Messenger صلى الله عليه وسلم and said, “I have given this son of mine a slave.” The Prophet صلى الله عليه وسلم asked, “Have you given all your sons the like?” He replied in the negative. The Prophet said, “Take back your gift then.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 759, Vol. 3)

1049. Narrated 'Âmir رضي الله عنه: I heard An-Nu'mân bin Bashîr رضي الله عنه on the pulpit saying, “My father gave me a gift but 'Amra bint Rawâha (my mother) said that she would not agree to it unless he made Allâh's Messenger صلى الله عليه وسلم as a witness to it. So, my father went to Allâh's Messenger صلى الله عليه وسلم and said, ‘O Allâh's Messenger! I have given a gift to my son from 'Amra bint Rawâha, but she ordered me to make you as a witness to it.’ Allâh's Messenger asked, ‘Have you given (the like of it) to all of your sons?’ He replied in the negative. Allâh's Messenger صلى الله عليه وسلم said, ‘Be afraid of Allâh and be just to your children.’ My father then returned and

(٣) بَابُ: كَرَاهَةُ تَفْضِيلِ بَعْضِ الْأَوْلَادِ فِي الْهِدَايَةِ

١٠٤٨ - حَدِيثُ النَّعْمَانَ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنِّي نَحْلَتُ ابْنِي هَذَا غَلَامًا، فَقَالَ: «أَكُلَّ وَلَدِكَ نَحْلَتَ مِثْلَهُ؟» قَالَ لَا، قَالَ: «فَارْجِعْهُ»

١٠٤٩ - حَدِيثُ النَّعْمَانَ بْنِ بَشِيرٍ. عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ رضي الله عنهما وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: أَغْطَانِي أُبِي عَطِيَّةَ، فَقَالَتْ عَمْرَةُ بْنُتُ رَوَاحَةَ، لَا أَزْضَى حَتَّى تُشَهِّدَ رَسُولُ اللَّهِ ﷺ. فَأَتَى رَسُولُ اللَّهِ ﷺ، فَقَالَ: إِنِّي أَغْطَيْتُ ابْنِي مِنْ عَمْرَةَ بْنِتِ رَوَاحَةَ عَطِيَّةَ، فَأَمْرَتْنِي أَنْ أَشْهِدَكَ يَا رَسُولَ اللَّهِ! قَالَ: «أَغْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟» قَالَ: لَا. قَالَ: «فَاتَّقُوا اللَّهَ وَاغْدِلُوا بَيْنَ أَوْلَادِكُمْ» قَالَ: فَرَجَعَ، فَرَدَّ عَطِيَّةَ.

took back his gift.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 760, Vol. 3)

CHAPTER 4. ‘Umra^[1] (gift in which both the giver and the taker have to wait for the death of each other so that the house etc. would belong to him permanently).

1050. Narrated Jâbir : رضي الله عنه The Prophet صلى الله عليه وسلم gave the verdict that ‘Umra is for the one to whom it is presented. (*Sahîh Al-Bukhâri*, *Hadîth* No. 793, Vol. 3)

1051. Narrated Abû Huraira : رضي الله عنه The Prophet صلى الله عليه وسلم said, “‘Umra is permissible.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 794, Vol. 3)

(٤) بَابُ الْعُمْرَى

١٠٥٠ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَصَصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعُمْرَى، أَنَّهَا لِمَنْ وُهِبَتْ لَهُ .

١٠٥١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الْعُمْرَى جَائِزَةٌ» .

^[1] (Ch.4) This kind of gift is also called *Rugba* which is derived from the Arabic verb meaning ‘to wait’; because both the giver and the person given to used to wait for the death of each other so that the house would belong to him permanently. (*Fath Al-Bârî*, Vol. 6, P. 166)

25. THE BOOK OF AL-WASIYYA
(Wills and Testaments)

1052. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger said, “It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 1, Vol. 4)

Chapter 1. To will one-third of one’s property only.

1053. Narrated Sa‘d bin Abî Waqqâs رضي الله عنهما : In the year of the last *Hajj* of the Prophet I , مللي الله عليه وسلم visited me enquiring about my health. I told him, “I am reduced to this state because of illness and I am wealthy, and have no inheritors except a daughter. Should I give two-thirds of my property in charity?” He said, “No”. I asked, “Half?” He said, “No”. Then he added, “One-third, and even one-third is much. You’d better leave your inheritors wealthy rather than leaving them poor, begging from others. You will get a reward for whatever you spend for Allâh’s sake, even for what you put in your wife’s mouth.” I said, “O Allâh’s Messenger! Will I be left alone after my companions have gone?” He said, “If you are left behind, whatever good deeds you will do will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while others will be harmed by you. O Allâh! Complete the emigration of my

٢٥ - كتاب الوصيّة

١٠٥٢ - حديث عبد الله بن عمر رضي الله عنهما، أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا حَقٌّ امْرِئٌ مُسْلِمٌ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتَ لِيَتَنِّي إِلَّا وَوَصِيَّتُهُ مَكْتُوبًا عَنْهُ».

(١) باب: الوصيّة بِالثُّلُثِ

١٠٥٣ - حديث سعد بن أبي وقاص رضي الله عنهما قال: كَانَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْوَدُنِي عَامَ حَجَّةَ الْوَدَاعِ، مِنْ وَجْعَ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي فَذَبَّغَ بَيْ بَيْ مِنَ الْوَجْعِ وَأَنَا دُوْ مَالِ، وَلَا يَرْثِنِي إِلَّا ابْنَةُ، أَفَأَنْصَدُ ثُلُثَنِي مَالِي؟ قَالَ: «لَا» فَقُلْتُ: بِالشَّطَرِ؟ فَقَالَ: «لَا» ثُمَّ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَّ وَرَتَكَ أَغْنِيَاءَ خَيْرٍ مِنْ أَنْ تَذَرَّهُنْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلَّا أَجْزَتَ بِهَا حَتَّىٰ مَا تَجْعَلُ فِي فِي امْرَأَتِكَ» فَقُلْتُ: يَا رَسُولَ اللهِ! أَحَلَّتَ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلاً صَالِحاً إِلَّا ازْدَدَتْ بِهِ دَرَجَةً وَرِفْعَةً، ثُمَّ لَعَلَكَ أَنْ تُخَلِّفَ حَتَّىٰ يَنْتَفَعَ بِكَ أَفْوَامٌ وَيُضَرَّ بِكَ

companions and do not turn them renegades.” But Allâh’s Messenger ﷺ felt sorry for poor Sa’d bin Khaula as he died in Makka, (but Sa’d bin Abî Waqqâs lived long after the Prophet ﷺ). (*Sahîh Al-Bukhâri*, *Hadîth* No. 383-A, Vol. 2)

1054. Narrated Ibn ‘Abbâs رضي الله عنهما : recommended that people reduce the proportion of what they bequeath by will to the fourth (of the whole property), for Allâh’s Messenger ﷺ said, “One-third, yet even one-third is too much.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 6, Vol. 4)

CHAPTER 2. The deceased receives the reward for the charity given after his death.

1055. Narrated ‘Âisha رضي الله عنها : A man said to the Prophet ﷺ, “My mother died suddenly and I thought that if she had lived she would have given in charity. So, if I give alms now on her behalf, will she get the reward?” The Prophet ﷺ replied in the affirmative. (*Sahîh Al-Bukhâri*, *Hadîth* No. 470, Vol. 2)

CHAPTER 4. *Waqf* (Religious endowment).

1056. Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar bin Al-Khattâb got some land in Khaibar and he went to the Prophet ﷺ to consult him about it: saying, “O Allâh’s Messenger! I got some land in Khaibar better than which I have never had, what do you suggest that I do with it?” The Prophet ﷺ said, “If you like you can give the land as endowment and give its fruits in

آخرُونَ، اللَّهُمَّ أَنْصِنْ لِأَضْحَابِي
هِجْرَتُهُمْ وَلَا تَرْدَهُمْ عَلَى أَعْقَابِهِمْ،
لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ، يَرْثِي لَهُ
رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ أَنْ مَاتَ بِمَكَّةَ».

١٠٥٤ - حديث ابن عباس رضي الله عنهما، قَالَ: لَوْ غَضَّ النَّاسُ إِلَى الرِّبْعِ؛ لَأَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ، قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

(٢) باب: وصوٰل ثواب الصدقات إلى الميت

١٠٥٥ - حديث عائشة رضي الله عنها، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ: إِنَّ أُمِّي افْتَلَتْ نَفْسُهَا وَأَظْلَهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟ قَالَ: «نَعَمْ».

(٤) باب: الوقف

١٠٥٦ - حديث ابن عمر رضي الله عنهما، أَنَّ عُمَرَ بْنَ الخطَّابِ أَصَابَ أَرْضًا بِخَيْرٍ، فَأَتَى النَّبِيِّ عَلَيْهِ السَّلَامُ يَسْتَأْمِرُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبَتُ أَرْضًا بِخَيْرٍ لَمْ أُصِبْ مَالًا فَطَّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُ بِهِ؟ قَالَ: «إِنْ

charity.” So ‘Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor, to the kith and kin, for freeing slaves, for use in Allâh’s Cause, to the travellers and guests; and that there would be no harm if the guardian of the endowment ate from it with *Ma’rûf* (according to his labour with good intention), and feed others without storing it for the future.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 895, Vol. 3)

شَيْئَتْ حَسِنَتْ أَضَلَّهَا وَتَصَدَّقَتْ بِهَا
قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لَا يُبَاعُ وَلَا
يُوَهَّبُ وَلَا يُورَثُ، وَتَصَدَّقَ بِهَا فِي
الْفَقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي
سَيِّلِ اللَّهِ وَابْنِ السَّيِّلِ وَالضَّيْفِ، لَا
جُنَاحٌ عَلَى مَنْ وَلَيَّهَا أَنْ يَأْكُلَ مِنْهَا
بِالْمَعْرُوفِ وَيُطْعَمَ، غَيْرَ مُتَمَولٍ. قَالَ
(الرَّاوِي): فَحَدَّثَنِي إِبْرَاهِيمُ
فَقَالَ: غَيْرَ مُتَأْثِلٍ مَالًا.

CHAPTER 5. He who has not got anything to will, should not do it.

(٥) بَابٌ: تَرْكُ الْوَصِيَّةِ لِمَنْ لَيْسَ لَهُ
شَيْءٌ يُوصَى فِيهِ

1057. Narrated Talha bin Musarrif: I asked ‘Abdullâh bin Abû ‘Âûfa رضي الله عنهما, “Did the Prophet صلى الله عليه وسلم make a will?” He replied, “No.” I asked him, “How is it then, that the making of a will has been enjoined on people, (or that they are ordered to make a will)?” He replied, “The Prophet صلى الله عليه وسلم bequeathed Allâh’s Book (i.e. The Qur’ân).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 3, Vol. 4)

١٠٥٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ أَبِي
أَوْفَى. عَنْ طَلْحَةَ بْنِ مُصَرْفٍ. قَالَ:
سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ
عَنْهَا هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَى؟ قَالَ:
لَا. فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ
الْوَصِيَّةُ، أَوْ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ:
أَوْصَى بِكِتَابِ اللَّهِ.

1058. Narrated Al Aswad: In the presence of ‘Âisha رضي الله عنها some people mentioned that the Prophet صلى الله عليه وسلم had appointed ‘Alî by will as his successor. ‘Âisha said, “When did he appoint him by will? Verily, when he died he was resting against my chest (or she said “in my lap”) and he asked for a wash-basin and then collapsed

١٠٥٨ - حَدِيثُ عَائِشَةَ، عَنْ
الْأَسْوَدِ، قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ
عَلَيْهَا رَضِيَ اللَّهُ عَنْهَا كَانَ وَصِيًّا فَقَالَتْ:
مَنِي أَوْصَى إِلَيْهِ؟ وَقَدْ كُنْتُ مُسْتَدِنَةً إِلَى
صَدْرِي، أَوْ قَالَتْ: حَجْرِي، فَدَعَا
بِالْطَّسْتِ، فَلَقِدْ انْخَنَثَ فِي حَجْرِي فَمَا

while in that state, and I could not even perceive that he had died, so when did he appoint him by will?" (*Sahîh Al-Bukhârî, Hadîth No. 4, Vol. 4*)

1059. Narrated Sa‘îd bin Jubair: Ibn ‘Abbâs said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till the gravels of the ground were wet with his tears. Then he said, "On Thursday the illness of Allâh's Messenger ﷺ was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allâh's Messenger ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now is better than what you are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel *Al-Mushrikîn* (pagans idolators disbelievers in the Oneness of Allâh تَعَالَى and His Messenger Muhammad ﷺ from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)⁽¹⁾." (*Sahîh Al-Bukhârî, Hadîth No. 288, Vol. 4*)

شَعْرُتْ أَنَّهُ قَدْ مَاتَ، فَمَتَّ أَوْصَى
إِلَيْهِ؟

1059 - حديث ابن عباس رضي الله عنهما، أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ! ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعَهُ الْخَضْبَاءَ، فَقَالَ: اشْتَدَّ بِرَسُولُ اللَّهِ ﷺ وَجْهُهُ يَوْمَ الْخَمِيسِ، فَقَالَ: «اَتَشْوِنِي بِكِتَابٍ، اَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا» فَتَنَازَعُوا، وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ. فَقَالُوا: هَاجَرَ رَسُولُ اللَّهِ ﷺ، قَالَ: «دَعُونِي فَالَّذِي اَنَا فِيهِ خَيْرٌ مِمَّا تَذَعْنُونِي إِلَيْهِ». وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثَةِ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِرُّوا الْوَفَدَ بِنَحْوِ مَا كُنْتُ أَجِرِّهُمْ» وَنَسِيَتِ الثَّالِثَةَ.

⁽¹⁾ (H.1059) This third order not mentioned here is explained in *Fath Al-Bârî* as to be one of the following four things:

1. To act on the orders of the Qur'ân.
2. To equip the army-unit under the command of Usâma رضي الله عنه .
3. To not to take the Prophet's grave as a place of worship, and
4. To offer *As-Salât* (the prayers) perfectly and regularly and to be good to your slaves (what your right hand possesses). *Fath Al-Bârî*, Vol. 9, Page No. 199 and 200).

1060. Narrated ‘Ubaidullâh bin ‘Abdullâh: Ibn ‘Abbâs said, “When Allâh’s Messenger ﷺ was on his deathbed and there were some men in the house, he (ﷺ) said, ‘Come near, I will write for you something after which you will not go astray.’ Some of them (i.e. his companions) said, ‘Allâh’s Messenger ﷺ is seriously ill and you have the (Holy) Qur’ân. Allâh’s Book is sufficient for us.’ So the people in the house differed and started disputing. Some of them said, ‘Give him writing material so that he may write for you something after which you will not go astray,’ while the others opposed it. So when their talk and differences increased, Allâh’s Messenger ﷺ said, ‘Go away.’” Ibn ‘Abbâs used to say, “No doubt, it was very unfortunate (a great disaster) that Allâh’s Messenger ﷺ was prevented from writing for them that writing, because of their differences and noise.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 717, Vol. 5) [See *Hadîth* No. 1059 and its footnote for details].

١٠٦٠ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي الْبَيْتِ رِجَالٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلُمُوا أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ» فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَهُ الْوَجْعُ، وَعِنْدَكُمُ الْقُرْآنُ، حَسِبْنَا كِتَابَ اللَّهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاحْتَصَمُوا؛ فَمِنْهُمْ مَنْ يَقُولُ: قَرِبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ عَيْرَ ذَلِكَ. فَلَمَّا أَكْتَرُوا اللَّغُوَ وَالْخِتَافَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُومُوا».

قَالَ عُبَيْدُ اللَّهِ (الرَّاوِي): فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، لَا خِتَالَ فِيهِمْ وَلَا عَطِيهِمْ.

26. THE BOOK OF VOWS

CHAPTER 1. Order to fulfil the vows (that has not yet been fulfilled).

1061. Narrated Ibn ‘Abbâs : رضي الله عنهما asked Allâh’s Messenger ﷺ for his legal opinion (about) saying, “My mother died and she had an unfulfilled vow.” The Prophet ﷺ said, “Fulfil it on her behalf.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 23, Vol. 4)

CHAPTER 2. The Prophet forbade voweding, and it does not prevent anything.

1062. Narrated Ibn ‘Umar : رضي الله عنهما The Prophet forbade voweding and said, “In fact, voweding does not prevent anything, but it makes a miser to spend his wealth.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 605, Vol. 8)

1063. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Allâh says, ‘The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for

٢٦ - كتاب النذر**(١) باب: الأمر بقضاء النذر**

١٠٦١ - حديث ابن عباس رضي الله عنهما، أَنَّ سَعْدَ بْنَ عُبَادَةَ رضي الله عنه، أَسْتَفْتَهُ رَسُولُ اللهِ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ، فَقَالَ: «اْفْصِهِ عَنْهَا».

(٢) باب: النهي عن النذر وأنه لا يرد شيئاً

١٠٦٢ - حديث ابن عمر رضي الله عنهما، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرُجُ بِهِ مِنَ الْبَخِيلِ».

١٠٦٣ - حديث أبي هريرة، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قُدْرَ لَهُ، وَلَكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدْرِ قَدْ قُدْرَ لَهُ، فَيُسْتَخْرُجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلِهِ».

him what he would not give Me before but for his vow.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 685, Vol. 8)

CHAPTER 4 . Whosoever vowed to go on foot to the Ka‘ba.

(٤) بَابُ: مَنْ نَذَرَ أَنْ يَمْشِي إِلَى الْكَعْبَةِ

1064. Narrated Anas : رضي الله عنه The Prophet ﷺ saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka‘ba). He said, "Allâh is not in need of this old man's torturing himself," and ordered him to ride. (*Sahîh Al-Bukhâri*, *Hadîth* No. 88, Vol. 3)

1065. Narrated ‘Uqba bin ‘Âmir: My sister vowed to go on foot to the Ka‘ba, and she asked me to take the verdict of the Prophet ﷺ about it. So, I did and the Prophet ﷺ said, "She should walk and also should ride." (*Sahîh Al-Bukhâri*, *Hadîth* No. 89, Vol. 3)

١٠٦٤ - حديث أنس رضي الله عنه، أنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ، قَالَ: «مَا بَالُ هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِي؛ قَالَ: «إِنَّ اللَّهَ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ لَعْنِي» وَأَمْرَهُ أَنْ يَرْكَبَ.

١٠٦٥ - حديث عقبة بن عامر، قال: نَذَرْتُ أُخْتِيَ أَنْ تَمْشِي إِلَى بَيْتِ اللَّهِ، وَأَمْرَتُنِي أَنْ أَسْتَفْتِنَ لَهَا النَّبِيَّ ﷺ، فَاسْتَفْتَنَتِهِ فَقَالَ عَلَيْهِ السَّلَامُ: «لِتَمْشِ وَلَتُرْكَبْ».«

27. THE BOOK OF OATHS

CHAPTER 1. Prohibition of swearing by anything else other than Allâh .
تعالى

1066. Narrated Ibn ‘Umar : رضي الله عنهما I heard ‘Umar saying, “Allâh’s Messenger ﷺ said to me, ‘Allâh forbids you to swear by your fathers.’” ‘Umar said, “By Allâh! Since I heard that from the Prophet ﷺ , I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else.” (*Sahîh Al-Bukhâri*, Hadîth No. 642, Vol. 8)

1067. Narrated Ibn ‘Umar رضي الله عنهما that he found ‘Umar bin Al-Khattâb in a group of people and he was swearing by his father. So Allâh’s Messenger ﷺ called them, saying, “Verily! Allâh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allâh or otherwise keep quiet.” (*Sahîh Al-Bukhâri*, Hadîth No. 129, Vol. 8)

CHAPTER 2. Whosoever took an oath by *Lât* and *‘Uzza*, he should say: “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh) لا إله إلا الله.

1068. Narrated Abû Huraira : رضي الله عنه said, “Whoever takes an oath in which he mentions *Lât* and *‘Uzza* (forgetfully), should say: “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh), and whoever says to his companion, ‘Come along, let us

٢٧ - كتاب الأيمان

(١) باب: النهي عن الحلف بغير الله تعالى

١٠٦٦ - حديث عمر، قال: قال لي رسول الله ﷺ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». قال عمر: فَوَاللَّهِ! مَا حَلَقْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ ﷺ ذَاكِرًا وَلَا آثِرًا.

١٠٦٧ - حديث ابن عمر رضي الله عنهما أنه أدرك عمر بن الخطاب في ركب وهو يخلف بآبيه، فناداه من رسول الله ﷺ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ، وَإِلَّا فَلْيَضْمُمْ».

(٢) باب: من حلف باللات والعزى
فليقل: لا إله إلا الله

١٠٦٨ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعَزَى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ؛ وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرْكَ،

gamble', must give alms (as an expiation)." (*Sahîh Al-Bukhâri, Hadîth* No. 383, Vol. 6)

CHAPTER 3. Whosoever took an oath to do something, and later he found that something else is better than the first, then it is advisable to do the better thing and make expiation for his oath.

1069. Narrated Abû Mûsa : رضي الله عنه My companions sent me to Allâh's Messenger ﷺ to ask him for some animals to ride on as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwah* (battle) of Tabûk. I said, "O Allâh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allâh! I will not make you ride anything." It happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilâl calling, "O 'Abdullâh bin Qais!" I replied to his call. Bilâl said, "Respond to Allâh's Messenger ﷺ who is calling you." When I went to him (i.e. the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to the six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allâh (or Allâh's Messenger ﷺ)

. فَلْيَتَصَدَّقْ ."

(٣) بَابٌ: نَذِبٌ مَنْ حَلَفَ يَمِينًا فَرَأَى
غَيْرَهَا خَيْرًا مِنْهَا أَنْ يَأْتِيَ الَّذِي هُوَ
خَيْرٌ وَيُكَفِّرَ عَنْ يَمِينِهِ

١٦٩ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ ﷺ، أَسْأَلُهُ الْحُمْلَانَ لَهُمْ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ، وَهِيَ عَزْوَةُ تَبُوكَ. فَقُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلُهُمْ، فَقَالَ: «وَاللَّهُ! لَا أَخْحِلُكُمْ عَلَى شَيْءٍ» وَوَافَقْتُهُ وَهُوَ غَضِبَانُ، وَلَا أَشْعُرُ، وَرَجَعْتُ حَزِينًا مِنْ مَنْعِ النَّبِيِّ ﷺ، وَمِنْ مَحَافَةِ أَنْ يَكُونَ النَّبِيُّ ﷺ وَجَدَ فِي نَفْسِهِ عَلَيَّ؛ فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ ﷺ. فَلَمْ أَلْتَ إِلَّا سُوْنَيْةً إِذْ سَمِعْتُ بِلَالًا يُنَادِي، أَيْ عَبْدَ اللَّهِ بْنَ قَيْسٍ! فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: «خُذْ هَذِينِ الْقَرِينَينِ وَهَذِينِ الْقَرِينَينِ» لِسَتَةَ أَبْعَرَةَ ابْنَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ «فَانْظِلْنِي بِهِنَّ إِلَى أَصْحَابِكَ، فَقُلْ: «إِنَّ اللَّهَ» أَوْ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ يَخْحِلُكُمْ عَلَى هُؤُلَاءِ فَارْكُبُوهُنَّ»

allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The sub-narrator added: So Abū Mûsa proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and [his (next) statement] whereby he gave them the same to ride on. These people told them the same information as Abū Mûsa had told them. (*Sahîh Al-Bukhâri*, Hadîth No. 699, Vol. 5)

1070. Narrated Zahdam: Once we were in the house of Abū Mûsa who presented a meal containing cooked chicken. A man from the tribe of Banî Taim-Allâh with red complexion, as if from the Byzantine war prisoners, was present. Abû Mûsa invited him to share the meal but he (apologized) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abû Mûsa said, "Come along, I will tell you about this matter (i.e. how to cancel one's oath). I went to the Prophet ﷺ in the company of a group of Al-Ash'arîyûn, asking him to provide us with means of conveyance. He said, 'By Allâh, I will not provide you with any

فَانْطَلَقْتُ إِلَيْهِمْ بِهِنَّ. قَلْتُ: إِنَّ النَّبِيَّ
ﷺ يَحْمِلُكُمْ عَلَى هُؤُلَاءِ، وَلَكِنِّي
وَاللَّهِ! لَا أَدْعُكُمْ حَتَّى يَنْطَلِقَ مَعِي
بَغْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ
ﷺ، لَا تُظْنُوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ
يَقُلْهُ رَسُولُ اللَّهِ ﷺ؛ فَقَالُوا لِي: إِنَّكَ
عِنْدَنَا لَمُضَدًّقٌ وَلَنَفْعَلَنَّ مَا أَخْبَيْتَ.
فَانْطَلَقَ أَبُو مُوسَى بِنَفْرٍ مِنْهُمْ حَتَّى أَتَوْا
إِلَيْنَا سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ مِنْهُ
إِيَّاهُمْ، ثُمَّ إِعْطَاهُمْ بَعْدُ، فَحَدَّثُوهُمْ
بِمِثْلِ مَا حَدَّثْتُهُمْ بِهِ أَبُو مُوسَى.

١٠٧٠ - حَدِيثُ أَبِي مُوسَى. عَنْ
رَهْدَمْ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى فَأَتَيَ
ذَكَرَ دَجَاجَةَ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمَ
اللَّهُ أَخْمَرُ، كَانَهُ مِنَ الْمَوَالِيِّ، فَدَعَاهُ
لِلطَّعَامِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا
فَقَدِرْتُهُ؛ فَحَلَفْتُ لَا آكُلُ. فَقَالَ: هَلْمَ!
فَلَا حَدَّثْتُكُمْ عَنْ ذَاكَ. إِنِّي أَتَيْتُ النَّبِيَّ
ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ،
فَقَالَ: وَاللَّهِ! لَا أَحْمِلُكُمْ، وَمَا عِنْدِي
مَا أَحْمِلُكُمْ» وَأَتَيَ رَسُولُ اللَّهِ ﷺ
بِنَهْبِ إِيلِي، فَسَأَلَ عَنَّا، فَقَالَ: «أَيْنَ
النَّفَرُ الْأَشْعَرِيُّونَ؟ فَأَمَرَ لَنَا بِخَمْسٍ

27. The Book of Oaths

means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allâh's Messenger ﷺ and he asked for us saying, 'Where are the group of Al-Ash'ariyûn?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done? We will never be blessed (with what we have been given).' So, we returned to the Prophet ﷺ and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels)?' He (ﷺ) replied, 'I have not provided you with means of conveyance, but Allâh has provided you with it and by Allâh, if Allâh will, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.' " (Sahîh Al-Bukhâri, Hadîth No. 361, Vol. 4)

1071. Narrated 'Abdur-Rahmân bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh); and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath." (Sahîh Al-Bukhâri, Hadîth No. 619, Vol. 8)

ذَوِيدُ، غَرْ الدُّرَى، فَلَمَّا انطَلَقْنَا قُلْنَا:
 مَا صَنَعْنَا! لَا يُبَارِكُ لَنَا. فَرَجَعْنَا إِلَيْهِ،
 فَقُلْنَا: إِنَّا سَأَلْنَاكَ أَنْ تَحْمِلَنَا فَحَلَفْتَ
 أَنْ لَا تَحْمِلَنَا، أَنْتَسِيتَ؟ قَالَ: «لَسْتُ
 أَنَا حَمَلْنَكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَإِنِّي
 وَاللَّهِ! إِنْ شَاءَ اللَّهُ، لَا أَخْلِفُ عَلَى
 يَوْمٍ فَأَرَى عِيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ
 الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا».

١٠٧١ - حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمْرَةَ! لَا تَسْأَلِ الإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِينَاهَا عَنْ مَسَالَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِينَاهَا مِنْ غَيْرِ مَسَالَةٍ أُعْنِتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَوْمٍ فَرَأَيْتَ عِيْرَهَا خَيْرًا مِنْهَا فَكَفَرْتَ عَنْ يَمِينِكَ وَأَتَ الَّذِي هُوَ خَيْرٌ».

CHAPTER 5. To say *Insha Allâh* (If Allâh will) in the oath.

1072. Narrated Abû Huraira : رضي الله عنه (The Prophet) Sulaimân (Solomon) عليه السلام son of (the Prophet) Dawûd (David) said, “Tonight I will go round (i.e. have sexual relations with) one hundred women (my wives), everyone of whom will deliver a male child who will fight in Allâh’s Cause.” On that an angel said to him, “Say: ‘If Allâh will.’” But Sulaimân did not say it and forgot to say it. Then he had sexual relations with them but none of them delivered any child except one who delivered a half person (a malformed baby). The Prophet said صلى الله عليه وسلم : If Sulaimân had said: ‘If Allâh will,’ Allâh would have fulfilled his (above) desire and that saying would have made him more hopeful.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 169, Vol. 7)

1073. Narrated Abû Huraira : رضي الله عنه The Prophet said صلى الله عليه وسلم : Sulaimân (Solomon) the son of Dawûd (David) said, ‘Tonight I will sleep with seventy ladies each of whom will conceive a child; who will be a knight, fighting for Allâh’s Cause.’ His companion said to him (say), ‘If Allâh will.’ But Sulaimân did not say so; therefore none of those women got pregnant except one who gave birth to a half child.” The Prophet further said, “If (the Prophet) Sulaimân had said it (i.e. ‘if Allâh will’) he would have begotten children who would have fought in Allâh’s Cause.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 635, Vol. 4)

CHAPTER 6. It is forbidden to persist in an oath which causes

(5) بَابُ الْإِسْتِنْاءِ

1072 - حديث أبي هريرة، قال: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَا طُوفَنَ اللَّيْلَةَ بِمِائَةٍ امْرَأَةٍ، تَلِدُ كُلُّ امْرَأَةٍ غَلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ الْمَلَكُ: قُلْ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ، وَنَسِيَ؛ فَأَطَافَ بِهِنَّ، وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نَصَفَ إِنْسَانَ. قَالَ النَّبِيُّ ﷺ: «لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْتَنْ، وَكَانَ أَرْجَى لِحَاجَتِهِ».

1073 - حديث أبي هريرة، عن النَّبِيِّ ﷺ قال: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَا طُوفَنَ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً، تَحْمِلُ كُلُّ امْرَأَةً فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ. فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، وَلَمْ تَحْمِلْ شَيْئًا إِلَّا وَاحِدًا سَاقَطَا إِلَّا شَيْئَهُ» فَقَالَ النَّبِيُّ ﷺ: «لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللَّهِ».

(6) بَابُ النَّهَيِّ عَنِ الْإِصْرَارِ عَلَى الْإِيمَانِ فِيمَا يَنَادِي بِهِ أَهْلُ الْحَالِفِ مِمَّا

trouble to the family for a thing that is not unlawful.

1074. Narrated Abû Huraira : رضى الله عنه said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection". Allâh's Messenger added, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin, in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded." (See the Qur'ân V.5:89). (*Sahîh Al-Bukhâri*, Hadîth No. 621, Vol. 8)

CHAPTER 7. The vow of a disbeliever and what to do as regards it, if he embraces Islâm.

1075. Narrated Nâfi' : رضى الله عنه 'Umar bin Al-Khattâb said, "O Allâh's Messenger, I vowed to observe *I'tikâf* for one day during the Period of Ignorance." The Prophet ordered him to fulfil his vow. 'Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Makkâ. When Allâh's Messenger freed the captives of Hunain without ransom, they came out walking in the streets. 'Umar said (to his son), "O Abdullâh! See what is the matter." Abdullâh replied, "Allâh's Messenger has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (*Sahîh Al-Bukhâri*, Hadîth No. 372, Vol. 4)

CHAPTER 9. The gravity (of the sin) of a person who accuses his slave of

لِنَسَ بِحَرَامٍ

١٠٧٤ - حديث أبي هريرة. قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهُ لَأَنْ يَلْجَ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ أَثْمُ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِي كَفَارَةَ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ».

(٧) باب: نذر الكافر وما يفعل فيه إذا أسلم

١٠٧٥ - حديث ابن عمر، أن عمر
ابن الخطاب رضي الله عنه، قال: يا رسول الله! إلهه كان على اعتقاد يوم في الجاهلية، فأمره أن يقني به. قال: وأصحاب عمر جاريتن من سبتي حنين فوضاعهما في بعض بيوت مكة، قال:
فمن رسول الله ﷺ على سبتي حنين، فجعلوا يسعون في السكك؛ فقال عمر: يا عبد الله! انظر ما هذا؟ فقال: من رسول الله ﷺ على السبتي، قال: اذهب فارسل الجاريتن.

(٩) باب: التغليظ على من قدَّ

committing an illegal sexual intercourse (adultery).

1076. Narrated Abû Huraira : رضي الله عنه عن أبى هريرة رضي الله عنه، قاتل : سمعت أبا القاسم عليه السلام يقول : «من قذف مملوكة، وهو بريء مما قال، جلد يوم القيمة، إلا أن يكون كما قال».

I heard Abû-Qâsim (the Prophet ﷺ) saying, "If somebody slanders his slave (by accusing him of committing adultery) and the slave is free from what he says, the accuser will be flogged on the Day of Resurrection, unless the slave is really as he has described him." (*Sahîh Al-Bukhâri*, Hadîth No. 841, Vol. 8)

CHAPTER 10. To feed one's slave with what one eats himself, and to clothe him with what one clothes himself and not to burden him (the slave) beyond his capacity.

1077. Narrated Al-Mâ'rûr : رضي الله عنه عن المغورو، قاتل : لقيت أبا ذرًا بالربوة، وعلّمه حلةً وعلّى غلامه حلةً، فسألته عن ذلك، فقال : إني سأبث رجلاً فغيرته بأمه، فقال لي النبي ﷺ : «يا أبا ذر! أغيّرته بأمه؟ إنك أمرُوك فيك جاهليّة، إخوانكم خولكم جعلهم الله تحت أيديكم، فمن كان أخوه تحت يديه فليطعمه مما يأكل، ولئلسانه مما يلبس، ولا تكفوهم ما يغطّيه، فإن كلفتهم فاعينوهم».

At Ar-Rabadha I met Abû Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a man by calling his mother with bad names. The Prophet ﷺ said to me, 'O Abû Dhar ! Did you abuse him by calling his mother with bad names? You still have some characteristics of (Period of) Ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' " (*Sahîh Al-Bukhâri*, Hadîth No. 29, Vol. 1)

1078. Narrated Abû Huraira : رضي الله عنه عن النبي ﷺ، قاتل : إذا أتي أحدكم

The Prophet ﷺ said, "When your servant brings your food to you, if you do not ask him to join you, then at

مملوكةٌ بالزنا

1076 - حديث أبي هريرة رضي الله عنه، قال : سمعت أبا القاسم عليه السلام يقول : «من قذف مملوكة، وهو بريء مما قال، جلد يوم القيمة، إلا أن يكون كما قال».

(١٠) باب : إطعام المملوك مما يأكل وإلباسه مما يلبس ولا يكلفهم ما يغطيه

1077 - حديث أبي ذر. عن المغورو، قاتل : لقيت أبا ذرًا بالربوة، وعلّمه حلةً وعلّى غلامه حلةً، فسألته عن ذلك، فقال : إني سأبث رجلاً فغيرته بأمه، فقال لي النبي ﷺ : «يا أبا ذر! أغيّرته بأمه؟ إنك أمرُوك فيك جاهليّة، إخوانكم خولكم جعلهم الله تحت أيديكم، فمن كان أخوه تحت يديه فليطعمه مما يأكل، ولئلسانه مما يلبس، ولا تكفوهم ما يغطّيه، فإن كلفتهم فاعينوهم».

1078 - حديث أبي هريرة، عن النبي ﷺ، قال : إذا أتي أحدكم

27. The Book of Oaths

least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely.” (*Sahîh Al-Bukhâri*, Hadîth No. 370, Vol. 7)

CHAPTER 11. The reward of a slave who is honest and faithful to his master and worships Allâh سار in a perfect manner.

1079. Narrated Ibn ‘Umar رضي الله عنهما : said صلى الله عليه وسلم said, “If a slave is honest and faithful to his master and worships his Lord (Allâh) in a perfect manner he will get a double reward.” (*Sahîh Al-Bukhâri*, Hadîth No. 722, Vol. 3)

1080. Narrated Abû Huraira رضي الله عنه : said صلى الله عليه وسلم said, “A pious slave gets a double reward.” Abû Huraira added: “By Him in Whose Hands my soul is, but for *Jihâd* (i.e. holy battles), *Hajj*, and my duty to serve my mother, I would have loved to die as a slave.”⁽¹¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 724, Vol. 3)

1081. Narrated Abû Huraira رضي الله عنه : said صلى الله عليه وسلم said, “Goodness and comfort are for him (the slave) who worships his Lord (Allâh) in a perfect manner and serves his master sincerely.” (*Sahîh Al-Bukhâri*, Hadîth No. 725, Vol. 3)

CHAPTER 12. Whosoever manumits his share of a jointly owned slave.

1082. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم mentioned *Jihâd*, *Hajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master’s permission (*Qastalâni*, Vol. 4, p. 323)

خَادِمُهُ بَطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلِيَتَأْوِلْهُ أَكْلَهُ أَوْ أَكْلَتَيْنِ، أَوْ لُقْمَةً أَوْ لُقْمَتَيْنِ، فَإِنَّهُ وَلِيَ حَرَّةً وَعِلَاجَهُ».

(11) بَابٌ: ثَوَابُ الْعَبْدِ وَأَجْرُهُ إِذَا نَصَحَ لِسَيِّدِهِ وَأَخْسَنَ عِبَادَةَ اللَّهِ

١٠٧٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَبْدُ إِذَا نَصَحَ سَيِّدُهُ وَأَخْسَنَ عِبَادَةَ رَبِّهِ، كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ».

١٠٨٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرًا». وَالَّذِي تَقْسِي بِيَدِهِ، لَوْلَا الْجِهَادُ فِي سَيْلِ اللَّهِ وَالْحُجُّ وَبِرُّ أُمِّي، لَا خَيْثَ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ».

١٠٨١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «نَعَمْ مَا لَأَحَدِهِمْ يُخْسِنُ عِبَادَةَ رَبِّهِ، وَيَنْصَحُ لِسَيِّدِهِ».

(12) بَابٌ: مَنْ أَغْتَقَ شِرْكًا لَهُ فِي عَبْدٍ

١٠٨٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ

⁽¹¹⁾ (H.1080) Abû Huraira mentioned *Jihâd*, *Hajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master’s permission (*Qastalâni*, Vol. 4, p. 323)

said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially." (*Sahîh Al-Bukhâri*, *Hadîth* No. 698, Vol. 3)

1083. Narrated Abû Hurâira رضي الله عنه عن النبي صلى الله عليه وسلم said, "Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him without overburdening him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 672, Vol. 3)

CHAPTER 13. It is allowed to sell a *Mudabbar* slave (i.e. a slave who is promised by his master to be manumitted after the master's death).

1084. Narrated 'Amr: Jâbir رضي الله عنه said, An *Ansâri* man made his slave a *Mudabbar* and he had no other property than him. When the Prophet صلى الله عليه وسلم heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu'aim bin An-Nâhhâm bought him for eight hundred *Dirham*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 707, Vol. 8)

رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شَرِيكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَالٌ يَتَلَقَّ ثَمَنَ الْعَبْدِ، قُومٌ الْعَبْدُ قِيمَةُ عَدْلٍ، فَأَعْطَى شَرِيكَاهُ حِصْصَتِهِمْ وَعَتَقَ عَلَيْهِ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». .

1083 - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «مَنْ أَعْتَقَ شَقِيقًا مِنْ مَمْلُوكِهِ، فَعَلَيْهِ خَلَاصُهُ فِي مَالِهِ؛ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ قُومٌ الْمَمْلُوكُ قِيمَةُ عَدْلٍ ثُمَّ اسْتَشْعِي غَيْرَ مَشْفُوقِ عَلَيْهِ».

(١٣) باب: جواز بيع المُدَبَّرِ

1084 - حديث جابر، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ مَمْلُوكًا لَهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعِيمُ بْنُ النَّحَامِ بِشَمَائِمَاتِ دِرْهَمٍ».

28. THE BOOK OF AL-QASAMA

[The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]

CHAPTER 1. *Al-Qasama*.

1085. Narrated Râfi' bin Khadîj and Sahl bin Abû Hathma : رضى الله عنهم Abdullâh bin Sahl and Muhaiyisa bin Mas'ûd went to Khaibar and they dispersed in the (gardens of the) date-palm trees. 'Abdullâh bin Sahl was murdered. Then 'Abdur-Rahmân bin Sahl, Huwaiyisa and Muhaiyisa, the two sons of Mas'ûd, came to the Prophet صلى الله عليه وسلم and spoke about the case of their (murdered) friend. 'Abdur-Rahmân who was the youngest of them, started talking. The Prophet صلى الله عليه وسلم said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet صلى الله عليه وسلم said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man" (or said, "...your companion"). They said, "O Allâh's Messenger! The murder was a thing we did not witness." The Prophet صلى الله عليه وسلم said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allâh's Messenger! They are disbelievers, (and they will take a false oath)." Then Allâh's Messenger صلى الله عليه وسلم himself paid the blood money to them. Sahl added: "I came upon a she-camel from those camels while I entered their stable and it hit me with

٢٨ - كتاب القسامية**(١) باب: القسامية**

١٠٨٥ - حديث رافع بن خديج وسهل بن أبي حممة. عن بشير بن يسار، مؤذن الأنصار، أنهما حدثا: أن عبد الله بن سهل ومحيصة بن مسعود أتيا خير، ففرقوا في التخل، فقتل عبد الله بن سهل. فجاء عبد الرحمن بن سهل، ومحيصة ومحيصة ابنا مسعود إلى النبي ﷺ، فتكلموا في أمر صاحبهم، فبدأ عبد الرحمن، وكان أصغر القوم، فقال النبي ﷺ: «كبير الكبار» (قال يحيى أحد رجال السند: ليلي الكلام الأكبر) فتكلموا في أمر صاحبهم، فقال النبي ﷺ: «أتستحقون قتيلكم» أو قال: «صاحبكم أيام خمسين منكم؟» قالوا: يا رسول الله! أمر لم نر. قال: «قتيلكم يهود في أيام خمسين منهم؟» قالوا: يا رسول الله! قوم كفار. فوادهم رسول الله ﷺ من قبيله.

قال سهل: فأذركت ناقة من تلك

its leg.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 164, Vol. 8)

الإِبْلِ، فَدَخَلَتْ مِرْبَدًا لَهُمْ فَرَكَضَشِي
بِرْ جِلَهَا.

CHAPTER 2. Legal verdicts regarding apostates, and those who wage war against Allâh and His Messenger .

1086. Narrated Anas : رضى الله عنه Eight persons from the tribe of ‘Ukl came to Allâh’s Messenger ﷺ and gave the *Bai’â* (pledge) for Islâm (became Muslim). The climate of the place (Al-Madîna) did not suit them. So they became sick and complained about that to Allâh’s Messenger ﷺ. He said (to them), “Won’t you go with the shepherd of our camels and drink of the camels’ milk and urine (as medicine)?” They said, “Yes.” So they went out and drank the camels’ milk and urine, and after they became healthy, they killed the shepherd of Allâh’s Messenger ﷺ and took away the camels. This news reached Allâh’s Messenger ﷺ so he sent (men) to follow their traces and they were captured and brought (to the Prophet ﷺ). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw (left) them in the sun till they died.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 37, Vol. 9)

(٢) بَابُ: حُكْمُ الْمُحَارِبِينَ وَالْمُرْتَدِينَ

١٠٨٦ - حَدِيثُ أَنَسٍ، أَنَّ نَفَرًا مِنْ عُكْلِ، ثَمَانِيَةً، قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، فَبَأْيَغُوهُ عَلَى الإِسْلَامِ، فَاسْتَوْخَمُوا الْأَرْضَ فَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ؛ قَالَ: «أَفَلَا تَخْرُجُونَ مَعَ رَاعِيَنَا فِي إِبْلِهِ فَتُصْبِيُونَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟» قَالُوا: بَلَى. فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ ﷺ وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ، فَأَرْسَلَ فِي آثَارِهِمْ، فَأَذْرِكُوا، فَجِيءَ بِهِمْ، فَأَمْرَ بِهِمْ، فَقَطَعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ وَسَمَرَ أَعْيُنَهُمْ، ثُمَّ بَذَنَهُمْ فِي الشَّنْسِ حَتَّى مَاتُوا.

(٣) بَابُ: ثُبُوتِ الْقِصَاصِ فِي الْقَتْلِ بِالْحَجَرِ وَغَيْرِهِ مِنَ الْمُحَدَّدَاتِ

CHAPTER 3. Proof for *Qisâs* (equality in punishment) when one is killed with stone or any other heavy

thing, and the killing of a male for the killing of a female.

1087. Narrated Anas bin Mâlik رضي الله عنه : During the lifetime of Allâh's Messenger صلى الله عليه وسلم , a Jew attacked a girl and took some silver ornaments she was wearing, and crushed her head. Her relatives brought her to the Prophet صلى الله عليه وسلم while she was in her last breaths and she was unable to speak. Allâh's Messenger صلى الله عليه وسلم asked her, "Who has hit you? So-and-so?", mentioning somebody other than her murderer. She moved her head, indicating denial. The Prophet صلى الله عليه وسلم mentioned the name of another person other than the murderer, and she again moved her head indicating denial. Then he asked, "Was it so-and-so?" mentioning the name of her killer. She nodded in agreement. Then Allâh's Messenger صلى الله عليه وسلم ordered that the head of the murderer be crushed between two stones. (*Sahîh Al-Bukhâri*, Hadîth No. 216 (B), Vol. 7)

CHAPTER 4. If anyone attacks the life of a person or his limb and the victim ward off the attack and in self-defence either the life of the assailant is lost or his limb broken, there will be no penalty on the victim.

1088. Narrated 'Imrân bin Husain رضي الله عنهما : A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet صلى الله عليه وسلم who said, "One of you bit his brother as a male camel bites (go away), there is no *Diya*

وَالْمُثَقَّلَاتِ وَقَتْلِ الرَّجُلِ بِالْمَرْأَةِ

1087 - حديث أنس بن مالك،
قال: عدنا يهودي، في عهد رسول الله ﷺ، على جارية، فأخذ أوضاحاً كانت عليها، ورضخ رأسها؛ فأتي بها أهلها رسول الله ﷺ وهي في آخر رمضان، وفدى أضحيت. فقال لها رسول الله ﷺ: «من قتلك، فلان؟» لغير الذي قتلها، وأشارت برأسها أن لا. قال: فقال لرجل آخر غير الذي قتلها. وأشارت أن لا، فقال: «فلان؟» لقاتلها. وأشارت أن نعم؛ فأمر به رسول الله ﷺ فرضخ رأسه بين حجرين.

(٤) باب: الصّائِلُ عَلَى نَفْسِ الْإِنْسَانِ
أَوْ عَضْوَهُ إِذَا دَفَعَهُ الْمَصْوُلُ عَلَيْهِ
فَأَنْتَفَ نَفْسَهُ أَوْ عَضْوَهُ لَا ضَمَانَ عَلَيْهِ

1088 - حديث عمران بن حصين،
أن رجلاً عض يد رجل، فترغ يده من فيه فوقع ثيثاره. فاختصموا إلى النبي ﷺ، فقال: «يعض أحدهم أحاهه كما يغض الفحل؟ لا دية لك».

(blood money) for you.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 30, Vol. 9)

1089. Narrated Ya’la bin Umayya : رضي الله عنه عَنْ يَعْلَى بْنِ أُمِّيَّةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَاتَلَ فِي جَنَاحِ الْعَسْرَةِ، فَكَانَ مِنْ أَوْتَقِ أَغْمَالِيَّةِ فِي نَفْسِيِّهِ، فَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا، فَعَضَّ أَحَدُهُمَا إِضْبَعَ صَاحِبِهِ، فَأَنْتَزَعَ إِضْبَعَهُ، فَأَنْدَرَ ثَيَّبَتَهُ فَسَقَطَتْ فَانْطَلَقَ إِلَى النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ، فَأَهْدَرَ ثَيَّبَتَهُ، وَقَالَ: «أَفَيَدُعُ إِضْبَعَهُ فِي فِيكَ تَقْضِيمَهَا» قَالَ: أَخْسِبْهُ قَالَ: «كَمَا يَقْضَمُ الْفَحْلُ؟»

I fought in *Jaish-al-’Usra* (*Ghazwa* of Tabûk) along with the Prophet ﷺ and in my opinion that was the best of my deeds. Then I had an employee, who quarrelled with someone and one of them bit and cut the other’s finger and caused his own tooth to fall out. He then went to the Prophet ﷺ (with a complaint); but the Prophet ﷺ rejected the plea and said to the complainant, “Did you expect him to let his finger in your mouth so that you might snap and cut it as does a stallion camel?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 466-A, Vol. 3)

CHAPTER 5. Proof for *Qisâs* in cases of loss of teeth etc.

1090. Narrated Anas (bin Mâlik) رضي الله عنه عَنْ أَنَسِ بْنِ مَالِكٍ (the paternal aunt of Anas bin Mâlik) broke the incisor tooth of a young *Ansâri* girl. Her family demanded the *Qisâs*⁽¹⁾ and they came to the Prophet ﷺ who passed the judgment of *Qisâs*. Anas bin An-Nadr (the paternal uncle of Anas bin Mâlik) said, “O Allâh’s Messenger! By Allâh, her tooth will not be broken.” The Prophet ﷺ said, “O Anas! (The law prescribed in) Allâh’s Book is *Qisâs*.” So (later on) the people (i.e. the

1089 - حديث يغلى بن أمية رضي الله عنه
عَنْهُ أَنَّهُ قَاتَلَ فِي جَنَاحِ الْعَسْرَةِ، فَكَانَ مِنْ أَوْتَقِ أَغْمَالِيَّةِ فِي نَفْسِيِّهِ، فَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا، فَعَضَّ أَحَدُهُمَا إِضْبَعَ صَاحِبِهِ، فَأَنْتَزَعَ إِضْبَعَهُ، فَأَنْدَرَ ثَيَّبَتَهُ فَسَقَطَتْ فَانْطَلَقَ إِلَى النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ، فَأَهْدَرَ ثَيَّبَتَهُ، وَقَالَ: «أَفَيَدُعُ إِضْبَعَهُ فِي فِيكَ تَقْضِيمَهَا» قَالَ: أَخْسِبْهُ قَالَ: «كَمَا يَقْضَمُ الْفَحْلُ؟»

(5) بَابُ: إِثْبَاتِ الْقِصَاصِ فِي الْأَسْنَانِ وَمَا فِي مَعْنَاهَا

1090 - حديث أنس، قال: كسرت الربيع، وهي عمّة أنس بن مالك، ثانية جارية من الأنصار، فطلبت القوم القصاص، فأتوا النبيَّ رضي الله عنه، فأمر النبيَّ رضي الله عنه بالقصاص؛ فقال أنس بن النضر، عمّ أنس بن مالك: لا والله! لا تكسر سينها يا رسول الله! فقال رسول الله صلى الله عليه وسلم: «يا أنس! كتاب الله القصاص»

⁽¹⁾ (H.1090) *Qisâs*: The law of equality in punishment.

relatives of the girl) gave up their claim and accepted a compensation. On that Allâh's Messenger ﷺ said, "Some of Allâh's worshippers are such that if they take an oath, Allâh will fulfil it for them." (*Sahîh Al-Bukhâri*, *Hadîth* No. 135, Vol. 6)

CHAPTER 6. In what cases and circumstances the taking of the life of a Muslim becomes permissible.

1091. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger ﷺ said, "The blood of a Muslim who confesses that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh cannot be shed except in three cases: (1) life for life (in cases of intentional murders without right (i.e. *Qisâs* — law of equality in punishments); (2) a married person who commits illegal sexual intercourse and (3) the one who turns renegade from Islâm (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things etc. in the Islâmic religion). (See *Fath Al-Bârî*, Vol. 15, P. 220 for details) (*Sahîh Al-Bukhâri*, *Hadîth* No. 17, Vol. 9)

CHAPTER 7. The sin of the one who started the tradition of killing (murdering).

1092. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : Allâh's Messenger ﷺ said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the

فَرَضَيَ الْقَوْمُ وَقِيلُوا إِلَّا أَرْشَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَفْسَمَ عَلَى اللَّهِ لَأَبْرَأْهُ»

(٦) بَابٌ: مَا يُبَاخُ بِهِ دَمُ الْمُسْلِمِ

١٠٩١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا يُبَاخُدَى ثَلَاثَةٌ: النَّفْسُ بِالنَّفْسِ، وَالشَّيْبُ الزَّانِي، وَالنَّارِقُ مِنَ الدِّينِ التَّارِكُ الْجَمَاعَةَ».

(٧) بَابٌ: بَيَانٌ لِأَنَّمَا مَنْ سَنَّ الْفَتْلَ

١٠٩٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رضي الله عنه، قال: قال رَسُولُ اللَّهِ ﷺ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمَهَا،

tradition of murdering." (*Sahîh Al-Bukhâri*, *Hadîth* No. 552, Vol. 4)

لأنه أول من سن القتل».

CHAPTER 8. The requital of blood-shed cases in the Hereafter and these cases will be decided first of all on the Day of Resurrection.

(٨) بَابُ: الْمُجَازَةِ بِالدَّمَاءِ فِي
الْآخِرَةِ، وَأَنَّهَا أَوَّلُ مَا يُقْضَى فِيهِ بَيْنَ
النَّاسِ يَوْمَ الْقِيَامَةِ

1093. Narrated ‘Abdullâh bin Mas‘ûd said ملی اللہ علیہ وسلم : رضی اللہ عنہ The Prophet said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of blood-shedding.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 540, Vol. 8)

CHAPTER 9. The severe prohibition of killing one another and to attack other's honour and to take other's property.

1094. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Time has taken its original shape which it had when Allâh ﷺ created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumâda (Ath-Thâniâ) and Sha'bân." Then the Prophet صلى الله عليه وسلم asked, "Which month is this ?" We said, "Allâh and His Messenger صلى الله عليه وسلم know better." On that the Prophet صلى الله عليه وسلم kept quiet for so long that we thought that he might name it with another name. Then the Prophet صلى الله عليه وسلم said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes (it is)." Then he said, "Which

١٠٩٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ، قَالَ النَّبِيُّ ﷺ: «أَوْلُ مَا
يَقْضِي بَيْنَ النَّاسِ بِالدَّمَاءِ».

(٩) بَابٌ: تَغْلِيظُ تَحْرِيمِ الدَّمَاءِ وَالْأَعْرَاضِ وَالْأَمْوَالِ

١٠٩٤ - حديث أبي بكرَةَ، عنِ النبِيِّ ﷺ، قالَ: «الرَّمَانُ قَدِ استَدَارَ كَهْيَةً
يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ
اثْنَا عَشَرَ شَهْرًا؛ مِنْهَا أَرْبَعَةُ حُرُومٌ،
ثَلَاثَةُ مُتَوَالَاتٍ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ
وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَّ، الَّذِي يَبْيَنُ
جُمَادَى وَشَعْبَانَ؟ أَيُّ شَهْرٍ هَذَا؟»
فَلَمَّا: اللَّهُ وَرَسُولُهُ أَغْلَمُ. فَسَكَتَ حَتَّى
ظَنَّا: أَنَّهُ سَيُسَمِّيَ بِغَيْرِ اسْمِهِ، قَالَ:
«أَلَيْسَ دُوَّالِحِجَّةَ؟» فَلَمَّا: بَلَى. قَالَ:
«فَأَيُّ بَلَدٍ هَذَا؟» فَلَمَّا: اللَّهُ وَرَسُولُهُ
أَغْلَمُ. فَسَكَتَ حَتَّى ظَنَّا: أَنَّهُ سَيُسَمِّيَ
بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلَدَةَ؟»

town is this?" We replied, "Allâh and His Messenger ﷺ know better." One that he kept quiet for so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Makka?" We replied, "Yes (it is)." Then he said, "Which day is today?" We replied, "Allâh and His Messenger know better." He kept quiet for so long that we thought that he might name it with another name. Then he said, "Isn't it the day of *An-Nahr* (i.e. sacrifice)?" We replied, "Yes (it is)." He said, "So your blood and your properties... (The subnarrator Muhammad said, I think the Prophet ﷺ also said: "And your honour...") are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience." (The subnarrator, Muhammad, on remembering that narration used to say, "Muhammad spoke the truth!") He (ﷺ) then added twice, "No doubt! Haven't I conveyed (Allâh's Message) to you?" (*Sahîh Al-Bukhâri*, *Hadîth No. 688*, Vol. 5)

CHAPTER 11. Blood-money (*Diya*) of a baby still in the womb, and the

فُلَّنَا: بَلَى. قَالَ: «فَأَيِّ يَوْمٍ هَذَا؟»
 فُلَّنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَّتَ حَتَّى
 طَلَّنَا أَنَّهُ سَيِّسَمِيَّ بِغَيْرِ اسْمِهِ. قَالَ:
 «أَلَيْسَ يَوْمَ النَّحْرِ؟» فُلَّنَا: بَلَى. قَالَ:
 «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ» قَالَ مُحَمَّدٌ
 (أَحَدُ رِجَالِ السَّنَدِ): وَأَخْسِبُهُ قَالَ:
 «وَأَغْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةٍ
 يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ
 هَذَا، وَسَلَقُونَ رَبِيعَمْ فَسِيَّسَلَّكُمْ عَنْ
 أَغْمَالِكُمْ، أَلَا فَلَا تَزْجِعُوا بَعْدِي
 ضَلَالًا يَضِربُ بَعْضُكُمْ رِقَابَ بَعْضٍ،
 أَلَا لَيُلْبِلَ الشَّاهِدُ الْغَائِبَ، فَلَعْلَّ بَعْضَ
 مَنْ يُلْلَعِّلَ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ
 مَنْ سَمِعَهُ» فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ
 يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ. ثُمَّ قَالَ:
 «أَلَا هَلْ بَلَّغْتُ؟» مَرَّتَينِ.

**obligatory payment of blood-money
in cases of unintentional murders,
and in cases of seemingly-intentional
murders.**

1095. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger صلى الله عليه وسلم gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet صلى الله عليه وسلم and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allâh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that should be nullified." On that the Prophet صلى الله عليه وسلم said, "This is one of the brothers of foretellers." (*Sahîh Al-Bukhâri*, *Hadîth* No. 654, Vol. 7)

1096. Narrated Al-Mughîra bin Shu'ba رضي الله عنه consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughîra said: "The Prophet صلى الله عليه وسلم gave the verdict that a male or female slave should be given (as *Diya*). Then Muhammad bin Maslama testified that he had witnessed the Prophet صلى الله عليه وسلم giving such a verdict. (*Sahîh Al-Bukhâri*, *Hadîth* No. 42-A, Vol. 9)

فِي قَتْلِ الْخَطَّلِ وَشَبْهِ الْعَمَدِ عَلَى عَاقِلَةِ الْجَانِي

1095 - حديث أبي هريرة، أنَّ
رسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي امْرَأَتَيْنِ مِنْ
هُذِيلٍ افْتَلَتَا، فَرَمَتْ إِخْدَاهُمَا الْأُخْرَى
بَحَرْجٍ، فَأَصَابَ بَطْنَهَا وَهِيَ حَامِلَةَ
فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا.
فَأَخْتَصَمُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَضَى أَنَّ
دِيَةَ مَا فِي بَطْنِهَا عُرَةً: عَبْدٌ أَوْ أَمَةٌ؟
فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي غَرِمَتْ: كَيْفَ
أَغْرِمُ، يَا رَسُولَ اللَّهِ! مَنْ لَا شَرِبَ وَلَا
أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ، فَمِنْ
ذَلِكَ بَطَلَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا هَذَا
مِنْ إِخْرَانِ الْكُفَّارِ».

1096 - حديث المغيرة بن شعبة
وَمُحَمَّدٌ بْنُ مَسْلَمَةَ. عَنْ عُمَرَ رضي الله عنه، أَنَّهُ اسْتَشَارُهُمْ فِي إِمْلَاصِ
الْمَرْأَةِ؛ فَقَالَ الْمُغِيرَةُ: قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْغُرَةِ: عَبْدٌ أَوْ أَمَةٌ. فَشَهِدَ مُحَمَّدُ بْنُ
مَسْلَمَةَ أَنَّهُ شَهَدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِهِ.

29. THE BOOK OF AL-HUDÛD
**(Allâh's set limits and punishment
for those who violate them)**

CHAPTER 1. Legal punishment for theft and the minimum limit according to which it is imposed upon an offender.

1097. Narrated ‘Aisha : رضي الله عنها The Prophet ﷺ said, “The hand of a thief should be cut off for stealing a quarter of a *Dinâr*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 781, Vol. 8)

1098. Narrated ‘Abdullâh Ibn ‘Umar : رضي الله عنهما The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three *Dirham*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 788, Vol. 8)

1099. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Allâh curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 774, Vol. 8)

CHAPTER 2. To cut the hand of a thief whether he belongs to a noble family or otherwise, and prohibition of intercession in legal punishment.

1100. Narrated ‘Aisha : رضي الله عنها The people of Quraish were worried about the lady from Banî Makhzûm who had committed theft. They asked, “Who will intercede for her with Allâh’s Messenger ﷺ?” Some said, “No one dare to do so except Usâma bin Zaid, the beloved one to Allâh’s Messenger ﷺ, when Usâma spoke about that to Allâh’s Messenger ﷺ, the Prophet said (to him),

٢٩ - كتاب الحدود

(١) باب: حد السرقة ونصابها

١٠٩٧ - حديث عائشة، عن النبي ﷺ، قال: «قطع يد السارق في ربع دينار».

١٠٩٨ - حديث عبد الله بن عمر رضي الله عنهما، قال: قطع النبي ﷺ يد سارق في مجن ثمنه ثلاثة دراهم.

١٠٩٩ - حديث أبي هريرة، عن النبي ﷺ، قال: «لعن الله السارق، يسرق البيضة فتقطع يده؛ ويسرق الجبن فتقطع يده».

(٢) باب: قطع السارق الشريف وغيرة والنبي عن الشفاعة في الحدود

١١٠٠ - حديث عائشة رضي الله عنها، أن قريشاً أهمل شأن المرأة المخزومية التي سرقت، فقال: ومن يكلم فيها رسول الله ﷺ؟ فقالوا: ومن يجترئ عليه إلا أسامة بن زيد، حيث رسول الله ﷺ؟ فكلمه أسامة، فقال رسول الله ﷺ: «أتشفع في حد

"Do you try to intercede for somebody in a case connected with Allâh's Prescribed Punishments?" Then he got up and delivered a *Khutba* (religious talk) saying, "What destroyed the nations preceding you, was that if a noble amongst them committed theft, they would forgive him and if a poor person amongst them stole, they would inflict Allâh's Legal Punishment on him. By Allâh, if Fâtimah, the daughter of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stole, I would cut off her hand." (*Sahîh Al-Bukhâri*, *Hadîth* No. 681, Vol. 4)

CHAPTER 4. Stoning to death of a married adulterer.

1101. Narrated 'Umar bin Al-Khattâb (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the Truth and revealed the Holy Book to him, and among what Allâh revealed, was the Verse of the *Rajm* [the stoning of married person (male & female) who commits illegal sexual intercourse], and we did recite this Verse and understood and memorized it. Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did carry out the punishment of *Rajm* and so did we; after him. I am afraid that after a long time has passed, somebody will say, "By Allâh, we do not find the Verse of the *Rajm* in Allâh's Book," and thus they will go astray by leaving an obligation which Allâh has revealed. And the punishment of the *Rajm* is to be inflicted to any married person (male & female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. (*Sahîh Al-Bukhâri*, *Hadîth* No. 817, Vol. 8)

مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَأَخْتَطَبَ، ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَاتَلُوكُمْ أَنَّهُمْ كَانُوا، إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الْفَعِيلُ أَقَامُوا عَلَيْهِ الْحَدَّ؛ وَأَئِمْمُ اللَّهِ! لَوْ أَنَّ فَاطِمَةَ ابْنَةَ مُحَمَّدٍ سَرَقَتْ، لَقَطَعْتُ يَدَهَا». .

(٤) بَابٌ: رَجْمُ الشَّيْبِ فِي الرَّزْنَى

١١٠١ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ.
إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِالْحَقِّ، وَأَنْزَلَ
عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةُ
الرَّجْمِ، فَقَرَأْنَاهَا وَعَقْلَنَاهَا وَوَعَيْنَاهَا.
رَجَمَ رَسُولُ اللَّهِ بِالْحَقِّ وَرَجَمْنَا بَعْدَهُ.
فَأَخْشَى، إِنْ طَالَ بِالنَّاسِ زَمَانٌ، أَنْ
يَقُولَ قَائِلٌ: وَاللَّهِ! مَا نَجِدُ آيَةً الرَّجْمِ
فِي كِتَابِ اللَّهِ؛ فَيَصْلُوَا بِتَرْكِ فَرِيضَةِ
أَنْزَلَهَا اللَّهُ . وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ
عَلَى مَنْ زَنَى، إِذَا أَخْصَنَ، مِنْ
الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيْتَةِ، أَوْ
كَانَ الْحَبْلُ أَوِ الْإِعْتَرَافُ.

CHAPTER 5. Whosoever confesses his guilt of illegal sexual intercourse personally.

1102. Narrated Abû Huraira : رضي الله عنه A man came to Allâh's Messenger صلى الله عليه وسلم while he was in the mosque, and he called him, saying, "O Allâh's Messenger! I have committed illegal sexual intercourse." The Prophet صلى الله عليه وسلم turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet called him, saying, "Are you mad?" The man said, "No (I am not mad)." The Prophet asked, "Are you married?" The man said, "Yes." Then the Prophet said, "Take him away and stone him to death." Jâbir bin 'Abdullâh said: "I was among the ones who participated in stoning him, and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Harra and stoned him to death." (*Sahîh Al-Bukhâri*, *Hadîth* No. 806, Vol. 8)

1103. Narrated Abû Huraira and Zaid bin Khâlid Al-Juhâni : رضي الله عنهما A man came to the Prophet صلى الله عليه وسلم and said, "I beseech you to judge us according to Allâh's Laws." Then his opponent who was wiser than him, got up and said, "He has spoken the truth. So judge us according to Allâh's Laws and please allow me (to speak), O Allâh's Messenger." The Prophet صلى الله عليه وسلم said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned

(٥) بَابٌ: مَنِ اغْرَفَ عَلَى نَفْسِهِ بِالرَّزْنَى

١١٠٢ - حَدِيثُ أَبِي هُرَيْرَةَ وَجَابِرٍ
رضي الله عنهما. قَالَ أَبُو هُرَيْرَةَ: أَتَى
رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي
الْمَسْجِدِ، فَنَادَاهُ. فَقَالَ: يَا رَسُولَ
اللَّهِ! إِنِّي رَذَّيْتُ. فَأَغْرَضَ عَنْهُ، حَتَّى
رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ؛ فَلَمَّا شَهِدَ عَلَى
نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ ﷺ
فَقَالَ: «أَبِيكَ جَنُونٌ؟» قَالَ: لَا. قَالَ:
«فَهَلْ أَخْصَنْتَ؟» قَالَ: نَعَمْ، فَقَالَ
النَّبِيُّ ﷺ: «إِذْهَبُوا بِهِ فَازْجُمُوهُ» قَالَ
جَابِرٌ: فَكُثُرْتُ فِيمَنْ رَجَمْهُ، فَرَجَمْنَاهُ
بِالْمُصَلَّى؛ فَلَمَّا أَذْلَقْتُهُ الْحِجَارَةَ هَرَبَ،
فَأَذْرَكْنَاهُ بِالْحَرَّةِ، فَرَجَمْنَاهُ.

١١٠٣ - حَدِيثُ أَبِي هُرَيْرَةَ وَرَبِيدَ بْنِ
خَالِدِ الْجُهَنِيِّ. قَالَا: جَاءَ رَجُلٌ إِلَيْهِ
النَّبِيُّ ﷺ، فَقَالَ: أَنْشُدُكَ اللَّهُ إِلَّا
فَضَيَّتَ بَيْتَنَا بِكِتَابِ اللَّهِ؛ فَقَامَ خَضْمُهُ،
وَكَانَ أَفْقَهَ مِنْهُ، فَقَالَ: صَدَقَ، اقْضِ
بَيْتَنَا بِكِتَابِ اللَّهِ، وَأُذْنِ لِي يَا رَسُولَ
اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «فُلْ» فَقَالَ: إِنَّ
ابْنِي كَانَ عَسِيفًا فِي أَهْلِ هَذَا، فَرَزَّنِي
بِأَمْرِ أَبِيهِ، فَأَفْتَدَنِي مِنْهُ بِمِائَةِ شَاةٍ
وَحَادِمٍ؛ وَإِنِّي سَأَلْتُ رِجَالًا مِنْ أَهْلِ

people (regarding this case), and they informed me that my son should be flogged one-hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you (in this case) according to Allâh's Laws: The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death." She confessed and he stoned her to death. (*Sahîh Al-Bukhâri*, *Hadîth* No. 842, Vol. 8)

CHAPTER 6. Stoning to death of Jews and other *Dhimmi* in cases of adultery.

1104. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Jews came to Allâh's Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allâh's Messenger ﷺ said to them, "What do you find in the *Taurât* [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*"^[1] They replied, "(But) we announce their crime and lash them." 'Abdullâh bin Salââm said, "You are telling a lie, the *Taurât* contains the order of *Rajm*." They brought and opened the *Taurât* and one of them placed his hand on the Verse of *Rajm* and read the verses preceding and

العلم فأخبروني أنَّ عَلَى ابْنِي جَلْدٌ مائةٌ وَتَغْرِيبٌ عَامٌ، وَأَنَّ عَلَى امْرَأَةً هَذَا الرَّجْمُ؛ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لِأَفْضِيَنَّ يَنْكُمَا بِكِتَابِ اللَّهِ: الْمِائَةَ وَالْخَادِمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدٌ مائةٌ وَتَغْرِيبٌ عَامٌ؛ وَيَا أَيُّهُمْ أَغْدُ عَلَى امْرَأَةً هَذَا فَسَلَهَا، فَإِنِ اغْتَرَقْتَ فَارْجُمْهَا» فَاغْتَرَقْتُ، فَرَاجَمْهَا.

(٦) بَابُ: رَجْمُ الْيَهُودِ أَهْلِ الذَّمَّةِ فِي الزَّنْيِ

١١٠٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنَيَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأنِ الرَّجْمِ؟» فَقَالُوا: نَفْصَحُهُمْ وَيُجْلِدُونَ. فَقَالَ عَبْدُ اللَّهِ ابْنُ سَلَامَ: كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالتَّوْرَةِ فَتَشَرُّوْهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا؛ فَقَالَ لَهُ عَبْدُ

^[1] (H.1104) *Al-Rajm*: Means (in Islâmic Law) to stone to death those married persons who commit the crime of illegal sexual intercourse.

following it. ‘Abdullâh bin Salâm said to him, “Lift your hand.” When he lifted his hand, the verse of *Rajm* was written there. They said, “Muhammad has told the truth; the *Taurât* has the verse of *Rajm*.” The Prophet ﷺ then gave the order that both of them should be stoned to death. ‘Abdullâh bin ‘Umar said, “I saw the man leaning over the woman to shield her from the stones.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 829, Vol. 4)

1105. Narrated Ash-Shaibâni : رضي الله عنه asked ‘Abdullâh bin Abî ‘Aûfa رضي الله عنه, “Did Allâh’s Messenger ﷺ carry out the *Rajm* penalty (i.e., stoning to death)?” He said, “Yes.” I said, “Before the revelation of *Sûrat-An-Nûr* or after it?” He replied, “I don’t know.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 804, Vol. 8)

1106. Narrated Abû Huraira رضي الله عنه said, “If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her, even for a hair rope.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 362, Vol. 3)

1107. Narrated Abû Huraira and Zaid bin Khâlid رضي الله عنه was asked about the slave-girl, if she was a virgin and committed illegal sexual intercourse. The Prophet ﷺ said, “If she has committed

الله بن سلام: ازقنه يدك. فرقع يده، فإذا فيها آية الرجم. فقالوا: صدق يا محمد! فيها آية الرجم. فأمر بهما رسول الله ﷺ، فرجما. قال عبد الله بن عمر: فرأيت الرجل يجنا على المرأة، يقيها الحجارة.

1105 - حديث عبد الله بن أبي أوفى. عن الشيباني، قال: سأله عبد الله بن أبي أوفى، هل رجم رسول الله ﷺ؟ قال: نعم! قلت: قبل سورة النور أم بعده؟ قال: لا أذري.

1106 - حديث أبي هريرة رضي الله عنه. قال: قال النبي ﷺ: «إذا زنت الأمة فبيّن زناها، فليجلذها ولا يترّب، ثم إن زنت فليجلذها ولا يترّب، ثم إن زنت الثالثة فليغفر لها ولو يحيط من شعر».

1107 - حديث أبي هريرة وزيد بن خالد رضي الله عنهما. أنَّ رسول الله ﷺ سُئلَ عن الأمة، إذا زنت ولم تُخْصِن، قال: «إن زنت فاجلدوها،

illegal sexual intercourse, lash her, and if she did it a second time, then lash her again, and if she repeats for the third time, then sell her, even for a hair rope.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 363, Vol. 3)

ثُمَّ إِنْ رَأَتْ فَاجْلِدُوهَا، ثُمَّ إِنْ رَأَتْ فِيْعُوهَا وَلَوْ بِضَفْرِيرِ.

CHAPTER 8. Legal punishment for drinking alcoholic liquors, (wine etc.).

1108. Narrated Anas : رضى الله عنه The Prophet صلى الله عليه وسلم lashed a drunk with date-palm leaf stalks and shoes. And Abû Bakr gave a drunk (the punishment of) forty lashes. (*Sahîh Al-Bukhâri*, *Hadîth* No. 767, Vol. 8)

1109. Narrated Alî bin Abî Tâlib رضى الله عنه : الله عنه I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allâh’s Messenger صلى الله عليه وسلم for the drunk. (*Sahîh Al-Bukhâri*, *Hadîth* No. 769, Vol. 8)

CHAPTER 9. Number of stripes to be inflicted on the person, so that he may not commit the same sin again.

1110. Narrated Abû Burda رضى الله عنه The Prophet صلى الله عليه وسلم used to say, “Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allâh.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 831, Vol. 8)

CHAPTER 10. Imposition of legal punishments are the expiation of sins, for the doer of those sins.

1111. Narrated ‘Ubâda bin As-Sâmit رضى الله عنه , who took part in the battle of Badr and was *Naqib* (a person heading a group of six persons), on the night of

(٨) بَابٌ: حَدُّ الْخَمْرِ

1108 - حديث أنس، قَالَ: جَلَدَ النَّبِيُّ ﷺ، فِي الْخَمْرِ، بِالْجَرِيدِ وَالنَّعَالِ؛ وَجَلَدَ أَبُو بَكْرَ أَرْبَعِينَ.

1109 - حديث علی بن أبي طالب رضى الله عنه، قَالَ: مَا كُنْتُ لِأَقِيمَ حَدًا عَلَى أَحَدٍ فِيمُوتَ، فَأَجِدَّ فِي نَفْسِي، إِلَّا صَاحِبُ الْخَمْرِ، فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ؛ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ يَسْتَئْنُهُ.

(٩) بَابٌ: قَدْرِ أَسْوَاطِ التَّغْزِيرِ

1110 - حديث أبي بُزْدَة رضى الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «لَا يُجلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ، إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

(١٠) بَابٌ: الْحُدُودُ كَفَارَاتٌ لِأَهْلِهَا

1111 - حديث عبادة بن الصامت رضى الله عنه، وَكَانَ شَهِدَ بَذْرَا، وَهُوَ

Al-‘Aqaba pledge: Allâh’s Messenger ﷺ said, while a group of his companions were around him, “Give the *Bai ‘a* (pledge) to me for: (1) Not to join anything in worship along with Allâh, (2) Not to steal, (3) Not to commit illegal sexual intercourse, (4) Not to kill your children, (5) Not to utter slander intentionally forging falsehood (i.e. by making illegal children belonging to their husbands or not to accuse an innocent person and to spread such an accusation among people), (6) Not to be disobedient (when ordered) to do *Ma’rûf* (Islâmic Monotheism and all other good deeds).” The Prophet ﷺ added; “Whoever amongst you fulfills his pledge will be rewarded by Allâh. عز وجل And whoever indulges in any one of these (sins) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allâh عز وجل conceals (his sin), it is upto Him to forgive or punish him (in the Hereafter).” Ubâda bin As-Sâmit added: “So we gave the *Bai ‘a* (pledge) for these (points to Allâh’s Messenger ﷺ).” (Sahîh Al-Bukhâri, Hadîth No. 17, Vol. 1)

CHAPTER 11 . There is no blood-money for the one killed by an animal or by falling in mines or wells.

1112. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger ﷺ said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikâz* (buried treasure or wealth)” *Khumus*: i.e. 1/5th of *Rikâz* wealth is to be paid to the Muslim treasury. (Sahîh Al-Bukhâri, Hadîth No. 575, Vol. 2)

أَخْدُ النُّقَبَاءِ لِنَلَّةِ الْعَقَبَةِ: أَنَّ رَسُولَ اللَّهِ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِّنْ أَصْحَابِهِ: «بَا يَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَرْثُنَا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِمُهَمَّاتٍ تَفْرُونَهُ بَيْنَ أَيْدِيهِكُمْ وَأَرْجُلَكُمْ، وَلَا تَغْصُوا فِي مَغْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَنْجُوهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوَقَّبَ فِي الدُّنْيَا فَهُوَ كَفَارَةً لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللَّهُ، فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ». فَبَأَيْنَاهُ عَلَى ذَلِكَ.

(11) بَابُ: جُرْحُ الْعَجْمَاءِ وَالْمَغْدِنِ وَالْبِشَرِ جُبَارٌ

1112 - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَجْمَاءُ جُبَارٌ، وَالْبِشَرُ جُبَارٌ، وَالْمَغْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

30. THE BOOK OF JUDGMENTS

٣٠ - كتاب الأقضية

CHAPTER 1. The taking of an oath is on the defendant (swear to prove his innocence).

1113. Narrated Ibn Abû Mulaika: Two women (who) were stitching shoes in a house fought each other. One of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn ‘Abbâs. Ibn ‘Abbâs said, “Allâh’s Messenger ﷺ said, ‘If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.’ Will you remind her (i.e. the defendant), of Allâh and recite before her: ‘Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths...’” (V.3:77). So they reminded her and she confessed. Ibn ‘Abbâs then said, “The Prophet ﷺ said, ‘The oath is to be taken by the defendant (in the absence of any proof against him).’” (*Sahîh Al-Bukhâri, Hadîth No. 74, Vol. 6*)

CHAPTER 3. Judgment is to be given on evidence, and about the one who is eloquent in his plea.

1114. Narrated Umm Salama رضي الله عنها : ملأ الله عليه وسلم heard some people quarrelling at the door of his dwelling. He came out and said, “I am only a human being, and opponents come to me (to settle their problems);

(١) بَابُ الْيَمِينِ عَلَى الْمُدَعِّى عَلَيْهِ

١١١٣ - حَدِيثُ ابْنِ عَبَّاسٍ. إِنَّ امْرَأَتَيْنِ كَانَتَا تَخْرِزَانِ فِي يَيْتَ أَوْ فِي الْحُجْرَةِ، فَخَرَجَتِ إِنْدَاهُمَا وَقَدْ أَنْفَذَ بِإِشْفَا فِي كَفَّهَا، فَادْعَتِ عَلَى الْأُخْرَى، فُرُّفِعَ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يُعْطَى النَّاسُ بَدْعَاهُمْ لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالَهُمْ» ذَكَرُوهَا بِاللَّهِ، وَأَقْرَوْهَا عَلَيْهَا «إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ هُنَّ فَذَكَرُوهَا فَاعْتَرَفَتْ. فَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «الْيَمِينُ عَلَى الْمُدَعِّى عَلَيْهِ».

(٢) بَابُ الْحُكْمِ بِالظَّاهِرِ وَاللَّخْنِ
بِالْحُجْجَةِ

١١١٤ - حَدِيثُ أُمِّ سَلَمَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ سَمِعَ خُصُومَةَ بَيْانِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ

may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 638, Vol. 3)

CHAPTER 4. The problem of Hind (bint ‘Utbah).

1115. Narrated ‘Âisha : رضي الله عنها Hind bint ‘Utbah said, “O Allâh’s Messenger! Abû Sufyân is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?” The Prophet ﷺ said, “Take what is sufficient for you and your children, and the amount should be just and reasonable.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 277, Vol. 7)

1116. Narrated ‘Âisha : رضي الله عنها Hind bint ‘Utbah came and said, “O Allâh’s Messenger! (Before I embraced Islâm) there was no family on the surface of the earth I wished to see in degradation more than your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.” The Prophet ﷺ said, “I thought similarly, by Him in Whose Hand my life is!” She further said, “O Allâh’s Messenger! Abû Sufyân is a miser, so is it sinful of me to feed my children from his property?” He said, “I do not allow it unless you take for your needs what is just and reasonable.”

وَإِنَّهُ يُأْتِنِي الْحَضْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَخْسِبْ أَنَّهُ صَدَقَ فَأَقْضِيَ لَهُ بِذِلِّكَ؛ فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلَيَأْخُذُهَا أَوْ فَلَيَرْكَهَا».

(٤) بَابُ: قَضِيَّةٌ هِنْدٌ

1115 - حديث عائشة، أن هند بنت عتبة، قالت: يا رسول الله! إن أبي سفيان رجلٌ شحيحٌ، وليس يعطيني ما يكفيه ولدي، إلاً ما أخذت منه وهو لا يعلم. فقال: «خذلي ما يكفيك ولدك بالمعروف».

1116 - حديث عائشة رضي الله عنها، قالت: جاءت هند بنت عتبة، قالت: يا رسول الله! ما كان على ظهر الأرضِ من أهلِ خباءٍ، أحبَ إلىَّ أن يذلُوا منْ أهلِ خبائِكَ، ثُمَّ ما أصبحَ الْيَوْمَ على ظهرِ الأرضِ أهلُ خباءٍ أحبَ إلىَّ أن يَعْزُوا منْ أهلِ خبائِكَ، قال: «وَأَيْضًا وَالَّذِي نَفْسِي بِيَدِهِ». قالت: يا رسول الله! إنَّ آبَا سفيانَ رَجُلٌ مُسِيكٌ، فَهُلْ عَلَيَّ حَرجٌ أَنْ

30. The Book of Judgments

(*Sahîh Al-Bukhârî, Hadîth No. 168 (C), Vol. 5*)

أَطْعِمَ مِنَ الَّذِي لَهُ عِيَالًا؟ قَالَ: «لَا أَرَأُ إِلَّا بِالْمَعْرُوفِ».

CHAPTER 5. It is forbidden to ask many questions without need, and not to pay the rights of the poor and others (e.g. charity etc.) and to ask for that which one deserves not.

(٥) بَابُ: النَّهْيُ عَنْ كُثْرَةِ الْمَسَائِلِ مِنْ غَيْرِ حَاجَةٍ وَالنَّهْيُ عَنْ مَنْعِ وَهَاتِ، وَهُوَ الامْتِنَاعُ مِنْ أَدَاءِ حَقٍ لِزَمْهُ، أَوْ طَلَبِ مَا لَا يَسْتَحِقُهُ

1117. Narrated Al-Mughîra bin Shu‘ba : The Prophet ﷺ said, “Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. Zakât, charity etc.) and (4) to beg of men (i.e. begging). And Allâh has hated for your (1) *Qil* and *Qâl* (sinful and useless talk like backbiting etc., or that you talk too much about others), (2) to ask too many questions (in disputed religious matters) etc. and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc.) (*Sahîh Al-Bukhârî, Hadîth No. 591, Vol. 3*)

١١١٧ - حَدِيثُ الْمُغَиْرَةِ بْنِ شَعْبَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَوَادِيَ الْبَنَاتِ، وَمَنْعَ وَهَاتِ، وَكَرَهَ لَكُمْ قِيلٌ وَقَالٌ، وَكَثْرَةُ السُّؤَالِ، وَإِصَاغَةُ الْمَالِ».

CHAPTER 6. The reward of the judge for giving a verdict according to the best of his knowledge, whether his verdict was right or wrong.

1118. Narrated ‘Amr bin Al-‘Âs رضي الله عنه that he heard Allâh’s Messenger ﷺ saying, “If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allâh and His Messenger’s verdict) he will receive a double reward, and if he gives a verdict

(٦) بَابُ: بَيَانُ أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

١١١٨ - حَدِيثُ عَمْرُو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرٌ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ».

according to the best of his knowledge and his verdict is wrong (i.e. against that of Allâh and His Messenger's verdict) even then he will get a reward." (*Sahîh Al-Bukhâri*, *Hadîth* No. 450, Vol. 9)

CHAPTER 7. It is disliked for a judge to give his verdict while he is in an angry mood.

1119. Narrated 'Abdur Rahmân bin Abî Bakra : رضي الله عنه Abî Bakra wrote to his son who was in Sijistan: Do not judge between two persons when you are angry, for I heard the Prophet صلى الله عليه وسلم saying, "A judge should not judge between two persons when he is in an angry mood." (*Sahîh Al-Bukhâri*, *Hadîth* No. 272, Vol. 9)

CHAPTER 8. To reject the false verdicts (judgments, decisions, etc.), and the innovated things, not present in our religion.

1120. Narrated 'Âisha : رضي الله عنها Allâh's Messenger صلى الله عليه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism) then that thing will be rejected." (*Sahîh Al-Bukhâri*, *Hadîth* No. 861, Vol. 3)

CHAPTER 10. About the differences amongst *Al-Mujtahidîn* (religious scholars etc.)

1121. Narrated Abû Huraira : رضي الله عنه I heard Allâh's Messenger صلى الله عليه وسلم saying, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both

(٧) بَابُ: كَرَاهَةُ قَضَاءِ الْقَاضِي وَهُوَ غَضِبًاً

1119 - حديث أبي بكر، أَنَّهُ كَتَبَ إِلَى ابْنِهِ، وَكَانَ يُسِّجِّسْتَانَ، يَأْنُ لَا تَقْضِي بَيْنَ اثْنَيْنِ وَأَنْتَ غَضِبًاً، فَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَقْضِيَ حَكْمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضِبًاً».

(٨) بَابُ: نَفْضُ الْأَخْنَامِ الْبَاطِلَةِ وَرَدُّ مُخْدَثَاتِ الْأُمُورِ

1120 - حديث عائشة رضي الله عنها، قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَخْدَثَ فِي أُمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

(٩) بَابُ: بَيْانُ اخْتِلَافِ الْمُجْتَهِدِينَ

1121 - حديث أبي هريرة رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كَانَتْ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الْذَّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتْ

presented the case before (the Prophet) Dawûd (David) عليه السلام who judged that the living child be given to the elder lady. So both of them went to Sulaimân (Solomon) the son of Dawûd عليه السلام and informed him (of the case). He said, ‘Bring me a knife so as to cut the child into two pieces and distribute it between them.’ The younger lady said, ‘May Allâh be Merciful to you! Don’t do that, for it is her (i.e. the other lady’s) child.’ So he gave the child to the younger lady.” (*Sahîh Al-Bukhâri*, Hadîth No. 637-B, Vol. 4)

CHAPTER 11. Preference of bringing conciliation between the two contending parties, by the judge.

1122. Narrated Abû Huraira رضي الله عنه said مل على الله عليه وسلم: “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, ‘Take your gold, as I have bought only the land from you, but I have not bought the gold from you.’ The (former) owner of the land said, ‘I have sold you the land with everything in it.’ So both of them took their case before a man who asked, ‘Do you have children?’ One of them said, ‘I have a boy.’ The other said, ‘I have a girl.’ The man said, ‘Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.’” (*Sahîh Al-Bukhâri*, Hadîth No. 678, Vol. 4)

الأخرى: إنما ذهب بابنك؛ فتحاكما إلى داود، فقضى به للكبرى؛ فحرجتا على سليمان بن داود، فأخبرتاه. فقال: اثنوني بالسجين أشفع بينهما، فقال الصغرى: لا تفعل، يرحمك الله، هو ابنها. فقضى به للصغرى».

(١١) باب: استخباب إصلاح الحاكم بين الخصميين

١١٢٢ - حديث أبي هريرة رضي الله عنه، قال: قال النبي ﷺ: «اشترى رجلٌ من رجلٍ عقاراً له، فوجد الرّجلُ الذي اشتَرَى العقارَ في عقارِه جرّةً فيها ذهب، فقال له الذي اشتَرَى العقارَ: خذ ذهبك مني، إنما اشتَرَيت منك الأرضَ ولم أتبع منك الذهبَ. وقال الذي له الأرضُ: إنما يعْتَك الأرضَ وما فيها؛ فتحاكما إلى رجلٍ. فقال الذي تحاكما إليه: ألكمَا ولد؟ قال أحدهما: لي غلامٌ، وقال الآخر: لي جاريةٌ؛ قال: أنكحوا الغلامَ الجاريةَ، وأنفقوا على أنفسِهما منه وتصدقًا».

31. THE BOOK OF AL-LUQATA
(A well-tied purse or pouch or things lost/picked up by somebody)

1123. Narrated Zaid bin Khâlid رضي الله عنه : عن A man came to Allâh's Messenger ﷺ and asked about *Al-Luqata* (a fallen thing). The Prophet ﷺ said, "Recognize its container and its tying material and then make public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said, "What about a lost sheep?" The Prophet ﷺ said, "It is for you, your brother or the wolf." The man said, "What about a lost camel?" The Prophet ﷺ said, "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat of the trees till its owner finds it?" (*Sahîh Al-Bukhâri*, Hadîth No. 560, Vol. 3)

1124. Narrated Ubai bin Ka'b رضي الله عنه : عن I found a bag containing a hundred *Dinâr* in the life-time of the Prophet ﷺ and took it to the Prophet ﷺ who said to me, "Make public announcement about it for one year." So, I announced it for one year and went to the Prophet ﷺ who said, "Announce it publicly for another year." So, I announced it for another year. I went to him again and he said, "Announce for another year." So I announced for still another year. I went to the Prophet ﷺ for the fourth time, and he said, "Remember the amount of money, the description of its

٣١ - كتاب اللقطة

١١٢٣ - حديث زيد بن خالد رضي الله عنه، قال: جاء رجل إلى رسول الله ﷺ فسأله عن اللقطة، فقال: «اعرف عقاضها ووكاءها، ثم عرفها سنة، فإن جاء صاحبها، وإلا فشأنك بها» قال: فضاله الغنم؟ قال: «هي لك أو لأخيك أو للذئب» قال: فضاله الإبل؟ قال: «ما لك ولها؟ معها سقاوها وحذاها، ترد الماء وتأكل الشجر حتى يلقاها ربها».

١١٢٤ - حديث أبي بن كعب رضي الله عنه، قال: وجدت صرة على عهد النبي ﷺ، فيها مائة دينار، فأتى بها النبي ﷺ، فقال: «عرفها حولاً» فعرفتها حولاً، ثم أتيته، فقال: «اعرف عدتها ووكاءها ووعاءها، فإن جاء صاحبها، وإلا استمتع بها».

container and the string it is tied with, and if its owner comes, give it to him; otherwise, utilize it.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 616, Vol. 3)

CHAPTER 2. It is prohibited to milk an animal without the permission of its owner.

1125. Narrated ‘Abdullâh Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ said, “An animal should not be milked without the permission of its owner. Does any of you like that somebody comes to his store and breaks his container and takes away his food? The udders of the animals are the stores of their owners where their provision is kept, so, nobody should milk the animals of somebody else without the permission of its owner.” (*Sahîh Al-Bukhârî*, *Hadîth* No. No. 614, Vol. 3)

CHAPTER 3. Entertaining of guests etc.

1126. Narrated Abû Shurâîh Al-‘Adawi رضي الله عنه : My ears heard and my eyes saw the Prophet ﷺ when he spoke, “Whosoever believes in Allâh and the Last Day, should serve his neighbour generously, and whosoever believes in Allâh and the Last Day should entertain his guest generously by giving him his reward.” It was asked, “What is his reward, O Allâh’s Messenger?” He said, “(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as

(٢) بَابُ تَحْرِيمِ حَلْبِ الْمَاشِيَّةِ بِعِنْدِ إِذْنِ مَالِكِهَا

١١٢٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَخْلُبُنَّ أَحَدٌ مَاشِيَّةً امْرِيَّهُ بِعِنْدِ إِذْنِهِ، أَيْحَبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَسْرُوبَتُهُ فَتُكْسِرَ خِرَانَتُهُ، فَيَنْتَلَ طَعَامُهُ؟ فَإِنَّمَا تَخْرُنُ لَهُمْ ضُرُوعُ مَوَاسِيْهِمْ أَطْعَمَاهُمْ؛ فَلَا يَخْلُبُنَّ أَحَدٌ مَاشِيَّةً أَحَدٍ إِلَّا بِإِذْنِهِ.

(٣) بَابُ الضَّيَافَةِ وَنَخْوِهَا

١١٢٦ - حَدِيثُ أَبِي شَرِيكِ الْعَدَوِيِّ، قَالَ: سَمِعْتُ أُذْنَايَ، وَأَبْصَرْتُ عَيْنَايَ، حِينَ تَكَلَّمُ النَّبِيُّ ﷺ، فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ» قَالَ: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَوْمٌ وَلَيْلَةٌ، وَالضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِنْ خَيْرًا أَوْ لِيَضْنُمْثُ».

Sadaqa (a charitable gift). And whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty evil talks e.g. abusing, lying, backbiting etc.)” (*Sahîh Al-Bukhâri*, *Hadîth* No. 48, Vol. 8)

1127. Narrated Abû Shuraih Al-Ka‘bi: Allâh’s Messenger ﷺ said, “Whoever believes in Allâh and the Last Day, should entertain his guest generously. The guest’s reward is : To provide him with a superior type of food for a night and a day, and a guest is to be entertained with ordinary food for three days, and whatever is offered beyond that, is regarded as something given in *Sadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 156, Vol. 8)

1128. Narrated ‘Uqba bin ‘Âmir رضي الله عنه : We said to the Prophet ﷺ : عنده : “You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?” He said to us, “If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they don’t do, take the right of the guest from them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 641, Vol. 3)

١١٢٧ - حديث أبي شريح
الكعبي، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتْهُ يَوْمٌ وَلَيْلَةً،
وَالضَّيْافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ
صَدَقَةٌ، وَلَا يَحْلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ
حَتَّى يُخْرِجَهُ».

١١٢٨ - حديث عقبة بن عامر،
قال: قُلْنَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ تَبَعَّثُنَا فَتَنْزِلُ
بِقَوْمٍ لَا يَقْرُونَا، فَمَا تَرَى فِيهِ؟ فَقَالَ
لَنَا: «إِنْ تَرَكْتُمْ بِقَوْمٍ فَأُمِرَ لَكُمْ بِمَا
يَنْبَغِي لِلضَّيْفِ فَاقْبِلُوا، فَإِنْ لَمْ يَفْعَلُوا
فَحُذِّرُوا مِنْهُمْ حَقَّ الضَّيْفِ».

32. THE BOOK OF AL-JIHAD^(١)
(Fighting for Allâh's Cause)

CHAPTER 1. It is allowed to attack suddenly without a warning, the disbelievers who have already been invited to accept Islâm.

1129. Narrated Ibn ‘Aûn: (I wrote a letter to Nâfi‘ and Nâfi‘ wrote in reply to my letter) that the Prophet ﷺ had (suddenly) attacked Bani Mustaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ got Juwairîya on that day. (Nâfi‘ said that Ibn ‘Umar had told him this narration) and that Ibn ‘Umar was in that army. (*Sahîh Al-Bukhâri*, *Hadîth* No. 717, Vol. 3)

CHAPTER 3. Order to facilitate things for the people (be kind and lenient) and do not repulse them.

1130. Narrated Abû Burda that the Prophet ﷺ sent his father, (Abû

٣٢ - كتاب الجهاد

(١) بَابٌ: جَوَازِ الْإِغْرَارَةِ عَلَى الْكُفَّارِ الَّذِينَ بَلَغْتُمُهُمْ دَعْوَةُ الْإِسْلَامِ مِنْ غَيْرِ تَقْدِيمِ الْإِغْلَامِ بِالْإِغْرَارِ

١١٢٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُضْطَلِقِ وَهُمْ غَارُونَ، وَأَنْعَمُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مُقَاتِلَتَهُمْ، وَسَبَى ذَرَارِيَّهُمْ، وَأَصَابَ يَوْمَئِذٍ جُونِيَّةً. وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ فِي ذَلِكَ الْجَيْشِ.

(٢) بَابٌ: فِي الْأَمْرِ بِالْيَسِيرِ وَتَرْكِ التَّنْفِيرِ

١١٣٠ - حَدِيثُ أَبِي مُوسَىٰ وَمَعَاذِ.

^(١) *Al-Jihâd* (the holy fighting) in Allah's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By *Jihâd* Islâm is established, Allah's Word is made superior. (His Word — *Lâ ilâha ill-Allâh* (which means: None has the right to be worshipped but Allâh), and His Religion Islâm is propagated. By abandoning *Jihâd* (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihâd* is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his inner-most heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Mûsa) and Mu‘âdh to Yemen and said to both of them, “Facilitate things for the people (be kind and lenient) and do not make things difficult (for people), and give good tidings, and do not repulse them (i.e. make them to run away from Islâm), and both of you should obey each other.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 632, Vol. 5)

1131. Narrated Anas bin Mâlik رضي الله عنه said, The Prophet صلى الله عليه وسلم said, “Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them to run away (from Islâm).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 69, Vol. 1)

CHAPTER 4. Prohibition of betraying (others).

1132. Narrated Ibn ‘Umar رضي الله عنهما said, Allâh’s Messenger صلى الله عليه وسلم said, “A flag will be fixed on the Day of Resurrection for (every) betrayer (perfidious person) and it will be announced (publicly in front of everybody), ‘This is the betrayal (perfidy) of so-and-so the son of so-and-so.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 197, Vol. 8)

1133. Narrated ‘Abdullâh bin Mas‘ud رضي الله عنه said, The Prophet صلى الله عليه وسلم said, “Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection and that flag would be fixed, so that the betrayer (perfidious person) might be recognized by it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 410, Vol. 4).

CHAPTER 5. Deceit in war is permissible.

1134. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما said, The Prophet صلى الله عليه وسلم said,

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ، قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى وَمَعَاذًا إِلَى الْأَيْمَنِ، فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنَفِّرَا، وَنَظَاوِعَا».

1131 - حديث أنس، عن النبي ﷺ، قال: «يَسِّرُوا وَلَا تَعْسِرُوا، وَبَشِّرُوا وَلَا تُنَفِّرُوا».

(4) باب: تحرير الغدر

1132 - حديث ابن عمر، أنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ الْغَادِرَ يُنَصَّبُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ: هَذِهِ غَدَرَةٌ فُلَانٌ بْنُ فُلَانٍ».

1133 - حديث عبد الله بن مسعود، عن النبي ﷺ قال: «لَكُلُّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ، يُنَصَّبُ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

(5) باب: جواز الخداع في الحرب

1134 - حديث جابر بن عبد الله

"War is deceit." (*Sahîh Al-Bukhâri*, *Hadîth* No. 269, Vol. 4)

1135. Narrated Abû Huraira : رضي الله عنه عن النبي صلى الله عليه وسلم named war, 'deceit'. (*Sahîh Al-Bukhâri*, *Hadîth* No. 268, Vol. 4)

رضي الله عنهما، قال: قال النبي ﷺ: «الحرب خدعة».

1135 - حديث أبي هريرة رضي الله عنه، قال: سمي النبي ﷺ بالحرب خدعة.

CHAPTER 6. It is disliked to wish to meet the enemy, and the order for to be patient when you meet (face) the enemy.

1136. Narrated Abû Huraira : رضي الله عنه عن النبي صلى الله عليه وسلم said, "Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient." (*Sahîh Al-Bukhâri*, *Hadîth* No. 266 (B), Vol. 4)

1137. Narrated Sâlim Abû An-Nadr, the freed slave of 'Umar bin 'Ubaidullâh: I was 'Umar's clerk. Once 'Abdullâh bin Abî 'Aûfa wrote a letter to 'Umar bin 'Ubaidullâh when he proceeded to Al-Haruriya. I read in it that Allâh's Messenger ﷺ, in one of his military expeditions against the enemy, waited till the sun declined and then he got up amongst the people saying, "O people! Do not wish to meet the enemy, and ask Allâh for safety, but when you meet (face) the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allâh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the confederates, defeat them, and grant us victory over them." (*Sahîh Al-Bukhâri*, *Hadîth* No. 266 (A), Vol. 4)

(٦) باب: كراهة تمني لقاء العدو،
والأمر بالصبر عند اللقاء

1136 - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «لا تمنوا لقاء العدو، فإذا لقيتموهن فاضبروا».

1137 - حديث عبد الله بن أبي أوفى. كتب إلى عمر بن عبد الله، حين خرج إلى الحروبة، أن رسول الله ﷺ في بعض أيامه التي لقي فيها العدو انتظر حتى مالت الشمس، ثم قام في الناس فقال: «أيها الناس! لا تمنوا لقاء العدو، وسلوا الله العافية، فإذا لقيتموهن فاضبروا، وأغلموا أن الجنة تحت ظلّ السيف» ثم قال: «اللهم منزل الكتاب، ومُحرري السحاب، وهارم الأحزاب اهزمهم وأنصرنا عليهم».

CHAPTER 8. Prohibition of killing women and children in war.

1138. Narrated Ibn ‘Umar رضي الله عنهما : During some of the *Ghazawat* (holy battles) of Allâh’s Messenger صلى الله عليه وسلم , a woman was found killed, so Allâh’s Messenger صلى الله عليه وسلم forbade the killing of women and children. (*Sahîh Al-Bukhâri*, *Hadîth* No. 258, Vol. 4)

(٨) بَابُ: تَحْرِيم قَتْلِ النِّسَاءِ
وَالصَّبِيَّانِ فِي الْحَرْبِ

١١٣٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ امْرَأَةً وُجِدَتْ، فِي بَعْضِ مَعَازِيِّ النَّبِيِّ ﷺ، مَقْتُولَةً؛ فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ .

CHAPTER 9. Permissibility of killing women and children in the night raids, provided it is not deliberate.

1139. Narrated As-Sa‘b bin Jaththâma رضي الله عنهما : The Prophet passed by me at a place called Al-Abwâ’ or Waddân, and was asked whether it was permissible to attack *Al-Mushrikûn*^[1] warriors at night with the probability of exposing their women and children to danger. The Prophet replied, “They (i.e. women and children) are from them (i.e. *Al-Mushrikûn*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 256, Vol. 4)

CHAPTER 10. It is allowed to cut or burn the trees of disbelievers.

1140. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم burnt and cut down the date-palm trees of Banî

(٩) بَابُ: جَوَازِ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ
فِي الْبَيَاتِ مِنْ غَيْرِ تَعْمِدٍ

١١٣٩ - حَدِيثُ الصَّعْبِ بْنِ جَنَاحَةَ، قَالَ: مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْوَاءِ أَوْ بِوَدَانَ، وَسُئِلَ عَنْ أَهْلِ الدَّارِ يُسْتَشَوْنَ مِنَ الْمُشْرِكِينَ، فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيهِمْ . قَالَ: «هُمْ مِنْهُمْ» .

(١٠) بَابُ: جَوَازِ قَطْعِ أَشْجَارِ الْكُفَّارِ
وَتَحْرِيقِهَا

١١٤٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: حَرَقَ رَسُولُ اللَّهِ ﷺ نَخْلَ

[١] (H.1139) *Al-Mushrikûn*: polytheists, pagans, idolators, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

An-Nadīr at a place called Al-Buwaira. Allāh then revealed: "What you (O Muslims) cut down of the date-palm trees (of the enemy), or you left them standing on their stems; it was by leave of Allāh..." (V.59:5) (*Sahīh Al-Bukhāri*, Hadīth No. 365, Vol. 5)

CHAPTER 11. War-Booty has been made lawful for this (Muslim) nation specially.

1141. Narrated Abū Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allāh's Order and I am under Allāh's Order. O Allāh! Stop it (i.e. the sun) from setting.' It was stopped till Allāh نما made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.^[1] He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that

بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُوئِرَةُ،
فَنَزَّلَتْ هَمَا قَطَعْتُمْ مِنْ لِبَنَةٍ أَوْ
تَرَكْتُمُوهَا قَائِمَةً عَلَى أَصْوَلِهَا فَبِإِذْنِ
اللهِ).
.

(11) بَابٌ: تَخْلِيلُ الْغَنَائمِ لِهَذِهِ الْأُمَّةِ خَاصَّةً

1141 - حديث أبي هريرة رضي الله عنه
عنه، قال: قال رسول الله ﷺ: «غزا
نبيّ مِن الأنبياء، فقال لقومه: لا
يُتعنني رجلٌ ملك بُضم امرأة، وهو
يريد أن يبني بها ولما بَيْنَ بَيْنَ
أحد بنى بيوتاً ولم يرتفع سقوفها، ولا
أحد اشترى غنماً أو خلفاتٍ وهو
يتظطر ولادها. فغزا، فدنا من القرية
صلوة العصر، أو قرباً من ذلك.
فقال للشمس: إنك مأمورة وأنا
مأموم، اللهم! احسنها علينا.
فحُبست حتى فتح الله عليه؛ فجتمع
الغنائم، فجاءت (يعني النار) لتأكلها
فلم تطعمها؛ فقال: إن فيكم غلوة،
فللياغني من كل قبيلة رجل، فلزقت
يده رجل بيده. فقال: فيكم الغلوة.
فلرقت يد رجلين أو

^[1] (H.1141) Booty used to be burnt by a fire sent by Allāh.

Prophet said (to the man), ‘The theft has been committed by your people. So all the persons of your tribe should give me the *Bai’ā* (pledge) by shaking hands with me.’ The hands of two or three men got stuck in the hand of their Prophet and he said, ‘You have committed the theft.’ Then they brought a head of gold, like the head of a cow and put it there, and the fire came and consumed the booty.” The Prophet added: “Then Allâh saw our weakness and disability, so He made booty legal for us.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 353, Vol. 4)

CHAPTER 12. Spoils of war.

1142. Narrated Nâfi‘ on the authority of Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم sent a *Sariyya* (an army unit for *Jihâd*) towards Najd, and ‘Abdullâh bin ‘Umar was in the *Sariyya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each. (*Sahîh Al-Bukhâri*, *Hadîth* No. 362, Vol. 4)

1143. Narrated Ibn ‘Umar رضي الله عنهما used to give extra share to some of the members of the *Sariyya* (army unit) he used to send, in addition to the shares they shared with the army in general. (*Sahîh Al-Bukhâri*, *Hadîth* No. 363, Vol. 4)

CHAPTER 13. The belongings of the killed-one will be given to the fighter who killed him.

1144. Narrated Abû Qatâda رضي الله عنه : We set out in the company of Allâh’s

ثَلَاثَةَ يَيْدِهِ. فَقَالَ: فِيْكُمُ الْغُلُولُ. فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الْذَّهَبِ فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. ثُمَّ أَحْلَلَ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَفْقَنَا وَعَجْزَنَا فَأَحْلَلَهَا لَنَا». .

(١٢) بَابُ: الْأَنْفَافِ

١١٤٢ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً، فِيهَا عَبْدُ اللَّهِ، قَبْلَ نَجْدٍ، فَعَيْنُوا إِيلَى كَثِيرًا، فَكَانَتْ سِيَّاهَ مُهُمُّهُمُ الْثَّنِي عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا؛ وَنُفِّلُوا بَعِيرًا بَعِيرًا .

١١٤٣ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنَفَّلُ بَعْضَ مَنْ يَعْثُثُ مِنَ السَّرَّايمِ لِأَنْ قُسْمِهِمْ خَاصَّةً، سَوَى قُسْمِ عَامَّةِ الْجَيْشِ .

(١٣) بَابُ: اسْتِخْفَاقُ الْقَاتِلِ سَلْبُ الْقَتَيلِ

١١٤٤ - حَدِيثُ أَبِي قَتَادَةَ رضي الله عنه

Messenger ﷺ on the day (of the battle) of Hunain. When we faced the enemy, the Muslims retreated; and I saw a *Mushrik* (polytheist, pagan, idolator, disbeliever in the Oneness of Allâh) and in His Messenger Muhammad ﷺ throwing himself over a Muslim. I turned round and came upon him from behind and hit him on his shoulder with the sword. He (i.e. the *Mushrik*) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed ‘Umar bin Al-Khattâb and asked (him), “What is wrong with the people (fleeing)?” He replied, “This is the Will of Allâh.” After the people returned, the Prophet ﷺ, sat and said, “Anyone who has killed an enemy and has a proof of that will possess his spoils.” I got up and said, “Who will be a witness for me?” and then sat down. The Prophet ﷺ again said, “Anyone who has killed an enemy and has proof of that will possess his spoils.” I (again) got up and said, “Who will be a witness for me?” and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allâh’s Messenger ﷺ said, “O Abû Qatâda! What is your story?” Then I narrated the whole story to him. A man (got up and) said, “O Allâh’s Messenger! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf.” On that Abû Bakr As-Siddîq said, “No, by Allâh he (i.e. Allâh’s Messenger ﷺ) will not agree to give you the spoils gained by one of Allâh’s lions who fights on

عنه، قال: خرجنا مع رسول الله ﷺ عام حنين. فلما التقينا كانت للمسلمين جولة، فرأيت رجلاً من المسلمين فاستدرت حتى أتيته من ورائه حتى ضربته بالسيف على حبل عاتقه، فا قبل على فضمني ضمة وجدت منها ريح الموت. ثم أدركه الموت فأرسلني فلحقت عمر بن الخطاب، قلت: ما بآل الناس؟ قال: أمر الله.

ثم إن الناس رجعوا، وجلس النبي ﷺ، فقال: «من قتل قتيلاً له عليه بيئة، فله سلبة» فقمت فقلت: من يشهد لي؟ ثم جلست. ثم قال: «من قتل قتيلاً له عليه بيئة، فله سلبة» فقمت فقلت: من يشهد لي؟ ثم جلست. ثم قال الثالثة مثله. فقال رجل: صدق يا رسول الله! وسلبه عندي، فأرضيه عني. فقال أبو بكر الصدّيق رضي الله عنه: لا ها الله، إذا يعمد إلى أسيد من أسيد الله، يقاتل عن الله ورسوله ﷺ، يعطيك سلبة؟ فقال النبي ﷺ: «صدق» فاغطاه، فبعث الدرع فابتغث به محرفاً في بيتي سلامة، فإنه لأول مال تأثثه في الإسلام.

behalf of Allâh and His Messenger ﷺ. The Prophet ﷺ said, “Abû Bakr has spoken the truth.” So, Allâh’s Messenger ﷺ gave the spoils to me. I sold that armour (i.e. the spoils) and with its price I bought a garden at Banî Salima, and this was my first property which I gained after my conversion to Islâm. (*Sahîh Al-Bukhâri*, *Hadîth* No. 370, Vol. 4)

1145. Narrated ‘Abdur-Rahmân bin ‘Aûf : رَضِيَ اللَّهُ عَنْهُ : While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Ansâri* boys, and I wished if I were between some stronger (men) than them. One of them called my attention saying, “O uncle! Do you know Abû Jahl?” I said, “Yes. What do you want from him, O my nephew?” He said, “I have been informed that he abuses Allâh’s Messenger ﷺ. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his death.” I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abû Jahl walking amongst the people. I said (to the boys), “Look! This is the man you asked me about”. So, both of them attacked him with their swords and struck him to death and returned to Allâh’s Messenger ﷺ to inform him of that. Allâh’s Messenger ﷺ asked, “Which of you has killed him?” Each of them said, “I have killed him.” Allâh’s Messenger ﷺ asked, “Have you cleaned your swords?” They said, “No.” He then looked at their swords and said, “No

عَوْفٍ، قَالَ: يَبْنَا أَنَا وَاقِفٌ فِي الصَّفَّ يَوْمَ بَدْرٍ، فَنَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بِغُلَامَيْنِ مِنَ الْأَنْصَارِ حَدِيثَةَ أَسْنَانِهِمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَصْلَاعِهِمَا، فَعَمَّزَنِي أَحَدُهُمَا، قَالَ: يَا عَمًّا! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أَخْبِرْتُ أَنَّهُ يَسْبُبُ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ! لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادًا حَتَّى يَمُوتَ الْأَعْجَلُ مِنْهَا. فَتَعَجَّبْتُ لِذَلِكَ. فَعَمَّزَنِي الْآخَرُ، قَالَ لِي مِنْهَا. فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ: أَلَا إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمْنِي. فَأَبْتَدَرَاهُ بِسَيْقَنِهِمَا، فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ، قَالَ: «أَيُّكُمَا قَتَلَهُ؟» قَالَ كُلُّ وَاجِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ؟

doubt, you both have killed him and the spoils of the deceased will be given to Mu‘âdh bin ‘Amr bin Al-Jamûh.”⁽¹⁾ The two boys were Mu‘âdh bin ‘Afra’ and Mu‘âdh bin ‘Amr bin Al-Jamûh. (*Sahîh Al-Bukhâri*, *Hadîth* No. 369, Vol. 4)

فَقَالَ : «هَلْ مَسْخَتُمَا سَيِّفَيْكُمَا؟» قَالَا : لَا . فَنَظَرَ فِي السَّيْفَيْنِ ، فَقَالَ : «إِلَّا كُمَا قَتَلْهُ ، سَلْبُهُ لِمُعاذَ بْنِ عَمْرٍو بْنِ الْجَمُوحِ» وَكَانَا مُعاذَ بْنَ عَفْرَاءَ ، وَمُعاذَ بْنَ عَمْرٍو بْنِ الْجَمُوحِ .

CHAPTER 15. Order as regards *Fai'* booty (i.e. booty got without a war).

1146. Narrated ‘Umar رضي الله عنه: The properties of Banî An-Nadîr which Allâh had transferred to His Messenger صلى الله عليه وسلم as *Fai'*-booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allâh’s Messenger صلى الله عليه وسلم who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allâh’s Cause. (*Sahîh Al-Bukhâri*, *Hadîth* No. 153, Vol. 4)

1147. Narrated Mâlik bin Aûs Al-Hadathân An-Nasrî that once ‘Umar bin Al-Khattâb رضي الله عنه called him and while he was sitting with him, his gatekeeper, Yarfâ came and said, “Will you admit ‘Uthmân, ‘Abdur-Rahmân bin ‘Aûf, Az-Zubair and Sa‘d (bin Abî Waqqâs) who are waiting for your permission?” ‘Umar said, “Yes, let them come in.” After a while, Yarfâ came again and said, “Will you admit

(15) بَابُ حُكْمِ الْفَيْءِ

1146 - حِدِيثُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : كَانَتْ أَمْوَالُ بَنِي النَّصِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِفْ الْمُسْلِمُونَ عَلَيْهِ يُخْلِلُ وَلَا رِكَابٌ ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً ، وَكَانَ يُنْفَقُ عَلَى أَهْلِهِ نَفَقَةَ سَتِّهِ ، ثُمَّ يُجْعَلُ مَا بَقَيَ فِي السَّلَاحِ وَالْكَرَاعِ ، عُدَّةً فِي سَبِيلِ اللَّهِ .

1147 - حِدِيثُ عُمَرَ بْنِ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ ، عَنْ مَالِكِ بْنِ أَوْفِي بْنِ الْحَدَّاثَانِ النَّصِيرِيِّ ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، دَعَاهُ ، إِذْ جَاءَهُ حَاجِهُ يَرْفَأُ ، فَقَالَ : هَلْ لَكَ فِي عُشَّانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيرِ وَسَعْدِ يَسْتَأْذِنُونَ؟ فَقَالَ : نَعَمْ ، فَأَذْخِلْهُمْ .

⁽¹⁾ (H.1145) The Prophet صلى الله عليه وسلم noticed that the sword of Ibn Al-Jamûh had been driven deep in the body of the killed man. The *Hadîth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

'Alî and 'Abbâs who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbâs said, "O chief of the believers! Judge between me and this (i.e. 'Alî)." Both of them had dispute regarding the property of Banî An-Nadîr which Allâh had given to His Messenger ﷺ as Fai' (i.e. booty gained without fighting), 'Alî and 'Abbâs started reproaching each other. The (present) people (i.e. 'Uthmân and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allâh, by Whose Permission both the heaven and the earth stand fast! Do you know that Allâh's Messenger ﷺ said, 'We (Prophets), our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e. 'Uthmân and his companions) said, "He did say it." 'Umar then turned towards 'Alî and 'Abbâs and said, "I beseech you both, by Allâh! Do you know that Allâh's Messenger ﷺ said this?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allâh, the Glorified favoured His Messenger ﷺ with something of this Fai' which He did not give to anybody else. Allâh said: 'And what Allâh gave as (Fai') booty to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allâh gives power to His Messenger ﷺ over whomsoever He wills. And Allâh is Able to do all things.' (V.59:6) So this property was especially granted to

فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ في عَبَاسٍ وَعَلِيٍّ يَسْتَأْذِنَا؟ قَالَ: نَعَمْ. فَلَمَّا دَخَلَا قَالَ عَبَاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنِي وَبَيْنَ هَذَا، وَهُمَا يَخْتَصِّمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ بَيْنِ النَّاسِ؛ فَاسْتَبَرَ عَلَيْهِ وَالْعَبَاسُ. فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنَهُمَا وَأَرْخِ أَحَدَهُمَا مِنَ الْآخِرِ. فَقَالَ عُمَرُ: اتَّبِعُو، أَنْشَدْتُكُمْ بِاللَّهِ الَّذِي يَإِذْنِهِ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» يُرِيدُ بِذَلِكَ نَفْسَهُ؟ قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَبَاسٍ وَعَلِيٍّ، فَقَالَ: أَنْشَدْتُكُمَا بِاللَّهِ! هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ مُحَمَّدًا قَدْ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ. قَالَ: فَإِنِّي أَحَدُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ مُحَمَّدًا فِي هَذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ جَلَّ ذِكْرُهُ: «وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَحْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ إِلَى قَوْلِهِ: «قَدِيرٌ» فَكَانَتْ هَذِهِ حَالَيْصَنَّةَ لِرَسُولِ اللَّهِ مُحَمَّدٍ. ثُمَّ، وَاللَّهُ مَا اخْتَازَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَغْطَاكُمُوهَا وَقَسَمَهَا فِيْكُمْ

Allâh's Messenger . صلى الله عليه وسلم But by Allâh, the Prophet صلى الله عليه وسلم neither took it all for himself, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allâh's Messenger used to spend the yearly maintenance expenditure for his family, and whatever used to remain, he used to spend it where Allâh's Property is spent (i.e. in charity etc.). Allâh's Messenger kept on acting like that during all his life. Then he died, and Abû Bakr said, 'I am the successor of Allâh's Messenger . صلى الله عليه وسلم So he (i.e. Abû Bakr) took charge of this property and disposed of it in the same manner as Allâh's Messenger used to do, and all of you (at that time) knew all about it.' Then 'Umar رضي الله عنه turned towards 'Alî and 'Abbâs and said, "You both remember that Abû Bakr disposed of it in the way you have both seen and Allâh knows that, in that matter, he was sincere, pious, rightly guided and the follower of the right. Then Allâh caused Abû Bakr to die and I said, 'I am the successor of Allâh's Messenger and Abû Bakr.' So I kept this property in my possession for the first two years of my rule (i.e. caliphate) and I used to dispose of it in the same way as Allâh's Messenger and Abû Bakr used to do; and Allâh knows that I have been sincere, pious, rightly guided and the follower of the right (in this matter). Later on both of you (i.e. 'Alî and 'Abbâs) came to me, and the claim of you both was one and the same, O Abbâs! You also came to me. So I told you both that Allâh's

حَتَّىٰ بَقَىٰ هَذَا الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللَّهِ ﷺ يُفْقِدُ عَلَىٰ أَهْلِهِ نَفَقَةً سَتَّةِ هُنَّ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقَىٰ فَيَجْعَلُهُ مَجْعَلًا مَالِ اللَّهِ. فَعَمِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ. ثُمَّ تَوَفَّىٰ النَّبِيُّ ﷺ، فَقَالَ أَبُو بَكْرٍ: فَإِنَّا وَلِيَ رَسُولُ اللَّهِ ﷺ. فَقَبَضَهُ أَبُو بَكْرٍ، فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ، وَأَتَمَ حِينَئِذٍ. فَأَقْبَلَ عَلَىٰ عَلِيٍّ وَعَبَّاسٍ، وَقَالَ: تَذَكَّرَانِ أَنَّ أَبَا بَكْرٍ فِيهِ كَمَا تَعُولَانِ، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهِ صَادِقٌ بَارُّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ تَوَفَّىٰ اللَّهُ أَبَا بَكْرٍ، فَقُلْتُ: أَنَا وَلِيَ رَسُولُ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَقَبَضَهُ سَتِّينٌ مِنْ إِمَارَتِي أَعْمَلَ فِيهِ بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُوبَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارُّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. ثُمَّ جَثَّمَانِي كِلَّا كُمَا وَكَلِمَتُكُمَا وَاحِدَةً، وَأَمْرَكُمَا جَمِيعً، فَجَهَشَنِي (يَعْنِي عَبَّاسًا) فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» فَلَمَّا بَدَا لِي أَنْ أَذْفَعَهُ إِلَيْكُمَا، قُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهُ إِلَيْكُمَا، عَلَىٰ أَنَّ عَلِيَّكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ، لَتَعْمَلَانِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُوبَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيْتُ، وَإِلَّا فَلَا تَكْلِمَانِي.

Messenger ﷺ said, ‘Our property is not inherited, but whatever we leave is to be given in charity.’ Then, when I thought that I should better hand over this property to you both, I said to you, ‘If you wish I will hand over this property to you both, on the condition that you will promise and pledge before Allâh that you will dispose it of in the same way as Allâh’s Messenger ﷺ and Abû Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).’ So, both of you said to me, ‘Hand it over to us on this condition.’ And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allâh, with Whose Permission both the heaven and the earth stand fast, I will never give any decision other than that (decision) till the Last Hour is established. But if you are unable to manage it (i.e. that property), then return it to me, and I will manage on your behalf.” (*Sahîh Al-Bukhârî, Hadîth No.367, Vol. 5*)

CHAPTER 16. The Prophet’s statement:- “Our property is not to be inherited, and whatever we leave is *Sadaqa* (i.e. to be spent in charity).”

1148. Narrated ‘Urwa: ‘Aisha رضي الله عنها said, “When Allâh’s Messenger ﷺ died, his wives intended to send ‘Uthmân to Abû Bakr asking him for their share of the inheritance.” Then ‘Aisha said to them, “Didn’t Allâh’s Messenger ﷺ say, ‘Our (Messengers) property is not to be inherited, and whatever we leave is *Sadaqa* (i.e. to be spent in charity)?’”

فَقُلْتُمَا: ادْفَعُهُ إِلَيْنَا بِذَلِكَ، فَدَفَعْتُهُ إِلَيْكُمَا. أَفْتَلْتُمْسَانِ مِنِي قَضَاءَ عَيْرِ ذَلِكَ؟ فَوَاللهِ الَّذِي يِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ! لَا أَقْضِي فِيهِ بِقَضَاءِ عَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفَعُهَا إِلَيَّ، فَأَنَا أَكْفِيْكُمَا.

(١٦) بَابٌ: قَوْلُ النَّبِيِّ ﷺ لَا نُورِثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ

١١٤٨ - حِدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ، حِينَ تُوفَى رَسُولُ اللهِ ﷺ، أَرَدْنَ أَنْ يَعْنَى عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ مِيرَاثَهُنَّ، فَقَالَتْ عَائِشَةُ: أَئِنَّسَ قَالَ رَسُولُ اللهِ ﷺ: لَا نُورِثُ، مَا تَرَكْنَا صَدَقَةً؟

(*Sahîh Al-Bukhâri*, *Hadîth* No. 722,
Vol. 8)

1149. Narrated ‘Aisha رضي الله عنها : Fâtima daughter of the Prophet ﷺ sent someone to Abû Bakr (when he was the caliph), asking for her inheritance of what Allâh’s Messenger ﷺ had left of the property bestowed on him by Allâh from the *Fai’* (i.e. booty gained without fighting) in Al-Madîna, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abû Bakr said, “Allâh’s Messenger ﷺ said, ‘Our property is not inherited. Whatever we leave, is *Sadaqa* (i.e. to be spent in charity) but the family of (the Prophet) Muhammad can eat of this property.’ By Allâh, I will not make any change in the state of the *Sadaqa* of Allâh’s Messenger ﷺ and will leave it as it was during the life-time of Allâh’s Messenger ﷺ, and will dispose of it as Allâh’s Messenger ﷺ used to do.” So Abû Bakr refused to give anything of that to Fâtima. So she became angry with Abû Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ . When she died, her husband ‘Alî، buried her at night without informing Abû Bakr and he performed the funeral prayer by himself. When Fâtima was alive, the people used to respect ‘Alî much, but after her death, ‘Alî noticed a change in the people’s attitude towards him. So ‘Alî sought reconciliation with Abû Bakr and gave him the *Bai’â* (pledge). ‘Alî had not given the *Bai’â* during those months

١١٤٩ - حديث عائشة، أن فاطمة علّيها السلام، بنت النبي ﷺ أرسّلت إلى أبي بكر تسأله ميراثها من رسول الله ﷺ، مما أفاء الله عليه بالمدينة وفديك وما بقي من خمس حمير. فقال أبو بكر: إنَّ رسول الله ﷺ، قال: «لَا نُورثُ، مَا ترثَنَا صدقة، إنما يأكلُ آلُ محمد ﷺ في هذا المال» وإنّي، والله! لا أغيّر شيئاً من صدقة رسول الله ﷺ عن حالها التي كان عليها في عهده رسول الله ﷺ، ولا أعملُ فيها بما عملَ به رسول الله ﷺ. فأبى أبو بكر أن يدفع إلى فاطمة منها شيئاً. فوجّدت فاطمة على أبي بكر في ذلك، فهجّرته، فلم تكلمه حتى توفيت. وعاشت بعد النبي ﷺ ستة أشهر، فلما توفيت دفنتها زوجها على ليلًا، ولم يؤذن بها أبي بكر، وصلّى عليها. وكان لعليّ من الناس وجّه حيّة فاطمة. فلما توفيت استئنّكر على وجوه الناس، فالتسمّ مصالحة أبي بكر ومباعته، ولم يكن يُبايع تلك الأشهر. فأرسل إلى أبي بكر: أن أتّنا، ولا يأتّنا أحد معك

(i.e., the period between the Prophet's death and Fâtima's death). ‘Alî sent someone to Abû Bakr saying, "Come to us, but let nobody come with you," as he disliked that ‘Umar should come. ‘Umar said (to Abû Bakr), "No, by Allâh, you shall not enter upon them alone." Abû Bakr said, "What do you think they will do to me? By Allâh, I will go to them." So Abû Bakr entered upon them, and then ‘Alî uttered *Tashah-hud*⁽¹⁾ and said (to Abû Bakr), "We know well your superiority and what Allâh has given you, and we are not jealous of the good what Allâh has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to Allâh's Messenger". ملی اللہ علیہ وسلم Thereupon, Abû Bakr's eyes flowed with tears. And when Abû Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allâh's Messenger ملی اللہ علیہ وسلم , is dearer to me than to keep good relation with my own relatives. But as for the trouble which arose between me and you about this property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allâh's Messenger ملی اللہ علیہ وسلم following, in disposing of it, but I will follow." On that, ‘Alî said to Abû Bakr, "I promise to give you the *Bai'a* in this afternoon." So when Abû Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then

(كَرَاهِيَةً لِمَخْضُرِ عُمَرَ) فَقَالَ عُمَرُ: لَا، وَاللَّهِ! لَا تَدْخُلُ عَلَيْهِمْ وَحْدَكَ فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعُلُوا بِي؟ وَاللَّهِ! لَا تَبْيَهُمْ. فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلَيْيَ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ تَنْفَسْ عَلَيْكَ حَيْثَا سَاقَهُ اللَّهُ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَرَى، لَقَرَائِبَنَا مِنْ رَسُولِ اللَّهِ ﷺ، نَصِيبَا حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَّ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَلَمْ آلُ فِيهَا عَنِ الْخَيْرِ، وَلَمْ أَتُرِكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْنَعُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلَيَّ أَبِي بَكْرٍ: مَوْعِدُكَ الْغَشِيَّةُ لِلْبَيْعَةِ. فَلَمَّا صَلَّى أَبُو بَكْرٍ الظَّهَرَ، رَقِيَ عَلَى الْمُبَرِّ فَتَشَهَّدَ، وَذَكَرَ شَأنَ عَلَيَّ وَتَحْلُفُهُ عَنِ الْبَيْعَةِ، وَعَذَرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ، وَتَشَهَّدَ عَلَيْيَ، فَعَظَمَ حَقَّ أَبِي بَكْرٍ، وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ، نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا إِنْكَارًا لِلَّذِي فَصَلَّهُ اللَّهُ بِهِ، وَلَكِنَّا نَرَى

⁽¹⁾ (H.1149) To testify that 'Lâ ilâha ill-Allâh' (None has the right to be worshipped but Allâh) and that Muhammad is Allâh's Messenger . ملی اللہ علیہ وسلم

mentioned the story of ‘Alî and his failure to give the *Bai‘a*, and excused him, accepting what excuses he had offered. Then ‘Alî (got up) and praying (to Allâh) for forgiveness, he uttered *Tashah-hud*, praised Abû Bakr’s right, and said that he had not done what he had done because of jealousy of Abû Bakr or as a protest of what Allâh had favoured him with. ‘Alî added, “But we used to consider that we too had some right in this affair (of rulership) and that he (i.e. Abû Bakr) did not consult us in this matter and therefore caused us to feel sorry.” On that, all the Muslims became happy and said, “You have done the right thing.” The Muslims then became friendly with ‘Alî as he returned to what the people had done (i.e., giving the *Bai‘a* to Abû Bakr]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 546, Vol. 5)

1150. Narrated ‘Âisha رضي الله عنها mother of the believers: After the death of Allâh’s Messenger صلى الله عليه وسلم Fâtima ، the daughter of Allâh’s Messenger asked Abû Bakr As-Siddîq صلى الله عليه وسلم to give her, her share of inheritance from what Allâh’s Messenger had left of the *Fai’* (i.e. booty gained without fighting) which Allâh had given him. Abû Bakr said to her, “Allâh’s Messenger صلى الله عليه وسلم said, ‘Our property will not be inherited, whatever we (i.e. Prophets) leave is *Sadaqa* (to be used for charity).’” Fâtima, the daughter of Allâh’s Messenger صلى الله عليه وسلم got angry and stopped speaking to Abû Bakr, and continued assuming that attitude till she died. Fâtima remained alive for six months after the death of

لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا، فَاسْتَبَدَ عَلَيْنَا، فَوَجَدْنَا فِي أَنفُسِنَا. فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَبْنَا. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

1150 - حديث عائشة أم المؤمنين
رضي الله عنها، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ، ابْنَةَ رَسُولِ اللهِ ﷺ، سَأَلَتْ أَبَا بَكْرَ الصَّدِيقَ، بَعْدَ وَفَاءِ رَسُولِ اللهِ ﷺ، أَنَّ يَقْسِمَ لَهَا مِيرَاثَهَا مَا تَرَكَ رَسُولُ اللهِ ﷺ، مِمَّا أَفَاءَ اللهُ عَلَيْهِ. فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» فَعَضِبَتْ فَاطِمَةُ بْنُتُ رَسُولِ اللهِ ﷺ، فَهَجَرَتْ أَبَا بَكْرٍ، فَلَمْ تَرْزُلْ مُهَاجِرَتَهُ حَتَّى تُؤْتَيْتْ وَعَاشَتْ بَعْدَ رَسُولِ اللهِ ﷺ سِتَّةَ أَشْهُرٍ. قَالَتْ: وَكَانَتْ فَاطِمَةُ

Allâh's Messenger . She used to ask Abû Bakr for her share from the property of Allâh's Messenger which he left at Khaibar, and Fadak, and his property at Al-Madîna (devoted for charity). Abû Bakr refused to give her that property and said, "I will not leave anything Allâh's Messenger used to do, because I am afraid that if I left something from all that which the Prophet used to order, then I would go astray." (Later on) 'Umar gave the Prophet's property (of *Sadaqa*) at Al-Madîna to 'Alî and 'Abbâs, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the *Sadaqa* which Allâh's Messenger used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said, "They have been managed in this way till today.") (*Sahîh Al-Bukhâri*, *Hadîth* No. 325, Vol. 4)

1151. Narrated Abû Huraira : رضي الله عنه said, "My heirs will not inherit a *Dinâr* or a *Dirham* (i.e. money), for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is to be given in charity." (*Sahîh Al-Bukhâri*, *Hadîth* No.37, Vol. 4)

CHAPTER 19. Binding the prisoners and putting them in confinement and the permissibility of setting them free without any ransom.

1152. Narrated Abû Huraira : رضي الله عنه sent some cavalry-men towards Najd and they

سَأَلَ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَيْرَ وَفَدِيكَ، وَصَدَقَتِهِ بِالْمَدِينَةِ. فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ.
وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، فَإِنِّي أَخْشَى، إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ، أَنْ أَزِيغَّ. فَأَمَّا صَدَقَةُ الْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلَيِّ وَعَبَّاسٍ. فَأَمَّا حَيْرَ وَفَدِيكَ فَامْسَكَهَا عُمَرُ، وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَنَوَّاهُ، وَأَمْرُهُمَا إِلَى مَنْ وَلَيَ الْأَمْرَ. فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

1151 - حديث أبي هريرة رضي الله عنه
أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يُتَسْمِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمَؤْنَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

(١٩) بَابُ: رَبِطُ الْأَسْيَرِ وَجَنِيسِهِ وَجَوَازِ الْمَنْ عَلَيْهِ

1152 - حديث أبي هريرة رضي الله عنه
قال: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ

brought a man from the tribe of Banū Hanîfa who was called Thumâma bin ‘Uthâl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, “What have you got, O Thumâma?”^[1] He replied, “I have got a good thought, O Muhammad!”^[2] If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want.” He was left till the next day when the Prophet ﷺ said to him, “What have you got, O Thumâma?” He said, “What I told you, i.e. if you set me free, you would do a favour to one who is grateful.” The Prophet ﷺ left him till the day after, when he said, “What have you got, O Thumâma?” He said, “I have got what I told you.” On that the Prophet ﷺ said, “Release Thumâma.” So he (i.e. Thumâma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, “I testify that *Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh) and also testify that Muhammad is His Messenger! By Allâh, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion most disliked by me than

نَجِيل، فَجَاءَتْ بِرَجُلٍ مِّنْ بَنِي حَنْيَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَّالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِّنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدًا! إِنْ تَقْتُلْنِي تَقْتُلْ دَأْ دَمْ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. حَتَّى كَانَ الْغَدْرُ. ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ. فَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدْرِ فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: «أَظْلِقُوا ثُمَامَةً» فَانْظَلَقَ إِلَى نَجِيلٍ قَرِيبٍ مِّنَ الْمَسْجِدِ فَاعْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. يَا مُحَمَّدًا! وَاللَّهِ! مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْعَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَضْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللَّهُ مَا كَانَ مِنْ دِينٍ أَبْعَضُ إِلَيَّ مِنْ دِينِكَ، فَأَضْبَحَ دِينَكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهُ! مَا كَانَ مِنْ بَلَدٍ أَبْعَضُ إِلَيَّ مِنْ بَلَدِكَ،

^[1] (H.1152) This means: What do you think I am going to do to you.?

^[2] (H.1152) Thumâma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the ‘Umra. And now what do you think? Allâh’s Messenger ﷺ gave him good tidings (congratulated him) and ordered him to perform ‘Umra. So when he came to Makka, someone said to him, “You have become a *Sâbi*?” Thumâma replied, “No! By Allâh, I have embraced Islâm with Muhammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâma unless the Prophet ﷺ gives his permission.” (*Sahîh Al-Bukhâri*, Hadîth No. 658, Vol. 5)

CHAPTER 20. To exile Jews from the land of Hijâz.

1153. Narrated Abû Huraira رضي الله عنه : While we were in the mosque, Allâh’s Messenger ﷺ came out to us and said, “Let us proceed to the Jews.” So we went along with him till we reached Bait-al-Midrâs (a place where the *Taurât* (Torah) used to be recited and all the Jews of the town used to gather). The Prophet ﷺ stood up and addressed them, “O assembly of Jews! Embrace Islâm and you will be safe!” The Jews replied, “O Abul-Qâsim! You have conveyed Allâh’s Message to us.” The Prophet ﷺ said, “That is what I want (from you).” He repeated his first statement for the second time, and they said, “You have conveyed Allâh’s Message, O Abul-Qâsim.” Then he said it for the third time and added, “You should know that

فَأَضْبَغَ بِلَدُكَ أَحَبَّ الْلِلَادِ إِلَيَّ، وَإِنَّ
خَيْلَكَ أَخْذَنِي وَأَنَا أُرِيدُ الْعُمَرَةَ،
فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ
وَأَمَرَهُ أَنْ يَعْتَمِرَ . فَلَمَّا قَدِمَ مَكَّةَ، قَالَ
قَائِلٌ: صَبَوْتَ قَالَ: لَا، وَلِكُنْ
أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ،
وَلَا، وَاللَّهُ أَكْبَرُ! لَا يَأْتِيْكُمْ مِنْ الْيَمَامَةِ حَبَّةً
حِنْطَةً حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

(٢٠) بَابُ: إِجْلَاءِ الْيَهُودِ مِنَ الْحِجَازِ

1153 - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عنده، قَالَ: يَنِمَا نَحْنُ فِي الْمَسْجِدِ، إِذْ
خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ:
«انظِرُوهُمْ إِلَى يَهُودَ». فَخَرَجْنَا مَعَهُ حَتَّى
جِئْنَا بَيْتَ الْمَدْرَاسِ، فَقَامَ النَّبِيُّ ﷺ
فَنَادَاهُمْ: «يَا مَعْشَرَ يَهُودَ! أَسْلِمُوهُمْ
أَسْلِمُوهُمْ» فَقَالُوا: قَدْ بَلَغْتَ، يَا أَبا
الْقَاسِمِ! فَقَالَ: «ذَلِكَ أُرِيدُ». ثُمَّ قَالَهَا
الثَّانِيَةَ. فَقَالُوا: قَدْ بَلَغْتَ، يَا أَبا
الْقَاسِمِ! ثُمَّ قَالَ التَّالِيَةَ، فَقَالَ:
«أَعْلَمُوهُمْ أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي
أُرِيدُ أَنْ أُجْلِيْكُمْ، فَمَنْ وَجَدَ مِنْكُمْ

the earth belongs to Allâh and His Messenger, and I want to exile you from this land, so whoever among you owns some property, can sell it, otherwise you should know that the earth belongs to Allâh and His Messenger." (*Sahîh Al-Bukhârî, Hadîth No. 77, Vol. 9*)

1154. Narrated Ibn ‘Umar رضي الله عنهما : Banî An-Nadîr and Banî Quraiza fought against the Prophet صلى الله عليه وسلم (violating their peace treaty), so the Prophet صلى الله عليه وسلم exiled Banî An-Nadîr and allowed Banî Quraiza to remain at their places (in Al-Madîna) taking nothing from them (till they fought against the Prophet صلى الله عليه وسلم again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet صلى الله عليه وسلم and he granted them safety, and they embraced Islâm. He exiled all the Jews from Al-Madîna, they were the Jews of Banî Qainuqâ‘, the tribe of ‘Abdullâh bin Salâm and the Jews of Banî Hâritha and all the other Jews of Al-Madîna. (*Sahîh Al-Bukhârî, Hadîth No. 362, Vol. 5*)

CHAPTER 22. Permissibility of fighting against those who prove treacherous after making a covenant and to make the people of the fort surrender on the arbitration of a just person.

1155. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : When the tribe of Banî Quraiza was ready to accept Sa‘îd’s judgment [and he (Sa‘îd) was the son of Mu‘âdh], Allâh’s Messenger صلى الله عليه وسلم sent for Sa‘îd who was near to him. Sa‘îd came, riding a donkey and when

بِمَا لِهِ شَيْئًا فَلَيْسُهُ، وَإِلَّا فَأَعْلَمُوا أَنَّمَا
الْأَرْضُ لِلّهِ وَرَسُولِهِ».

1154 - حديث ابن عمر رضي الله عنهما ، قال : حاربَت النَّصِيرُ وَقُرَيْطَةً ، فَأَجْلَى بَنِي النَّصِيرِ وَأَفَرَ قُرَيْطَةً وَمَنْ عَلَيْهِمْ ، حَتَّى حَاربَت قُرَيْطَةً . فَقُتْلَ رِجَالُهُمْ ، وَقُسْمَ نِسَاءَهُمْ وَأَوْلَادُهُمْ ، وَأَمْوَالُهُمْ بَيْنَ الْمُسْلِمِينَ ، إِلَّا بِعَضُّهُمْ ، لَحِقُوا بِالنَّبِيِّ ﷺ . فَامْنَهُمْ وَأَسْلَمُوا . وَأَجْلَى يَهُودَ الْمَدِينَةَ كُلَّهُمْ ، بَنِي قِينَقَاعَ ، وَهُمْ رَهْطٌ عَبْدُ اللَّهِ بْنُ سَلَامٍ ، وَيَهُودَ بَنِي حَارَةَ ، وَكُلَّ يَهُودَ الْمَدِينَةِ .

(٢٢) بَابٌ : جَوَازِ قِتَالِ مَنْ نَقَضَ الْعَهْدَ ، وَجَوَازِ إِنْزَالِ أَهْلِ الْحِضْنِ عَلَى حُكْمِ حَاكِمٍ عَذِيلٍ أَهْلِ لِلْحُكْمِ

1155 - حديث أبي سعيد الخدري رضي الله عنه ، قال : لَمَّا نَزَّلْتُ بْنُو قُرَيْطَةَ عَلَى حُكْمِ سَعْدٍ ، هُوَ ابْنُ مُعَاذٍ ، بَعَثَ رَسُولُ اللَّهِ ﷺ ، وَكَانَ قَرِيبًا مِنْهُ ، فَجَاءَ

he came near, Allâh's Messenger ﷺ said (to the *Ansâr*), "Stand up for your leader." Then Sa'd came and sat beside Allâh's Messenger ﷺ who said to him, "These people are ready to accept your judgment." Sa'd said, "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet ﷺ then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgment of the King (Allâh)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 280, Vol. 4)

1156. Narrated 'Âisha رضي الله عنها : Sa'd (bin Mu'âdh) was wounded on the day of *Al-Khandak* (i.e. at the battle of trench) when a man from Quraish, called Hibbân bin Al-'Araqa hit him (with an arrow). The man was Hibbân bin Qais from (the tribe of) Banî Ma'is bin 'Amir bin Lu'ai who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet ﷺ to visit. When the Prophet ﷺ returned (from the battle) of *Al-Khandaq* and laid down his arms and took a bath, (angel) Jibrael (Gabriel) came to him while he (i.e. Jibrael) was shaking the dust off his head, and said, "You have laid down the arms? By Allâh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" Jibrael pointed towards Banî Quraiza. So Allâh's Messenger ﷺ went to them (i.e. Banî Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa'd

عَلَى حِمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ ﷺ: «قُوْمُوا إِلَى سَيِّدِكُمْ» فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ: «إِنَّ هُؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ» قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلُهُ، وَأَنْ تُسْبَى الْذُرِّيَّهُ. قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ».

1156 - حديث عائشة رضي الله عنها
قالت: أصيّبَ سَعْدَ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ: جَبَانُ بْنُ الْعَرْفَةِ، رَمَاهُ فِي الْأَكْحَلِ، فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السَّلَاحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلٌ عَلَيْهِ السَّلَامُ وَهُوَ يَنْفَضُ رَأْسَهُ مِنَ الْغَبَارِ، فَقَالَ: قَدْ وَضَعْتَ السَّلَاحَ! وَاللَّهِ مَا وَضَعْتَهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ ﷺ: «فَأَيْنَ؟» فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ ﷺ، فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَ الْحُكْمَ إِلَى سَعْدٍ. قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلُهُ، وَأَنْ تُسْبَى النِّسَاءُ وَالْذُرِّيَّهُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ.

to give his verdict concerning them. Sa‘d said, “I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 448-A, Vol. 5)

1157. Narrated Hishâm: My father informed me that ‘Âisha said, “Sa‘d (bin Mu‘âdh) said, ‘O Allâh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Messenger ﷺ and turned him out (of Makkâ). O Allâh! I think You have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.’ So blood gushed from the wound. There was a tent in the mosque belonging to Banû Ghifâr who were surprised by the blood flowing towards them. They said, ‘O people of the tent! What is this thing which is coming to us from your side?’ Behold! Blood was flowing profusely out of Sa‘d’s wound. Sa‘d then died because of that.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 448-B, Vol. 5)

CHAPTER 23. Giving precedence to the more urgent of the two actions while making a choice between them.

1158. Narrated Ibn ‘Umar رضي الله عنهما : When the Prophet ﷺ returned from the battle of Al-Ahzâb (confederates), he said to us, “None

1157 - حديث عائشة، أن سعداً قال: اللهم! إنك تعلم أنه ليس أحد أحب إليَّ أن أجاهدهم فيك من قوم كذبوا رسولك ﷺ وأخرجوه، اللهم! فإنني أظن أنك قد وضعت الحرب بيننا وبينهم، فإن كان بقي من حرب قريش شيء فاقبضني له حتى أجاهدهم فيك؛ وإن كنت وضعت الحرب فأفجِّرها واجعل موتني فيها. فانفجرت من لبته. فلم يرغُهم، وفي المسجد خيمةٌ منبني غفار، إلا الدم يسيل إليهم. فقالوا: يا أهل الخيمة! ما هذا الذي يأتينا من قيلكم؟ فإذا سعد يغدو جرحة دمًا، فمات منها رضي الله عنه.

(٢٣) باب: من لزمه أمر فدخل عليه أمر آخر

1158 - حديث ابن عمر، قال: قال النبي ﷺ لنا، لما رجع من

should offer the 'Asr prayer but at Banî Quraiza." The 'Asr prayer became due for some of them on the way. Some of them decided not to offer the *Salât* (prayer) but at Banî Quraiza while others decided to offer the *Salât* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ, he did not blame anyone of them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 67-B , Vol. 2)

CHAPTER 24. Return of the *Ansâr*'s gifts (fruits, trees etc.) by the emigrants when the latter grew rich as a result of conquests.

الأخزاب : «لَا يُصلِّيَنَّ أَحَدُ الْعَضَرِ إِلَّا فِي بَنِي قُرَيْظَةٍ» فَأَذْرَكَ بَعْضُهُمُ الْعَضَرَ فِي الطَّرِيقِ. فَقَالَ بَعْضُهُمْ : لَا نُصَلِّي حَتَّى نَأْتِيهَا . وَقَالَ بَعْضُهُمْ : بَلْ نُصَلِّي ، لَمْ يُرِدْ مِنَا ذَلِكَ . فَذَكَرَ لِلنَّبِيِّ ﷺ ، فَلَمْ يُعْنِفْ وَاحِدًا مِنْهُمْ .

(٤٤) بَابٌ : رَدُّ الْمُهَاجِرِينَ إِلَى الْأَنْصَارِ
مَنَأَيْهُمْ مِنَ الشَّجَرِ وَالشَّمْرِ حِينَ
اسْتَغْنَوْا عَنْهَا بِالْفُتوْحِ

1159. Narrated Ibn Shihâb Az-Zuhri: Anas bin Mâlik رضي الله عنه said, "When the emigrants came to Al-Madîna from Makka, they had nothing whereas the *Ansâr* had land and property. The *Ansâr* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and provide the necessaries for cultivation." His (i.e. Anas's) mother, Umm Sulaim, who was also the mother of 'Abdullâh bin Abû Talha, gave some date-palms to Allâh's Messenger ﷺ who gave them to his freed slave-girl (Umm Aimân), who was also the mother of Usâma bin Zaid. When the Prophet ﷺ finished from the fighting against the people of Khaibar and returned to Al-Madîna, the emigrants returned to the *Ansâr* the fruit gifts which the *Ansâr* had given them. The Prophet ﷺ also

١١٥٩ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ : لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ مِنْ مَكَّةَ، وَلَيْسَ بِأَيْدِيهِمْ ، يَعْنِي شَيْئًا ؛ وَكَانَتِ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعُقَارِ فَقَاتَلُوكُمُ الْأَنْصَارُ عَلَى أَنْ يُعْطُوكُمْ ثِمَارَ أَمْوَالِهِمْ كُلَّ عَامِ ، وَيَنْكُفُوهُمُ الْعَمَلَ وَالْمُؤْوِنَةَ ؛ وَكَانَتْ أُمَّهُمْ ، أُمُّ أَنَسٍ ، أُمُّ سُلَيْمَ ، كَانَتْ أُمَّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ، فَكَانَتْ أَغْطَثَ أُمُّ أَنَسٍ رَسُولُ اللَّهِ ﷺ عِذَاً ، فَأَعْطَاهُنَّ النَّبِيُّ ﷺ أُمَّ أَيْمَنَ مَوْلَاتَهُ ، أُمَّ أَسَامَةَ بْنِ زَيْدٍ . وَأَنَّ النَّبِيَّ ﷺ لَمَّا فَرَغَ مِنْ قَتْلِ أَهْلِ خَيْرٍ ، فَانْصَرَفَ إِلَى

returned to Anas's mother the date-palms. Allâh's Messenger ﷺ gave Umm Aimân other trees from his garden in lieu of the old gift. (*Sahîh Al-Bukhârî, Hadîth No. 799, Vol. 3*)

المَدِيْنَةَ، رَدَّ الْمُهَاجِرُوْنَ إِلَى الْأَنْصَارِ
مَنَائِحَهُمُ التَّيِّنَ كَانُوا مَنْحُوْهُمْ مِنْ
ثِمَارِهِمْ، فَرَدَ النَّبِيُّ ﷺ إِلَى أُمِّهِ
عِذَافَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ
أَيْمَنَ مَكَانَهُ مِنْ حَائِطِهِ.

1160 - حِدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ
 النَّخَلَاتِ، حَتَّى افْتَسَحَ قُرْيَطَةً وَالنَّضِيرَ.
 وَإِنَّ أَهْلِي أَمْرُونِي أَنْ آتَيَ النَّبِيَّ ﷺ
 فَأَسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضَهُ؛
 وَكَانَ النَّبِيُّ ﷺ قَدْ أَعْطَاهُ أُمَّ أَيْمَنَ؛
 فَجَاءَتْ أُمَّ أَيْمَنَ فَجَعَلَتِ التَّوْبَ فِي
 عُنْقِيِّي، تَقُولُ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا
 هُوَ! لَا يُغْطِيكُمْ وَقَدْ أَعْطَانِيهَا. أَوْ
 كَمَا قَالَتْ. وَالنَّبِيُّ ﷺ يَقُولُ: «لَكَ
 كَذَا» وَتَقُولُ: كَلَّا وَاللَّهُ! حَتَّى أَعْطَاهَا
 عَشَرَةً أَمْثَالِهِ، أَوْ كَمَا قَالَ.

1160. Narrated Anas : Some (of the *Ansâr*) used to present date-palm trees to the Prophet till Banû Quraiza and Banû An-Nâdîr were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet ﷺ to return some or all the date-palms they had given to him, but the Prophet ﷺ had given those trees to Umm Aimân. On that, Umm Aimân came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e. the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allâh," till he gave her ten times the number of her date-palms. (*Sahîh Al-Bukhârî, Hadîth No. 446, Vol. 5*)

CHAPTER 25. To take the food from the enemy-land.

1161. Narrated 'Abdullâh bin Mughaffal : While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I

**(25) بَابُ: أَخْذِ الطَّعَامِ مِنْ أَرْضِ
 الْعُدُوّ**

1161 - حِدِيثُ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ
 رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مُحَاصِرِيْنَ قَضَرَ
 حَبَّيْرَ، فَرَمَيْتُ إِنْسَانًا بِجِرَابٍ فِيهِ شَخْمٌ

saw the Prophet ﷺ (standing behind), so I felt embarrassed in front of him. (*Sahîh Al-Bukhârî, Hadîth No. 381, Vol. 4*)

CHAPTER 26. Sending a letter by the Prophet ﷺ to Heraclius inviting him to Islâm.

فَنَرَوْتُ لِأَخْذَهُ، فَأَنْتَقْتُ فَإِذَا النَّبِيُّ
ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(٢٦) بَابُ: كِتَابُ النَّبِيِّ ﷺ إِلَى هِرَقْلَ
يَدْعُوهُ إِلَى الْإِسْلَامِ

1162. Narrated Ibn ‘Abbâs: رضي الله عنهما Abû Sufyân narrated to me personally, saying, “I set out during the truce that had been concluded between me and Allâh’s Messenger ﷺ. While I was in Shâm, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbî had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, ‘Is there anyone from the nation of this man who claims to be a prophet?’ The people replied, ‘Yes.’ So I along with some of Quraishi men were called and we entered upon Heraclius, and we were seated in front of him. Then he said, ‘Who amongst you is the nearest relative to the man who claims to be a prophet?’ I (Abû Sufyân) replied I (am the nearest relative to him). So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him) ‘Tell them (i.e. Abû Sufyân’s companions) that I am going to ask him (i.e. Abû Sufyân) regarding the man who claims to be a prophet. So, if he tell me a lie, they should contradict him (instantly).’ By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his

١١٦٢ - حِدِيثُ أَبِي سُفِيَانَ. عَنِ ابْنِ عَبَّاسٍ، قَالَ: حَدَّثَنِي أَبُو سُفِيَانَ، مِنْ فِيهِ إِلَى فِي، قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ الَّتِي كَانَتْ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَيَبْلُغُنَا أَنَّا بِالشَّامِ إِذْ جَيَءْتُ بِكِتَابٍ مِنَ النَّبِيِّ ﷺ إِلَى هِرَقْلَ. قَالَ: وَكَانَ دِحْيَةُ الْكَلْبِيُّ جَاءَ يَهُ، فَدَفَعَهُ إِلَى عَظِيمٍ بُصْرَى، فَدَفَعَهُ عَظِيمٌ بُصْرَى إِلَى هِرَقْلَ. قَالَ: فَقَالَ هِرَقْلَ: هَلْ هُنَّا أَحَدٌ مِنْ قَوْمٍ هَذَا الرَّجُلُ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالُوا: نَعَمْ. قَالَ: فَدُعِيْتُ فِي نَفَرٍ مِنْ قُرْيَشٍ، فَدَخَلْنَا عَلَى هِرَقْلَ، فَأَجْلَسْنَا بَيْنَ يَدَيْهِ؛ فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسْبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفِيَانَ: فَقُلْتُ: أَنَا. فَأَجْلَسْوَنِي بَيْنَ يَدَيْهِ، وَأَجْلَسْوَا أَصْحَارِي خَلْفِي. ثُمَّ دَعَا بِرْجُمَانِي، فَقَالَ: قُلْ لَهُمْ: إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبْنِي فَكَذَبْتُهُ. قَالَ أَبُو

translator, ‘Ask him: What is his (i.e. the prophet’s) family’s status amongst you?’ I said, ‘He belongs to a noble family amongst us.’ Heraclius said, ‘Was any of his ancestors a king?’ I said, ‘No.’ He said, ‘Did you ever accuse him of telling lies before his saying what he has said?’ I said, ‘No.’ He said, ‘Do the nobles follow him or the poor people?’ I said, ‘It is the poor who follow him.’ He said, ‘Is the number of his followers increasing or decreasing?’ I said, ‘They are increasing.’ He said, ‘Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?’ I said, ‘No.’ He said, ‘Did you fight with him?’ I replied, ‘Yes.’ He said, ‘How was your fighting with him?’ I said, ‘The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.’ He said, ‘Did he ever betray?’ I said, ‘No, but now we are away from him in this truce and we do not know what he will do in it.’’’ Abû Sufyân added, “By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, ‘Did anybody else (amongst you) ever claimed the same (i.e. to be a Prophet of Allâh, etc.) before him?’ I said, ‘No.’ Then Heraclius told his translator to tell me (i.e. Abû Sufyân), ‘I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one

سُفْيَانَ: وَإِنِّي لَنَوْلَأَ أَنْ يُؤْثِرُوا عَلَيَّ
الْكَذِبَ لَكَذَبْتُ. ثُمَّ قَالَ لِتُرْجُمَانِهِ:
سَلَّهُ كَيْفَ حَسَبْتُمْ فِيْكُمْ؟ قَالَ: قُلْتُكُمْ هُوَ
فِينَا دُوْخَسِبٌ. قَالَ: فَهَلْ كَانَ مِنْ
آبائِهِ مَلِكٌ؟ قَالَ: قُلْتُ: لَا. فَهَلْ كُتُمْ
تَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟
قُلْتُ: لَا. قَالَ: أَيْتَعْلَمُ أَشَرَافَ النَّاسِ
أَمْ ضَعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ
ضَعَفَاؤُهُمْ. قَالَ: يَزِيدُونَ أَوْ يَنْقُضُونَ؟
قَالَ: قُلْتُ: لَا، بَلْ يَزِيدُونَ. قَالَ:
هُنَّ يَرْتَدُّ أَحَدُ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ
يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟ قَالَ: قُلْتُ: لَا.
قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قَالَ: قُلْتُ:
نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟
قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ
سِجَالًا، يُصِيبُ مَنَا وَنُصِيبُ مِنْهُ.
قَالَ: فَهَلْ يَعْدِرُ؟ قَالَ: قُلْتُ: لَا،
وَرَأَخْنُ مِنْهُ فِي هُذِهِ الْمُدَّةِ لَا نَدْرِي مَا
هُوَ صَانِعٌ فِيهَا. قَالَ: وَاللَّهِ مَا أَمْكَنَنِي
مِنْ كَلِمَةٍ أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هُذِهِ.
قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلُ أَحَدُ قَبْلَهُ؟
قُلْتُ: لَا.

ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لَهُ: إِنِّي
سَأَلْتُكَ عَنْ حَسَبِهِ فِيْكُمْ فَرَأَيْتَ أَنَّهُ
فِيْكُمْ دُوْخَسِبٌ، وَكَذَلِكَ الرُّسُلُ تُبَعَثُ
فِي أَخْسَابِ قَوْمَهَا وَسَأَلْتُكَ هُنَّ كَانَ

of his fore-fathers been a king, I would have said that he (i.e. Muhammad ﷺ) was seeking to rule the kingdom of his fore-fathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only the poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said and your reply was in the negative. Therefore, I took for granted that a man who did not tell lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith, when its delight enters the hearts and mixes with them completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. That is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers; they are put to trials and the final victory is for them. Then I asked you whether he had ever betrayed; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that

في آبائِه مَلِكٌ، فَرَعَمْتَ أَنْ لَا.
 فَقُلْتُ: لَوْ كَانَ مِنْ آبائِه مَلِكٌ قُلْتُ:
 رَجُلٌ يَظْلُبُ مُلْكَ آبائِه. وَسَأَلْتُكَ عَنْ
 أَتَبِاعِهِ، أَضْعَفَأُهُمْ أَمْ أَشَرَّأُهُمْ؟
 فَقُلْتُ: بَلْ ضُعَفَأُهُمْ. وَهُمْ أَتَبِاعُ
 الرَّسُولِ. وَسَأَلْتُكَ هَلْ كُثُّتْ تَهْمُونَهُ
 بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَرَعَمْتَ
 أَنْ لَا. فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدْعَ
 الْكَذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فِيَكْذِبَ
 عَلَى اللَّهِ. وَسَأَلْتُكَ هَلْ يَرْتَدُ أَحَدٌ مِنْهُمْ
 عَنْ دِيَرِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخْطَةً لَهُ؟
 فَرَعَمْتَ أَنْ لَا. وَكَذِلِكَ الْإِيمَانُ إِذَا
 خَالَطَ بَشَاشَةَ الْقُلُوبِ. وَسَأَلْتُكَ هَلْ
 يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَرَعَمْتَ أَنَّهُمْ
 يَزِيدُونَ. وَكَذِلِكَ الْإِيمَانُ حَتَّى يَتَمَّ.
 وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ؟ فَرَعَمْتَ أَنَّكُمْ
 قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ
 سِبَاجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ.
 وَكَذِلِكَ الرَّسُولُ تُبَتَّلِي ثُمَّ تَكُونُ لَهُمْ
 الْعَاقِبَةُ. وَسَأَلْتُكَ هَلْ يَغْدِرُ؟ فَرَعَمْتَ
 أَنَّهُ لَا يَغْدِرُ. وَكَذِلِكَ الرَّسُولُ لَا تَغْدِرُ.
 وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ هَذَا الْقَوْلَ قَبْلَهُ؟
 فَرَعَمْتَ أَنْ لَا. فَقُلْتُ: لَوْ كَانَ قَالَ
 هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ قُلْتُ: رَجُلٌ اتَّمَ
 بِيَقُولِ قَبْلَهُ. قَالَ: ثُمَّ قَالَ: بِمَ
 يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ

statement before him, then I would have said that he was but a man copying some sayings which were told before him.' " Abû Sufyân said, "Heraclius then asked, me, 'What does he order you to do?' I said, 'He orders us (to offer) *Salât* (prayer) and (to pay) *Zakat* and to keep good relationships with the kith and kin and to be chaste.' Then Heraclius said, 'If whatever you have said, is true, then he is really a Prophet, and I knew that he (i.e. the Prophet ﷺ) was going to appear but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger ﷺ and read it, wherein was written:

In the Name of Allâh, the Most Beneficent, the Most Merciful. (This letter is) from Muhammad, the Messenger of Allâh, to Heraclius, the sovereign of Byzantine, peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's Punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom (Allâh's Statement):

'O people of the Scripture (Jews and Chirstians): Come to a word that is just between us and you, that we worship none but Allâh ... bear witness that we are Muslims.' (V.3:64)

وَالرَّكَاةَ وَالصَّلَاةَ وَالْعَفَافِ . قَالَ: إِنْ يَكُ مَا تَقُولُ فِيهِ حَقًّا فَإِنَّهُ نَبِيٌّ . وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ . وَلَمْ أَكُ أَظْنَهُ مِنْكُمْ . وَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلُصُ إِلَيْهِ لَأَخْبِتُ لِقَاءَهُ . وَلَوْ كُنْتُ عِنْدَهُ لَعَسْلَتُ عَنْ قَدَمِيَّهِ . وَلَيَلْعَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ . قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَقَرَأَهُ، فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّؤُومِ . سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى . أَمَّا بَعْدُ فَإِنِّي أَذْعُوكَ بِدِعَايَةِ الإِسْلَامِ، أَسْلِمْ تَسْلِمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّتَ فَإِنَّ اللَّهَ عَلَيْكَ إِثْمَ الْأَرِيسِينَ» قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْنَا إِلَى كَلِمَةِ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدُ إِلَّا اللَّهُ . . . إِلَى قَوْلِهِ: «أَشْهَدُوا بِأَنَا مُسْلِمُونَ» .

فَلَمَّا فَرَغَ مِنْ قِرَاءَةِ الْكِتَابِ ارْتَقَعَتِ الْأَصْوَاتُ عِنْدَهُ، وَكَثُرَ اللَّغْطُ، وَأَمِرَ بِنَا فَأَخْرَجَنَا .

قَالَ: فَقُلْتُ لِأَضْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، إِنَّهُ لِيَخَافُهُ مَلِكُ بَنِي الْأَضْفَرِ . فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَظْهُرُ حَتَّى أَدْخِلَ اللَّهُ عَلَيَّ الإِسْلَامَ .

When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abû Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abû Kabsha⁽¹⁾ (i.e. Muhammad) has become so prominent that even the king Banû Al-Asfar is afraid of him.' So I continued to believe that Allâh's Messenger ﷺ would be victorious, till Allâh made me embrace Islâm." (*Sahîh Al-Bukhâri*, Hadîth No. 75, Vol. 6)

CHAPTER 28. The Battle of Hunain.

(٢٨) بَابٌ: فِي غَزْوَةِ حُنَيْنٍ

1163. Narrated Abû Ishâq: A man asked Al-Barâ', "O Abû 'Umâra! Did you all flee on the day (of the battle) of Hunain?" He replied, "No, by Allâh! Allâh's Messenger ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawâzin and Banî Nasr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abû Sufyân bin Al-Hârith bin 'Abdul Muttalib. The Prophet ﷺ dismounted and invoked Allâh for victory; then he said, 'I am the Prophet without a lie; I am the son of 'Abdul Muttalib,' and then he arranged his companions in rows." (*Sahîh Al-Bukhâri*, Hadîth No. 181, Vol. 4)

١١٦٣ - حَدِيثُ الْبَرَاءِ، وَسَأْلَةُ رَجُلٍ: أَكْتُمْتُمْ فَرَزْدَمْ يَا أَبَا عُمَارَةً! يَوْمَ حُنَيْنٍ؟ قَالَ: لَا، وَاللهُ! مَا وَلَى رَسُولَ اللهِ ﷺ، وَلِكِنَّهُ خَرَجَ شَبَانًّا أَصْحَابِهِ وَأَخْفَأُوهُمْ حُسْرًا لَيْسَ بِسِلَاحٍ، فَأَتَوْنَا فَوْمًا رُمَاهُ، جَمْعَ هَوَازِنَ وَبَيْتِ نَصْرٍ، مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِئُونَ فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ، وَهُوَ عَلَى بَعْلِيهِ الْبَيْضَاءِ. وَابْنُ عَمِّهِ، أَبُو سُفْيَانَ بْنَ الْحَارِثِ بْنَ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ؛ فَنَزَلَ وَاسْتَنْصَرَ؛ ثُمَّ قَالَ: «أَنَا النَّبِيُّ لَا كَذِبٌ * أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». ثُمَّ صَفَّ أَصْحَابَهُ.

⁽¹⁾ (H.1162) Abû Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abû Sufyân out of hostility against the Prophet ﷺ.

1164. Narrated Abû Ishâq that he heard Al-Barâ' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allâh's Messenger ﷺ on the day (of the battle) of Hunain?" Al-Barâ' replied, "But Allâh's Messenger ﷺ did not flee. The people of Hawâzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abû Sufyân was holding its reins, and the Prophet ﷺ was saying, "I am the Prophet without a lie." (*Sahîh Al-Bukhâri*, Hadîth No. 607, Vol. 5)

CHAPTER 29. The Battle of Tâ'if.

1165. Narrated 'Abdullâh bin 'Amr ^[1]: When Allâh's Messenger ﷺ besieged Tâ'if and could not conquer its people, he said, "We will return (to Al-Madîna) if Allâh will." That distressed the companions (of the Prophet) and they said, "Shall we go away without conquering it (i.e. the Fort of Tâ'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madîna) tomorrow if Allâh will." That delighted them, Whereupon the Prophet ﷺ smiled. (*Sahîh Al-Bukhâri*, Hadîth No. 615, Vol. 5)

1164 - حديث البراء، وسألة رجل
 مَنْ قَيْسٌ: أَفَرَرْتُمْ عَنْ رَسُولِ اللهِ يَعْلَمُ
 يَوْمَ حُنَيْنٍ؟ فَقَالَ: لَكُنَّ رَسُولَ اللهِ يَعْلَمُ
 لَمْ يَقُرَّ. كَانَتْ هَوَازِنُ رُمَاءً، وَإِنَّا لَمَا
 حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا فَأَكْبَبْنَا عَلَى
 الْغَنَائِمِ، فَاسْتُقْبِلْنَا بِالسَّهَامِ. وَلَقَدْ
 رَأَيْتُ رَسُولَ اللهِ يَعْلَمُ عَلَى بَعْلَيْهِ
 الْيَضِّاءَ، وَإِنَّ أَبَا سُفِيَّانَ آخِذٌ بِزِمَامِهَا،
 وَهُوَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبٌ».

(٢٩) بَابُ: غَزْوَةُ الطَّائِفِ

1165 - حديث عبد الله بن عمرو
 قَالَ: لَمَّا حَاصَرَ رَسُولُ اللهِ يَعْلَمُ
 الطَّائِفَ فَلَمْ يَنْلُ مِنْهُمْ شَيْئًا، قَالَ: «إِنَّا
 قَافِلُونَ إِنْ شَاءَ اللهُ» فَنَقَلَ عَلَيْهِمْ،
 وَقَالُوا: نَذْهَبُ وَلَا نَفْتَحُهُ! وَقَالَ مَرَّةً:
 نَفْتَحُهُ! فَقَالَ: «اغْدُوا عَلَى الْقِتَالِ»
 فَعَدُّوا، فَأَصَابَهُمْ جَرَاحٌ. فَقَالَ: «إِنَّا
 قَافِلُونَ غَدًا إِنْ شَاءَ اللهُ» فَأَعْجَبَهُمْ.
 فَضَحِّكَ النَّبِيُّ يَعْلَمُ.

^[1] (H.1165) *Fath Al-Bâri* quoted that the narrator was 'Abdullâh bin 'Umar.

CHAPTER 32. Removal of the idols from around the Ka'ba.

(٣٢) بَابٌ: إِزَالَةُ الْأَضْنَامِ مِنْ حَوْلِ الْكَعْبَةِ

1166. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه entered Makka and (at that time) there were three hundred and sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falshood or Satan or polytheism etc.) has vanished." (V.17:81) (*Sahîh Al-Bukhârî, Hadîth No. 658, Vol. 3*)

CHAPTER 34. The Treaty of *Hudaibiya* at *Hudaibiya*.

١١٦٦ - حِدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمَائَةً وَسَيْئُونَ نُصُبًا، فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ، وَجَعَلَ يَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ» الآيَةِ.

(٣٤) بَابٌ: صُلحُ الْحُدَيْنِيَّةِ فِي الْحُدَيْنِيَّةِ

1167. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما When Allâh's Messenger ﷺ concluded a peace treaty with the people of Hudaibiya, 'Alî bin Abî Tâlib رضي الله عنه wrote the document and he mentioned in it, "Muhammad, the Messenger of Allâh, for if you were a Messenger we would not fight with you." Allâh's Messenger ﷺ asked 'Alî to rub it out, but 'Alî said, "I will not be the person to rub it out." Allâh's Messenger ﷺ rubbed it out and made peace with them on the condition that the Prophet ﷺ and his companions would

١١٦٧ - حِدِيثُ الْبَرَاءِ بْنِ عَازِبٍ رضي الله عنهما، قَالَ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْنِيَّةِ، كَتَبَ عَلَيْهِ بَيْنَهُمْ كِتَابًا، فَكَتَبَ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ. فَقَالَ الْمُشْرِكُونَ: لَا تَكْتُبْ مُحَمَّدًا رَسُولًا اللَّهِ، لَوْ كُنْتَ رَسُولًا لَنَا نُقَاتِلُكَ، فَقَالَ لِعَلِيٍّ: «إِنْ هُوَ إِلَّا بِعُجْلَانِ السَّلَاحِ عَلَيَّ: مَا أَنَا بِالَّذِي أَمْحَاهُ. فَمَحَاهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، وَصَالَحَهُمْ عَلَى أَنْ يَدْخُلُوا هُوَ وَأَصْحَابُهُ ثَلَاثَةَ أَيَّامٍ، وَلَا يَدْخُلُوهَا إِلَّا بِجُلْبَانِ السَّلَاحِ.

^(١) (H.1167) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ.

enter Makka and stay there for three days, and that they would enter with their weapons encased. (*Sahîh Al-Bukhâri*, *Hadîth* No. 862, Vol. 3)

1168. Narrated Abû Wâ'il: We were in Siffin and Sahl bin Hanaif got up and said, “O people! Blame yourselves! We were with the Prophet ﷺ on the day of Hudaibiya, and if we had been called to fight, we would have fought. But ‘Umar bin Al-Khattâb came and said, ‘O Allâh’s Messenger! Aren’t we on the right path and our opponents on the wrong?’ Allâh’s Messenger ﷺ said, ‘Yes.’ ‘Umar said, ‘Aren’t our killed persons in Paradise and their’s in Hell?’ He said, ‘Yes.’ ‘Umar said, ‘Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allâh judges between us and them?’ Allâh’s Messenger ﷺ said, ‘O Ibn Al-Khattâb! I am the Messenger of Allâh and Allâh will never degrade me.’ Then ‘Umar went to Abû Bakr and told him the same as he had told the Prophet ﷺ. On that Abû Bakr said (to ‘Umar), ‘He is the Messenger of Allâh and Allâh will never degrade him.’ Then *Surah Al-Fath* (i.e. Victory) was revealed and Allâh’s Messenger ﷺ recited it to the end in front of ‘Umar. On that ‘Umar asked, ‘O Allâh’s Messenger! Was it (i.e. the *Hudaibiya* Treaty) a victory?’ Allâh’s Messenger ﷺ said, ‘Yes.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 406, Vol. 4)

فَسَأْلُوهُ: مَا جُلِبَانُ السَّلَاحِ؟ فَقَالَ:
الْقَرَابُ بِمَا فِيهِ.

١١٦٨ - حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ.
عَنْ أَبِي وَائِلٍ، قَالَ: كُنَّا يُصِيفِينَ، فَقَامَ سَهْلُ بْنُ حُنَيْفٍ، فَقَالَ: أَيُّهَا النَّاسُ!
اتَّهِمُوا أَنفُسَكُمْ، فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ
ﷺ يَوْمَ الْحُدَيْرَةِ وَلَوْ نَرَى فِتَالًا
لَقَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ،
فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَسْنَا عَلَى الْحَقِّ
وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: «بَلَى»
فَقَالَ: أَلَيْسَ قَتَلْنَا فِي الْجَنَّةِ وَقَتَلَهُمْ
فِي النَّارِ؟ قَالَ: «بَلَى» قَالَ: فَعَلَى مَا
نُفِطْتِي الدِّينَةِ فِي دِينَنَا؟ أَنْرِجْ عَوْلَمَنْ
يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «إِنَّ
الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي
اللَّهُ أَبْدَا» فَانْظَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ،
فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ ﷺ; فَقَالَ:
إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبْدَا.
فَنَزَّلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ
ﷺ عَلَى عُمَرَ إِلَى آخرِهَا. فَقَالَ عُمَرُ:
يَا رَسُولَ اللَّهِ! أَوْ فَتْحٌ هُوَ؟ قَالَ:
«نَعَمْ».

CHAPTER 37. The Battle of Uhud.

(٣٧) بَابُ: عَزْوَةُ أَحْدَى

1169. Narrated Sahl bin Sa‘d رضي الله عنه that he was asked about the wound of the Prophet صلى الله عليه وسلم on the day (of the battle) of Uhud. He said, “The face of the Prophet was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fâtima عليها السلام washed off the blood while ‘Alî held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased.” (*Sahîh Al-Bukhâri*, Hadîth No. 159, Vol. 4)

1170. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, “O Allâh! Forgive my nation, for they have no knowledge.” (*Sahîh Al-Bukhâri*, Hadîth No. 683, Vol. 4)

CHAPTER 38. Allâh’s Wrath has become severe on the man who is killed by a Messenger of Allâh.

1171. Narrated Abû Huraira رضي الله عنه (pointing to his broken canine tooth) said, “Allâh’s Wrath has become severe on the people who harmed His Prophet. Allâh’s Wrath has become severe on a man who is killed by a Messenger of Allâh in Allâh’s Cause.” (*Sahîh Al-Bukhâri*, Hadîth No. 400, Vol. 5)

1171 - حديث سهيل بن سعيد رضي الله عنه، أَنَّهُ سُتِّلَ عَنْ جُرْحِ النَّبِيِّ يَوْمَ أَحْدَى. فَقَالَ: جُرْحٌ وَجْهُ النَّبِيِّ وَكُسْرَتْ رَبَاعِيَّتُهُ، وَمُهْشَمَتْ الْبَيْضَةُ عَلَى رَأْسِهِ؛ فَكَانَتْ فَاطِمَةُ السَّلَامُ، تَعْسِلُ الدَّمَ، وَعَلَيْهِ يُمْسِكُ؛ فَلَمَّا رَأَتْ أَنَّ الدَّمَ لَا يَزِيدُ إِلَّا كَثْرَةً، أَخْذَتْ حَصِيرًا فَأَخْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلْزَقَتْهُ، فَاسْتَمْسَكَ الدَّمُ.

1170 - حديث عبد الله بن مسعود. قَالَ: كَانَيْتُ أَنْظُرُ إِلَى النَّبِيِّ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرَبَهُ قَوْمٌ فَأَذْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

(٣٨) بَابُ: اشْتِدَادُ غَضَبِ اللهِ عَلَى مَنْ قَتَلَهُ رَسُولُ اللهِ

1171 - حديث أبي هريرة رضي الله عنه قال: قَالَ رَسُولُ اللهِ ﷺ: «اشْتَدَ غَضَبُ اللهِ عَلَى قَوْمٍ فَعَطَلُوا بَيْسِيَّهُ يُشَيِّرُ إِلَى رَبَاعِيَّتِهِ» «اشْتَدَ غَضَبُ اللهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ ﷺ فِي سَبِيلِ اللهِ».

CHAPTER 39. About the harm and cruel treatment which the Prophet ﷺ encountered from *Al-Mushrikûn*^[1] and hypocrites.

1172. Narrated 'Abdullâh bin Mas'ûd : Once the Prophet ﷺ was offering *Salât* (prayer) at the Ka'ba. Abû Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the abdominal contents (intestines etc.) of a camel of Banî so-and-so and put it on the back of Muhammad, when he prostrates." The most unfortunate of them got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wish I had some people with me to hold out against them. They started laughing and falling on one another. Allâh's Messenger ﷺ was in prostration and he did not lift his head up till Fâtimah (Prophet's daughter) came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice, "O Allâh! Punish Quraish." So it was hard for Abû Jahl and his companions when the Prophet ﷺ invoked Allâh against them, as they had a conviction that the prayers and invocations were accepted in this city (Makka). The Prophet ﷺ said, "O Allâh ! Punish Abû Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al Walîd bin 'Utba, Umaiyya bin Khalaf, and 'Uqba bin Abî Mu'ait (and he mentioned the seventh whose name I

(٣٩) بَابٌ: مَا لَقِيَ النَّبِيُّ ﷺ مِنْ أَذًى
الْمُشْرِكِينَ وَالْمُنَافِقِينَ

١١٧٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،
أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ الْبَيْتِ،
وَأَبُو جَهْلٍ وَاصْحَابُ لَهُ جُلُوسٌ؛ إِذَ
قَالَ بَعْضُهُمْ لِيَعْضِيْ: أَيُّكُمْ يَجِدُ
جَزُورَ بَنِي فُلَانٍ فَيَضْعُفُ عَلَى ظَهَرِ
مُحَمَّدٍ إِذَا سَجَدَ؟ فَأَنْبَعَثَ أَشَقَّى
الْقَوْمِ، فَجَاءَ بِهِ، فَنَظَرَ حَتَّى سَجَدَ
النَّبِيُّ ﷺ وَضَعَفَ عَلَى ظَهَرِهِ بَيْنَ كَتْفَيْهِ
وَأَنَا أَنْظُرُ لَا أُغَيِّرُ شَيْئًا، لَوْ كَانَ لِي
مَنْعِهَا! قَالَ: فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُّونَ
بَعْضُهُمْ عَلَى بَعْضٍ، وَرَسُولُ اللَّهِ ﷺ
سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ. حَتَّى جَاءَتْهُ
فَاطِمَةُ، فَطَرَحَتْ عَنْ ظَهَرِهِ، فَرَفَعَ
رَأْسَهُ ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْكَ يُقْرِبُشِ»
ثَلَاثَ مَرَاتٍ. فَشَقَّ عَلَيْهِمْ إِذْ دَعَا
عَلَيْهِمْ. قَالَ: وَكَانُوا يُرُونَ أَنَّ الدَّغْوَةَ
فِي ذَلِكَ الْبَلْدِ مُسْتَجَابَةً ثُمَّ سَمِّيَ:
«اللَّهُمَّ! عَلَيْكَ يَأْبِي جَهْلٍ، وَعَلَيْكَ
بُعْثَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ،
وَالْوَلَيدَ بْنَ عُثْمَانَ، وَأُمَّيَّةَ بْنَ خَلْفَةَ،
وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ» وَعَدَ السَّابِعَ فَلَمْ
يَحْفَظْهُ. قَالَ: فَوَاللَّهِ نَفْسِي بِيَدِهِ! لَقَدْ

[1] (Ch.39) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad . ملی الله عليه وسلم

do not recall). By Allâh in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allâh's Messenger ﷺ in the *Qalib* (one of the wells) of Badr. (*Sahîh Al-Bukhâri*, *Hadîth* No. 241, Vol. 1)

1173. Narrated ‘Âisha , رضي الله عنها that she asked the Prophet ﷺ, مصطفى الله عليه وسلم “Have you encountered a day harder than the day (of the battle) of Uhud?” The Prophet replied, “Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of ‘Aqaba when I presented myself to Ibn Abd-Yâlail bin ‘Abd-Kulâl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on and could not relax till I found myself at Qarnath-Thâ‘âlib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibraîl (Gabriel) in it. He called me saying, ‘Allâh has heard your people's saying to you and what they have replied back to you. Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.’ The angel of the mountains called upon me and greeted me, and then said, ‘O Muhammad! Order what you wish. If you like, I will let *Al-Akhshabain* (i.e. two mountains) fall on them.’” The Prophet ﷺ said, “No, but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 454, Vol. 4)

رَأَيْتُ الَّذِينَ عَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرْعَى فِي الْقَلِيلِ، قَلِيلٌ بَدْرٌ.

١١٧٣ - حديث عائشة رضي الله عنها، زوج النبي ﷺ، أنها قالت للنبي ﷺ: هل أنت علىك يوم كان أشد من يوم أحد؟ قال: «لقد لقيت من قومك ما لقيت، وكان أشد ما لقيت منهم يوم العقبة، إذ عرضت نفسك على ابن عبد ياليل بن عبد كلال. فلم يجنبني إلى ما أردت. فانطلقت وأنا مهموم على وجهي، فلم تستيق إلّا وأنا بقرن الشعالي، فرفعت رأسي فإذا بسحابة قد أظللني، فنظرت فإذا فيها جبريل، فناداني فقال: إن الله قد سمع قول قومك لك وما ردوا عليك، وقد بعث إليك ملك الجبال ليأمره بما شئت فيهم. فناداني ملك الجبال فسلم علىي، ثم قال: يا محمد! فقال ذلك فيما شئت أن أطبق عليهم الأحسابين؛ ف قال النبي ﷺ: «بل أرجو أن يخرج الله من أصلابهم من يعبد الله وحده، لا يشرك به شيئا».

1174. Narrated Jundub bin Sufyân رضي الله عنه : In one of the holy battles a finger of Allâh's Messenger صلى الله عليه وسلم (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allâh's Cause. (*Sahîh Al-Bukhâri*, *Hadîth* No. 58, Vol. 4)

١١٧٤ - حديث جندب بن سفيان،
أنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَعْضِ
الْمَشَاهِدِ، وَقَدْ دَمِيَتْ إِصْبَعُهُ، فَقَالَ:
«هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيَّ؟ وَفِي
سَبِيلِ اللَّهِ مَا لَقِيتَ!».

1175. Narrated Jundub bin Sufyân رضي الله عنه : Once Allâh's Messenger صلى الله عليه وسلم became sick and could not offer his night prayer (*Tahajjud*) for two or three nights. Then a lady (the wife of Abû Lahab) came and said, "O Muhammad! I think that your Satan has forsaken you, for I have not seen him with you for two or three nights!" On that Allâh revealed: 'By the forenoon (after sunrise); and by the night when it is still (or darkens); your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you, nor hated you.' (V.93:1-3) (*Sahîh Al-Bukhâri*, *Hadîth* No. 475, Vol. 6)

١١٧٥ - حديث جندب بن سفيان
رضي الله عنه، قَالَ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثَةَ. فَجَاءَتِ
امْرَأَةً، فَقَالَتْ: يَا مُحَمَّدًا! إِنِّي لَأَرْجُو
أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ
قَرِيبَكَ مَنْذَ لَيْلَتَيْنِ أَوْ ثَلَاثَةَ. فَأَنْزَلَ اللَّهُ
عَزَّ وَجَلَّ ﴿وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ
مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ﴾.

CHAPTER 40. The Prophet صلى الله عليه وسلم invoking Allâh for help and his patience over the harm and cruel behaviour of the hypocrites.

(٤٠) بَابٌ: فِي دُعَاءِ النَّبِيِّ ﷺ إِلَى اللَّهِ
وَصَبْرِهِ عَلَى أَذَى الْمُنَافِقِينَ

1176. Narrated 'Urwa bin Az-Zubair رضي الله عنه عن عاصمة بن زيد said, 'Usâma bin Zaid رضي الله عنه said, "The Prophet صلى الله عليه وسلم rode on a donkey with a saddle, underneath which there was a thick soft *Fadakiya* velvet sheet. Usâma bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin 'Ubâda (who was sick) at the dwelling place of Banî Al-Hârith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet passed by

١١٧٦ - حديث أَسَامَةَ بْنِ زَيْدٍ، أَنَّ
النَّبِيَّ ﷺ رَكَبَ حِمَارًا، عَلَيْهِ إِكَافٌ،
تَحْتَهُ قَطِيفَةُ فَدَكِيَّةٍ، وَأَرْدَفَ وَرَاءَهُ
أَسَامَةَ بْنَ زَيْدٍ، وَهُوَ يَعُودُ سَعْدَ بْنَ
عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَاجِ
وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ. حَتَّىٰ مَرَّ فِي
مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ

a gathering in which there were Muslims, *Al-Mushrikûn*, idolaters, and Jews, and among them there was ‘Abdullâh bin Ubai bin Salûl, and there was ‘Abdullâh bin Rawâha too. When a cloud of dust raised by the animal covered that gathering, ‘Abdullâh bin Ubai covered his nose with his *Rida* (sheet) and said (to the Prophet), ‘Don’t cover us with dust.’ The Prophet ﷺ greeted them and then stopped, dismounted and invited them to Allâh (i.e., to embrace Islâm) and also recited to them the Holy Qur’ân. ‘Abdullâh bin Ubai bin Salûl said, ‘O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.’ On that ‘Abdullâh bin Rawâha said, ‘(O Allâh’s Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.’ So the Muslims, the *Mushrikûn* and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet ﷺ kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa‘d bin ‘Ubâda. He said, ‘O Sa‘d, didn’t you hear what Abû Habbâb said? (He meant ‘Abdullâh bin Ubai) He said so-and-so.’ Sa‘d bin ‘Ubâda said, ‘O Allâh’s Messenger! Excuse and forgive him. By Allâh, Allâh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allâh prevented that with the Truth which He had given you, it choked him, and that was what made him

وَالْمُشْرِكِينَ، عَبَدَةُ الْأَوْثَانِ، وَالْيَهُودِ؛
وَفِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي بَنْ سَلْوَلَ وَفِي
الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا
عَشِيتِ الْمَجْلِسَ عَجَاجَةً الدَّابَّةَ، خَمَرَ
عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ:
لَا تُعْبِرُوا عَلَيْنَا. فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ
ﷺ، ثُمَّ وَقَفَ فَتَرَلَ فَذَعَاهُمْ إِلَى اللَّهِ
وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ. فَقَالَ عَبْدُ اللَّهِ بْنُ
أَبِي بَنْ سَلْوَلَ: أَيُّهَا الْمَرْءُ! لَا أَحْسَنَ
مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًا، فَلَا
تُؤْذِنَا فِي مَجَالِسِنَا، وَازْجِنْ إِلَى
رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْصُضْ
عَلَيْهِ.

قَالَ ابْنُ رَوَاحَةَ: اغْشَنَا فِي
مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ
الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى
هُمُوا أَنْ يَتَوَاثِبُوا؛ فَلَمْ يَزِلِ النَّبِيُّ ﷺ
يُحَفِّظُهُمْ. ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ
عَلَى سَعْدِ بْنِ عُبَادَةَ. فَقَالَ: «أَيْ
سَعْدُ! أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابَ؟»
يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي «قَالَ كَذَا وَكَذَا»
قَالَ اغْفُ عَنْهُ يَا رَسُولَ اللَّهِ! وَاضْفَخْ،
فَوَاللَّهِ! لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ،
وَلَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبُحْرَةِ عَلَى أَنْ
يُتَوَجُّهُ فَيَعَصِّبُونَهُ بِالْعِصَابَةِ. فَلَمَّا رَدَّ
اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ، شَرِقَ

behave in the way you saw him behaving.' So the Prophet ﷺ excused him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 271, Vol. 8)

1177. Narrated Anas : It was said to the Prophet ﷺ . Would that you see 'Abdullâh bin Ubai. So, the Prophet ﷺ went to him, riding a donkey, and the Muslims accompanied him, walking on salty, barren land. When the Prophet ﷺ reached 'Abdullâh bin Ubai, the latter said, "Keep away from me! By Allâh, the bad smell of your donkey has harmed me." On that an *Ansâri* man said (to 'Abdullâh), "By Allâh! The smell of the donkey of Allâh's Messenger ﷺ is better than your smell." On that a man from 'Abdullâh's tribe got angry for 'Abdullâh's sake, and the two men abused each other which caused the friends of the two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern): "If two parties or groups from among the believers fall into fighting, then make peace between them both...." (V.49:9) (*Sahîh Al-Bukhârî*, *Hadîth* No. 856, Vol. 3)

CHAPTER 41. Killing of Abû Jahl.

1178. Narrated Anas : On the day of (the battle of) Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abû Jahl?" Ibn Mas'ûd went and found that the two sons of 'Afrâ' had struck him fatally. 'Abdullâh bin Mas'ûd got hold of his beard and said, "Are you Abû Jahl?"

يُذِلُّكَ، فَذِلِّكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا
عَنْهُ النَّبِيُّ ﷺ .

١١٧٧ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: قَيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ
ابْنَ أَبِي! فَانْظَلَقَ إِلَيْهِ النَّبِيُّ ﷺ، وَرَكِبَ
حِمَارًا، فَانْظَلَقَ الْمُسْلِمُونَ يَمْشُونَ
مَعَهُ، وَهِيَ أَرْضُ سَيْحَةٍ. فَلَمَّا أَتَاهُ
النَّبِيُّ ﷺ، قَالَ: إِلَيْكَ عَنِّي، وَاللَّهُ!
لَقَدْ آذَانِي تَشْنُ حِمَارِكَ فَقَالَ رَجُلٌ مِنَ
الْأَنْصَارِ مِنْهُمْ: وَاللَّهُ! لَحِمَارُ رَسُولِ
اللَّهِ ﷺ أَطَيْبُ رِيحًا مِنْكَ. فَعَصِبَ
لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَشَتَّمَهُ،
فَعَصِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَضْحَابَهُ،
فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْجَرِيدِ وَالْأَيْدِي
وَالنُّعالِ. فَبَلَغَنَا أَنَّهَا أُنْزِلَتْ «وَإِنْ
ظَاقِتَانِ مِنَ الْمُؤْمِنِينَ افْتَلُوا فَأَصْلِحُوا
بَيْنَهُمَا».

(٤١) بَابٌ: قُتِلَ أَبِي جَهْلٍ

١١٧٨ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: قَالَ النَّبِيُّ ﷺ، يَوْمَ بَدْرٍ: «مَنْ
يَنْتَظِرُ مَا فَعَلَ أَبُو جَهْلٍ؟» فَانْظَلَقَ ابْنُ
مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنًا عَفْرَاءَ،
حَتَّىٰ بَرَدَ. فَأَخَذَ بِلِحْيَتِهِ فَقَالَ: أَنْتَ!

He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?" (*Sahîh Al-Bukhârî*, *Hadîth* No. 301, Vol. 5)

CHAPTER 42. Killing of Ka'b bin Al-Ashraf, the *Tâghût* (devil) of Jews.

أَبَا جَهْلٍ؟ قَالَ: وَهُلْ فَوْقَ رَجُلٍ قَتَلَهُ
قَوْمُهُ، أَوْ قَالَ: قَتَلْتُمُوهُ.

(٤٢) بَابٌ: قُتِلَ كَعْبُ بْنُ الْأَشْرَفِ طَاغُوتُ الْيَهُودِ

1179. Narrated Jâbir bin 'Abdullâh مصلى الله عليه وسلم : Allâh's Messenger ﷺ said, "Who will kill Ka'b bin Al-Ashraf who has hurt Allâh and His Messenger?" Thereupon Muhammad bin Maslama got up saying, "O Allâh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muhammad bin Maslama said, "Then allow me to say a thing (i.e. to deceive Ka'b)." The Prophet ﷺ said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e. Muhammad demands *Sadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allâh, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two.) Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me?" They said, "How can we

١١٧٩ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَكْعِبُ بْنَ الْأَشْرَفِ؟ فَإِنَّهُ قَذْ
آذِي اللَّهِ وَرَسُولِهِ» فَقَامَ مُحَمَّدُ بْنُ
مَسْلَمَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُحِبُّ
أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: فَأَذْنُ لِي
أَنْ أَقُولَ شَيْئًا. قَالَ: «قُلْ». فَأَتَاهُ
مُحَمَّدُ بْنُ مَسْلَمَةَ، فَقَالَ: إِنَّ هَذَا
الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَذْ
عَنَّا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتِسْلِفُكَ.
قَالَ: وَأَيْضًا، وَاللَّهُ لِتَمَلَّنَهُ. قَالَ: إِنَّا
قَدْ اتَّبَعْنَاهُ فَلَا نُحِبُّ أَنْ نَدْعُهُ حَتَّى
نَتَظَرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَانَهُ. وَقَدْ
أَرَدْنَا أَنْ تُسْلِفَنَا وَسُقَّانَا أَوْ وَسَقَيْنَا.
فَقَالَ: نَعَمْ، ارْهَنُونِي. قَالُوا: أَيِّ
شَيْءٍ تُرِيدُ؟ قَالَ: ارْهَنُونِي نِسَاءَكُمْ.
قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا، وَأَنْتَ
أَخْمَلُ الْأَعْرَابِ؟ قَالَ: فَازْهَنُونِي
أَبْنَاءَكُمْ. قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا،

mortgage our women to you, and you are most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by people's saying that so-and-so has been mortgage for a camel load of food. That would cause us great disgrace, but we will mortgage our weapons to you." Muhammad bin Maslama and his companion promised Ka'b that they or he (Muhammmad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abû Nâ'ilâ. Ka'b invited them to come into his fort and then he went down to them. His wife asked, "Where are you going at this time?" Ka'b replied, "None but Muhammad bin Maslama and my (foster) brother Abû Nâ'ilâ have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Muhammad bin Maslama and my foster brother Abû Nâ'ilâ. A generous man should respond to a call at night even if invited to be killed." Muhammad bin Maslama went with two mem. (Some narrators mention the men as Abû 'Abs bin Jabr, Al-Hâarith bin Aûs and 'Abbâd bin Bishr.) So Muhammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head." (The subnarrator also mentioned) that Muhammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-Ashraf came down to them,

فَيُبَشِّرُ أَحَدُهُمْ فَيَقُولُ: رُهْنٌ بِوَسْقٍ أَوْ
وَسْقَيْنِ، هَذَا عَارٌ عَلَيْنَا، وَلَكُنَا تَرْهِنُكُ
الْأَلْمَةَ (يَعْنِي السَّلَاحَ) فَوَاعَدَهُ أَنْ
يَأْتِيهِ، فَجَاءَهُ لَيْلًا وَمَعَهُ أَبُو نَائِلَةً، وَهُوَ
أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ فَدَعَاهُمْ إِلَى
الْحَضْنِ، فَنَزَلَ إِلَيْهِمْ؛ فَقَالَتْ لَهُ
امْرَأَتُهُ: أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةَ؟
فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي
أَبُو نَائِلَةَ . قَالَتْ: أَسْمَعْ صَوْتَكَ كَانَهُ
يَقْطُرُ مِنْهُ الدَّمُ . قَالَ: إِنَّمَا هُوَ أَخِي
مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعِي أَبُو نَائِلَةَ،
إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةِ يَلْيَلِ
لِأَجَابَ . قَالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ
مَسْلَمَةَ مَعَهُ رَجُلَيْنِ . فَقَالَ: إِذَا مَا جَاءَ
فَإِنِّي قَائِلٌ بَشَّرِهِ فَأَشْمَمُهُ، فَإِذَا
رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ فَدُونِكُمْ
فَاضْرِبُوهُ . وَقَالَ مَرْأَةٌ: ثُمَّ أُشْمَمُكُمْ.
فَنَزَلَ إِلَيْهِمْ مَتَوَشِّحًا، وَهُوَ يَقْتُلُ مِنْهُ
رِيحُ الطَّيْبِ . فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ
رِيحًا، أَيْ أَطْيَبَ . قَالَ: عِنْدِي أَغْطَرُ
نِسَاءَ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ؛ فَقَالَ:
أَتَأْذَنُ لِي أَنْ أَشَمَّ رَأْسَكَ؟ قَالَ: نَعَمْ.
فَشَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ . ثُمَّ قَالَ:
أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ . فَلَمَّا اسْتَمْكَنَ
مِنْهُ، قَالَ: دُونِكُمْ . فَقَتَلُوهُ، ثُمَّ أَتَوْا
النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

wrapped in his clothes, and diffusing perfume. Muhammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab women who know how to use the high class of perfume." Muhammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet ﷺ and informed him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 369, Vol. 5)

CHAPTER 43. The Battle of Khaibar.

1180. (Narrated 'Abdul 'Azîz) Anas رضي الله عنه said: When Allâh's Messenger invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allâh's Prophet rode and Abû Talha rode too and I was riding behind Abû Talha. Allâh's Prophet passed through the lanes of Khaibar quickly and my knee was touching the thigh of Allâh's Prophet . When he entered the town, he said, "Allâhu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came

(٤٣) باب: عزوة خير

١١٨٠ - حديث أنس، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَرَّاً خَيْرَ. فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاءِ بِغَلَسٍ، فَرَكَبَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَكَبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ. فَأَجْرَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي زُقَاقٍ خَيْرَ وَإِنَّ رُكْبَتِي لَتَمَسَّ فَخَذَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ حَسَرَ الإِزارَ عَنْ فَخْذِهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ فَخَذِ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا دَخَلَ الْقُرْيَةَ، قَالَ: «اللَّهُ أَكْبَرُ!» خَرَبَتْ خَيْرٌ. إِنَّا إِذَا نَزَلْنَا بِسَاحَةَ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْتَرِبِينَ» قَالَهَا ثَلَاثَةٌ. قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ (يَعْنِي

out for their jobs and some of them said, ‘Muhammad (has come) along with his army.” (Anas) said, “We conquered Khaibar, took the captives and the booty was collected.” (*Sahîh Al-Bukhârî, Hadîth No. 367, Vol. 1*)

1181. Narrated Salama bin Al-Akwa^١: We went out to Khaibar in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to ‘Amir, “O ‘Amir! Won’t you let us hear your poetry?” ‘Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels’ footsteps saying:

“O Allâh! Without You we would not have been guided on the Right Path; neither would we have given *Sadaqa* (in charity), nor would we have offered *Salât* (prayer). So please forgive us, what we have committed (i.e. our sins); let all of us be sacrificed for Your Cause and send *Sakîna* (i.e. tranquillity and calmness) upon us. To make our feet firm when we meet our enemy, and if they will call us towards an unjust thing, we will refuse. The infidels have made hue and cry to ask others’ help against us.”

The Prophet ﷺ on that, asked, “Who is that (camel) driver (reciting poetry)?” The people said, “He is ‘Amir bin Al-Akwa’. Then the Prophet ﷺ said, “May Allâh bestow His Mercy on him.” A man amongst the people said, “O Allâh’s Prophet! Has (martyrdom) been granted to him.”

الجيش). قَالَ: فَأَصْبَنَاهَا عَنْهَا.

١١٨١ - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ
رضي الله عنه، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ
عَلَيْهِ السَّلَامُ إِلَى حَيْبَرَ، فَسِرْنَا لَيْلًا، فَقَالَ رَجُلٌ
مِّنَ الْقَوْمِ، لِعَامِرٍ: يَا عَامِرًا! أَلَا
تُسْمِعُنَا مِنْ هُنْيَهَا تَكَ؟ وَكَانَ عَامِرٌ
رَجُلًا شَاعِرًا، فَنَزَّلَ يَخْدُو بِالْقَوْمِ،
يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصْدَقْنَا وَلَا صَلَّيْنَا
وَاغْفِرْ، فِدَاءَ لَكَ، مَا أَبْقَيْنَا
وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَالْقَيْنَ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِيحَ بِنَا أَبْيَنَا
وَبِالصَّيَاحِ عَوَلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ: «مَنْ هَذَا
السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ.
قَالَ: «يَرْحَمُهُ اللَّهُ» قَالَ رَجُلٌ مِّنَ
الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ اللَّهِ! لَوْلَا أَمْتَعَنَّا
بِهِ. فَأَتَيْنَا حَيْبَرَ فَحَاصِرْنَا هُمْ حَتَّى

^{١١} (H.1181) The man, ‘Umar inferred from the invocation of the Prophet ﷺ that ‘Amir would be granted martyrdom.

Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allâh helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what you are making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Some man said, "O Allâh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Âmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allâh's Messenger ﷺ saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Âmir are lost." The Prophet ﷺ said, "Whoever says so is mistaken, for 'Âmir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e. 'Âmir) was a persevering struggler in the Cause of Allâh, and there are few Arabs who achieved the like of that which (i.e. good deeds) 'Âmir had done." (*Sahîh Al-Bukhâri, Hadîth No. 509, Vol. 5*)

أَصَابَنَا مَحْمَصَةٌ شَدِيدَةٌ. ثُمَّ إِنَّ اللَّهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ. فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ أُوقَدُوا نِيرَانًا كَثِيرًا. فَقَالَ النَّبِيُّ ﷺ: «مَا هَذِهِ النِّيرَانُ؟ عَلَى أَيِّ شَيْءٍ تَوَقُّدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ: «عَلَى أَيِّ لَحْمٍ؟» قَالُوا: لَحْمٌ حُمُرٍ الْإِنْسِيَّةِ. قَالَ النَّبِيُّ ﷺ: «أَهْرِيقُوهَا وَأَكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَفْ نُهْرِيقُهَا وَنَغْسِلُهَا؟ قَالَ: «أَوْ ذَاكَ».

فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ لِيُضْرِبَهُ. وَيَرْجِعُ ذُبَابٌ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ، فَمَاتَ مِنْهُ. قَالَ: فَلَمَّا قَتَلُوا، قَالَ سَلَمَةُ: رَأَيْتِ رَسُولَ اللَّهِ ﷺ وَهُوَ آخِذٌ بِيَدِي، قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فَدَاكَ أَبِي وَأُمِّي! زَعَمُوا أَنَّ عَامِرًا حَبَطَ عَمَلُهُ. قَالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قَالَهُ. إِنَّ لَهُ لَا جُرَيْنَ» وَجَمَعَ بَيْنَ إِصْبَاعَيْهِ: «إِنَّ لَجَاهِدَ مُجَاهِدًا، قَلَّ عَرَبِيًّا مَشَّى بِهَا مِثْلَهُ».

CHAPTER 44. The Battle of *Al-Ahzâb* and that is the Trench.

1182. Narrated Al-Barâ' : رضي الله عنه عن أبا عبد الله عليه وسنه مسلم On the day (of the battle) of *Al-Ahzâb* (i.e. confederates) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allâh!) we would have got no guidance, nor given in charity, nor offered *Salât* (prayer). So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction etc.) upon us." (*Sahîh Al-Bukhâri*, *Hadîth* No. 90, Vol. 4)

(٤٤) بَابُ: عَزْوَةُ الْأَخْزَابِ وَهِيَ
الْخَنْدَقُ

١١٨٢ - حَدِيثُ الْبَرَاءِ رضي الله عنه
قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ
الْأَخْزَابِ يَنْقُلُ التُّرَابَ، وَقَدْ وَارَى
الْتُّرَابَ يَأْضَنُ بَطْنِهِ، وَهُوَ يَقُولُ:
«لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقَنَا وَلَا صَلَّيْنَا
فَأَنْزَلَ السَّكِينَةَ عَلَيْنَا
وَثَبَّتَ الْأَقْدَامَ إِنْ لَاقَنَا
إِنَّ الْأَلَى قَدْ بَعَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا»

1183. Narrated Sahl bin Sa‘d : رضي الله عنه عن سahl بن سعد came to us while we were digging the trench and carrying out the earth on our backs. Allâh's Messenger ﷺ then said, "O Allâh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Ansâr*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 141, Vol.5)

١١٨٣ - حَدِيثُ سَهْلٍ بْنِ سَعْدٍ
قَالَ: جَاءَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ
نَحْفَرُ الْخَنْدَقَ وَنَقْلُ التُّرَابَ عَلَى
أَكْتَادِنَا. فَقَالَ رَسُولُ اللهِ ﷺ:
«اللَّهُمَّ لَا يَعِيشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ»

1184. Narrated Anas bin Mâlik رضي الله عنه عن مالك said, "There is no life except the life of the Hereafter; so, O Allâh! Improve and make right the state of the *Ansâr* and the *Muhâjirûn*." (*Sahîh Al-Bukhâri*, *Hadîth* No.139, Vol. 5)

١١٨٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قال: قَالَ رَسُولُ اللهِ ﷺ:
«لَا يَعِيشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاضْلِحْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

1185. Narrated Anas : On the day (of the battle) of the Trench, the *Ansâr* were saying, “We are those who have given the *Bai'a* (pledge) to Muhammad ﷺ for *Jihâd* (for ever) as long as we live.” The Prophet ﷺ replied to them, “O Allâh! There is no life except the life of the Hereafter. So honour the *Ansâr* and emigrants with Your Generosity.” (*Sahîh Al-Bukhâri*, *Hadîth* No.208-A, Vol. 4)

١١٨٥ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: كَانَتِ الْأَنْصَارُ، يَوْمَ الْخُندَقِ،
تَقُولُ:

نَحْنُ الَّذِينَ بَأَيَّلُوا مُحَمَّداً
عَلَى الْجِهَادِ مَا حَيَّنَا أَبَدًا

فَأَجَابَهُمُ النَّبِيُّ ﷺ، فَقَالَ:

«اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ
فَأَكْثِرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

CHAPTER 45. The Battle of *Dhi-Qarad* and others.

1186. Narrated Salama bin Al-Akwa‘: Once I went (from Al-Madîna) towards (Al-Ghâba) before the first *Adhân* of the *Fajr* prayer. The she camels of Allâh’s Messenger ﷺ used to graze at a place called Dhî-Qarad. A slave of ‘Abdur-Rahmân bin ‘Aûf met me (on the way) and said, “The she camels of Allâh’s Messenger ﷺ had been taken away by force.” I asked, “Who had taken them?” He replied, “(The people of) Ghatafân.” I made three loud cries (to the people of Al-Madîna) saying, “O *Sabâhâh*!”⁽¹⁾ I made the people between the two mountains of Al-Madîna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer, and I was saying, “I am the son of Al-Akwa‘; and

(٤٥) بَابٌ: غَزْوَةُ ذِي قَرَادٍ وَغَيْرِهَا

١١٨٦ - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ،
قَالَ: خَرَجْتُ قَبْلَ أَنْ يُؤْذَنَ بِالْأُولَى،
وَكَانَتِ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعَى بِذِي
قَرَادٍ، قَالَ: فَلَقِيَنِي غُلَامٌ لِعِبْدِ الرَّحْمَنِ
ابْنِ عَزْفٍ فَقَالَ: أُخِذْتُ لِقَاحُ رَسُولِ
اللَّهِ ﷺ. فَلَّا: مَنْ أَخْدَهَا؟ قَالَ:
غَطَّافَانُ. قَالَ: فَصَرَخْتُ ثَلَاثَ
صَرَخَاتٍ، يَا صَبَاحَا! قَالَ: فَأَسْمَعْتُ
مَا بَيْنَ لَابَنِي الْمَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى
وَجْهِي حَتَّى أَذْرَكْتُهُمْ وَقَدْ أَخْدُوا
يَسْتَقُونَ مِنَ الْمَاءِ، فَجَعَلْتُ أَزْمِيْهِمْ
بِنَبْلِي. وَكُنْتُ رَامِيَا، وَأَقُولُ: أَنَا ابْنُ
الْأَكْوَعِ * الْيَوْمُ يَوْمُ الرُّضَّعِ. وَأَرْتَجَزِ

⁽¹⁾ (H.1186) A call for help.

today will perish the wicked people” I kept on saying like that till I restored the she-camels (of the Prophet ﷺ). I also snatched thirty *Burda* (i.e. garments) from them. Then the Prophet and the other people come there, and I said, “O Allâh’s Prophet! I have stopped the people (of Ghatafân) from taking water and they are thirsty now. So send (some people) after them now.” On that the Prophet ﷺ said, “O the son of Al-Akwa’! You have over-powered them, so forgive them.” Then we all came back and Allâh’s Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madîna. (*Sahîh Al-Bukhârî, Hadîth No. 507, Vol. 5*)

CHAPTER 47. Fighting of women along with men.

1187. Narrated Anas : On the day of the battle of Uhud, the people ran away, leaving the Prophet ﷺ, but Abû Talha was shielding the Prophet ﷺ with his shield in front of him. Abû Talha was a strong, experienced archer who used to keep his bow strong and well stretched. On that day he broke two or three bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, “Empty it in front of Abû Talha.” When the Prophet ﷺ started looking at the enemy by raising his head, Abû Talha said, “O Allâh’s Prophet ! ﷺ Let my parents be sacrificed for your sake! Please don’t raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours.” (On that day) I saw ‘Âisha, the daughter of Abû

حَتَّىٰ اسْتَقْدَثُ الْلَّقَاحَ مِنْهُمْ، وَاسْتَبَّتْ مِنْهُمْ ثَلَاثَيْنَ بُرْدَةً. قَالَ: وَجَاءَ النَّبِيُّ وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَدَحْمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عَطَاشُ، فَأَبْعَثْتُ إِلَيْهِمُ السَّاعَةَ. فَقَالَ: «يَا ابْنَ الْأَكْوَعِ! مَلَكْتَ فَأَسْجِنْ». قَالَ: ثُمَّ رَجَعْنَا، وَيُرِدُفُنِي رَسُولُ اللَّهِ عَلَىٰ نَاقِيْهِ، حَتَّىٰ دَخَلْنَا الْمَدِيْنَةَ.

(٤٧) بَابٌ: غَزْوَةُ النِّسَاءِ مَعَ الرِّجَالِ

١١٨٧ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا كَانَ يَوْمُ أُحْمَدَ، انْهَرَمَ النَّاسُ عَنِ النَّبِيِّ وَأَبُو طَلْحَةَ بَيْنَ يَدِي النَّبِيِّ مُجَوْبٍ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ. وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًّا شَدِيدَ الْقِدْرَىْ يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثَاتًا. وَكَانَ الرَّجُلُ يَمْرُ مَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ، فَيَقُولُ: انْشُرْهَا، لَا يَبِي طَلْحَةً. فَأَشَرَّفَ النَّبِيُّ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ! يَا بْنَ أَنَّتَ وَأَمَّى! لَا تُشَرِّفْ، يُصِيبُكَ سَهْمٌ مِنْ سَهَامِ الْقَوْمِ، نَخْرِيْ دُونَ تَحْرِكٍ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بْنَتْ أَبِي بَكْرٍ،

Bakr, and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abû Talha's sword fell from his hand twice or thrice. (*Sahîh Al-Bukhâri*, *Hadîth* No. 156, Vol. 5)

وَأُمْ سَلَيْمٍ، وَإِنَّهُمَا لَمُشْمَرَتَانِ، أَرَى
خَدَمْ سُوقِهِمَا، تُقْرِبَانِ الْقُرَبَ عَلَى
مُتُوْنِهِمَا، تُقْرِغَانِهِ فِي أَفْوَاءِ الْقَوْمِ، ثُمَّ
تَرْجِعَانِ فَتَمْلَأْنِهَا، ثُمَّ تَجِيئَانِ فَتَقْرِغَانِهِ
فِي أَفْوَاءِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ
يَدِي أَبِي طَلْحَةَ، إِمَّا مَرَّتَيْنِ وَإِمَّا
ثَلَاثَةِ.

CHAPTER 49. The number of battles waged by the Prophet ﷺ .

1188. Narrated ‘Abdullâh bin Yazîd Al-Ansâri that he went out with Al-Barâ’ bin ‘Âzib, and Zaid bin Arqam رضى الله عنه and invoked Allâh for rain. He (‘Abdullâh bin Yazîd) stood up but not on a pulpit and invoked Allâh for rain and then offered two *Rak‘a* with loud recitation without pronouncing *Adhâan* or *Iqâma* [Abû Ishâq said that ‘Abdullâh bin Yazîd had seen the Prophet ﷺ (doing the same)]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 135 (A), Vol. 2)

1189. Narrated Abû Ishâq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, “How many *Ghazwât*⁽¹⁾ did the Prophet ﷺ undertake?” Zaid replied, “Nineteen.” They said, “In how many *Ghazwât* did you join him? He replied, “Seventeen.”

(٤٩) بَابُ: عَدَدُ غَزَوَاتِ

النَّبِيِّ ﷺ

١١٨٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ يَزِيدَ
الْأَنْصَارِيِّ، أَنَّهُ خَرَجَ، وَخَرَجَ مَعَهُ
الْبَرَاءُ بْنُ عَازِبٍ وَزَيْدُ بْنُ أَرْقَمَ رَضِيَ اللَّهُ
عَنْهُمْ، فَاسْتَسْقَى، فَقَامَ بِهِمْ عَلَى
رِجْلَيْهِ، عَلَى غَيْرِ مِنْبَرٍ، فَاسْتَغْفَرَ ثُمَّ
صَلَّى رَكْعَتَيْنِ، يَجْهَرُ بِالْقِرَاءَةِ، وَلَمْ
يُؤَذِّنْ وَلَمْ يُقْمِ.

١١٨٩ - حَدِيثُ زَيْدِ بْنِ أَرْقَمَ. عَنْ
أَبِي إِسْحَاقَ، قَالَ: كُنْتُ إِلَيْ جَنْبِ زَيْدِ
ابْنِ أَرْقَمَ، فَقَبِيلَ لَهُ: كَمْ عَزَّا النَّبِيُّ ﷺ
مِنْ غَزَوَةٍ؟ قَالَ: تِسْعَ عَشَرَةً. قَبِيلَ:

⁽¹⁾ (H.1189) *Ghazwa*: A holy battle led by the Prophet ﷺ .

I asked, "Which of these was the first?" He replied, "Al-'Ushaira or Al-Ushair.". (*Sahîh Al-Bukhârî, Hadîth No. 285, Vol. 5*)

كُمْ غَرْوَتْ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشَرَةَ، فُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسِيرَةُ أَوِ الْعُشَيْرُ.

1190. Narrated Buraida that he fought sixteen *Ghazwât* in the company of Allâh's Messenger . (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (*Sahîh Al-Bukhârî, Hadîth No. 749, Vol. 5*)

1191. Narrated Salama bin Al-Akwa' رضي الله عنه : I fought in seven *Ghazwât* in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and fought in nine battles, fought by armies despatched by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . Once Abû Bakr was our commander and at another time, Usâma was our commander. (*Sahîh Al-Bukhârî, Hadîth No. 569, Vol. 5*)

CHAPTER 50. The battle of *Dhât ur-Riqâ*.

1192. Narrated Abû Mûsa رضي الله عنه : We went out in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a *Ghazwa* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin, and my feet became thin and my nails dropped, and we used to wrap our feet with pieces of cloth, and for this reason the *Ghazwa* was named *Dhât ur-Riqâ* (lit. 'of the rags') as we wrapped our feet with rags." When Abû Mûsa narrated this (*Hadîth*), he felt regretful to do so and said, "...as if he dislike to disclose his good deed." (*Sahîh Al-Bukhârî, Hadîth No. 450-B, Vol. 5*)

1190 - حَدِيثُ بُرَيْدَةَ، أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ عَشَرَةَ غَرْوَةً.

1191 - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ: غَرْوَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَ غَرْوَاتِ، وَخَرَجْتُ فِيمَا يَعْتَدُ مِنْ الْبُعُوْثِ تِسْعَ غَرْوَاتِ: مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أَسَامِيَّةَ.

(٥٠) بَابُ: غَرْوَةُ ذَاتِ الرِّقَاعِ

1192 - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَرَّاءَ، وَنَحْنُ سِتُّهُ نَفَرٌ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَفْدَامُنَا، وَنَقِبَتْ قَدَمَائِيَّ، وَسَقَطَتْ أَظْفَارِيَّ، وَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَرْوَةُ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا.

وَحَدَّثَ أَبُو مُوسَى بِهَذَا، ثُمَّ كَرَهَ ذَاكَ، قَالَ: مَا كُنْتُ أَضْنَعُ بِأَنْ أَذْكُرُهُ! كَانَهُ كَرَهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ.

33. THE BOOK OF *AL-IMÂRA*
(Concerning with ruling etc.)

CHAPTER 1. The Quraish has precedence over the people (as regards the right of ruling) and the Caliphate is the right of the Quraish.

1193. Narrated Abû Huraira : رضى الله عنه said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them." (*Sahîh Al-Bukhâri*, *Hadîth* No. 700, Vol. 4)

1194. Narrated Ibn 'Umar : رضى الله عنهما said, "Authority of ruling will remain with Quraish, even if only two of them remained." (*Sahîh Al-Bukhâri*, *Hadîth* No. 705, Vol. 4)

1195. Narrated Jâbir bin Samura : عَنْ أَبِيهِ سَمُرَةَ بْنِ جُنَادَةَ السُّوَايَةِ said, "I heard the Prophet ﷺ saying, "There will be twelve Muslim rulers (who will rule all the Islâmic world)." He then said a sentence which I did not hear. My father said he said, "All of them (those rulers) will be from Quraish." (*Sahîh Al-Bukhâri*, *Hadîth* No. 329, Vol. 9)

CHAPTER 2. To appoint someone as a succeeding caliph or leaving aside the matter of appointment.

1196. Narrated 'Abdullâh bin 'Umar : رضى الله عنهما said to 'Umar, "Will

٣٣ - كتاب الإمارة

(١) باب: الناس تبع لقريش والخلافة في قريش

1193 - حديث أبي هريرة رضي الله عنه، أنَّ النَّبِيَّ ﷺ قال: «الناسُ تَبْعَدُ لِقُرْيَشٍ فِي هَذَا الشَّأْنِ، مُسْلِمُهُمْ تَبْعَدُ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبْعَدُ لِكَافِرِهِمْ».

1194 - حديث عبد الله بن عمر رضي الله عنهما، عن النبي ﷺ قال: «لَا يَرَأُ هَذَا الْأَمْرُ فِي قُرْيَشٍ مَا بَقَى مِنْهُمْ إِثْنَا نَاسٌ».

1195 - حديث جابر بن سمرة، وأبيه سمرة بن جنادة السوائية. قال جابر بن سمرة: سمعت النبي ﷺ يقول: «يَكُونُ اثْنَا عَشَرَ أَمِيرًا» فقال كلمة لم أسمعها. فقال أبي: إِنَّهُ قَالَ: «كُلُّهُمْ مِنْ قُرْيَشٍ».

(٢) باب: الاستخلاف وتركيه

1196 - حديث عمر. عن عبد الله

you appoint your successor?" 'Umar said, "If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abû Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allâh's Messenger ﷺ) did so." On this, the people praised him. 'Umar said, "People are of two kinds: either one who is keen to take over the caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't be able to bear the burden of the caliphate whether I am living or dead."^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 325, Vol. 9)

CHAPTER 3. It is not allowed to desire for a position of authority and to be covetous for it.

1197. Narrated 'Abdur-Rahmân bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 619, Vol. 8)

1198. Narrated Abû Burda رضي الله عنه : Abû Mûsa said, "I came to the Prophet ﷺ along with two men (from the tribe) of Ash'ariyîn, one on my

ابن عمر رضي الله عنهما، قال: قيل لِعُمَرَ: أَلَا تَسْتَخِلِفُ؟ قَالَ: إِنْ أَسْتَخِلِفُ فَقَدِ اسْتَخَلَفْتَ مَنْ هُوَ خَيْرٌ مِّنِي، أَبُو بَكْرٍ؛ وَإِنْ أَتْرُكَ فَقَدْ تَرَكْتَ مَنْ هُوَ خَيْرٌ مِّنِي، رَسُولُ اللَّهِ ﷺ. فَأَثْنَاهُ عَلَيْهِ. فَقَالَ: رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَنِّي نَجَوْتُ مِنْهَا كَفَافًا، لَا لِي وَلَا عَلَيَّ، لَا أَتَحْمَلُهَا حَيًّا وَمَيًّا.

(٣) بَابُ: النَّهْيٌ عَنْ طَلَبِ الْإِمَارَةِ وَالْحِرْصِ عَلَيْهَا

1197 - حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمْرَةَ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُوتِيَهَا عَنْ مَسَأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيَهَا مِنْ غَيْرِ مَسَأَلَةٍ أُعِنْتَ عَلَيْهَا».

1198 - حَدِيثُ أَبِي مُوسَى وَمَعَاذِيْنِ بْنِ جَبَلٍ. قَالَ أَبُو مُوسَى: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ، وَمَعَنِي رَجُلَانِ مِنْ

^[1] (H.1196) 'Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

right and the other on my left, while Allâh's Messenger ﷺ was brushing his teeth (with a *Siwâk*), and both men asked him for some employment. The Prophet ﷺ said, 'O Abû Mûsa, or said, O 'Abdullâh bin Qais!.' I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwâk* being drawn to a corner under his lips, and he said, 'We never (or, we do not) appoint for our affairs anyone who seeks to be employed, but O Abû Mûsa! or said, 'Abdullâh bin Qais! Go to Yemen.' The Prophet ﷺ then sent Mu'âdh bin Jabal after him and when Mu'âdh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abû Mûsa. Mu'âdh asked, 'Who is this (man)?' Abû Mûsa said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abû Mûsa requested Mu'âdh to sit down but Mu'âdh said, 'I will not sit down till he has been killed, this is the judgment of Allâh and His Messenger,' and repeated it thrice. Then Abû Mûsa ordered that the man be killed, and he was killed. Abû Mûsa added: Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allâh will reward me for my sleep as well as for my prayers.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 58, Vol. 9)

CHAPTER 5. The superiority of a just ruler and demerits of a tyrant ruler, and the exhortation for to be

الأَشْعَرِيُّينَ، أَحَدُهُمَا عَنْ يَمِينِي
وَالآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللهِ ﷺ
يَسْتَأْكُ. فَكِلَاهُمَا سَأَلَ، فَقَالَ: «يَا أَبَا^١
مُوسَى!» أَوْ «يَا عَبْدَ اللهِ بْنَ قَيْسِ!»
قَالَ: قُلْتُ: وَالَّذِي بَعْثَكَ بِالْحَقِّ! مَا
أَطْلَعَانِي عَلَى مَا فِي أَنفُسِهِمَا، وَمَا
شَرَعْتُ أَهْمَمَا يَطْلُبُانِ الْعَمَلَ. فَكَانَ
أَنْظَرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ فَلَصَّتْ.
فَقَالَ: «لَنْ» أَوْ «لَا نَسْتَعْمِلُ عَلَى
عَمَلِنَا مِنْ أَرَادَهُ، وَلَكِنْ اذْهَبْ أَنْتَ يَا
أَبَا مُوسَى» أَوْ «يَا عَبْدَ اللهِ بْنَ قَيْسِ!
إِلَى الْيَمَنِ» ثُمَّ ابْتَغَهُ مُعاَذُ بْنُ جَبَلَ.
فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً، قَالَ:
انْزِلْ. وَإِذَا رَجَلٌ عِنْدَهُ مُوْتَقُ. قَالَ: مَا
هَذَا؟ قَالَ: كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ
تَهَوَّدَ. قَالَ: اجْلِسْ. قَالَ: لَا أَجْلِسْ
حَتَّى يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ، ثَلَاثَ
مَرَاتٍ فَأَمَرَ بِهِ فُقْتَلَ. ثُمَّ تَذَكَّرَا قِيَامَ
اللَّيلِ. فَقَالَ أَحَدُهُمَا: أَمَّا أَنَا فَأَقُومُ
وَأَنَا مُ، وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي
قَوْمِيِّ.

(٥) بَابُ: فَضْلَيَّةُ الْإِمَامِ الْعَادِلِ وَعَقُوبَيَّةِ
الْجَائِرِ وَالْحَثُّ عَلَى الرُّفْقِ بِالرَّعِيَّةِ

kind to one's subjects and prohibition of putting them into hardships.

1199. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger ﷺ said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave ('Abd) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges." (*Sahîh Al-Bukhâri*, Hadîth No. 730, Vol. 3)

وَالنَّهِيُّ عَنِ إِذْخَارِ الْمَسْقَةِ عَلَيْهِمْ

١١٩٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ فَمَسْؤُلٌ عَنْ رَعِيَّتِهِ، فَإِلَّا مَيْرُ الذِّي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْؤُلٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْؤُلٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلَهَا وَوَلَدِهِ وَهِيَ مَسْؤُلَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْؤُلٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ».

1200. Narrated Ma'qil bin Yasâr رضي الله عنه : I heard the Prophet ﷺ saying, "Any 'Abd (a slave or a man) whom Allâh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise." (*Sahîh Al-Bukhâri*, Hadîth No. 264, Vol. 9)

١٢٠٠ - حَدِيثُ مَعْقِلِ بْنِ يَسَارٍ. عَنِ الْحَسَنِ، أَنَّ عَبْدَ اللَّهِ بْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الذِّي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثٌ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً فَلَمْ يَحْظُهَا بِنَصِيبِهِ إِلَّا لَمْ يَجِدْ رَائِحةَ الْجَنَّةِ».

(٦) بَابُ: غِلَظٌ تَحْرِيمٌ الْغُلُولِ

CHAPTER 6. Severe prohibition of *Al-Ghulûl* (stealing from the war booty before its distribution).

1201. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ got up amongst us and mentioned *Al-Ghulûl*,

١٢٠١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ

emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulûl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying; ‘O Allâh’s Messenger! Intercede with Allâh for me,’ and I will reply, ‘I can’t help you, for I have conveyed Allâh’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allâh’s Messenger! Intercede with Allâh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allâh’s Message to you,’ or one carrying over his neck gold and silver and saying, ‘O Allâh’s Messenger! Intercede with Allâh for me,’ and I will say, ‘I can’t help you for I have conveyed Allâh’s Message to you,’ or one carrying clothes that will be fluttering, and the man will say, ‘O Allâh’s Messenger! Intercede with Allâh for me.’ And I will say, ‘I can’t help you, for I have conveyed Allâh’s Message to you.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 307, Vol. 4)

CHAPTER 7. Prohibition of acceptance of gifts on the part of governmental employees.

1202. Narrated Abû Humaid As-Sâ‘îdî : رضى الله عنه Allâh’s Messenger صلى الله عليه وسلم employed an employee (to collect *Zakât*). The employee returned after completing his job and said, “O Allâh’s Messenger! This (amount of *Zakât*) is for you, and this (other amount) was given to me as a present.” The Prophet said to him, “Why didn’t you stay at your father’s or mother’s house

الْغُلُولَ، فَعَظِمَهُ وَعَظِمَ أَمْرُهُ، قَالَ: «لَا أَفْلَيْنَ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبِيهِ شَاءَ لَهَا شُعَاعٌ، عَلَى رَقَبِيهِ فَرَسْ لَهُ حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمِلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ؛ وَعَلَى رَقَبِيهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمِلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ؛ وَعَلَى رَقَبِيهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمِلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ؛ أَوْ عَلَى رَقَبِيهِ رِقَاعٌ تَخْفِي فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْشَنِي، فَأَقُولُ: لَا أَمِلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ».

(٧) بَابُ: تَحْرِيمٌ هَدَائِيَ الْعَمَالِ

١٢٠٣ - حَدِيثُ أَبِي حُمَيْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ عَامِلًا، فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، قَالَ: يَا رَسُولَ اللَّهِ! هَذَا لَكُمْ، وَهَذَا أَهْدَيَ لِي. قَالَ لَهُ: «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأَمْكَ

and see if you would be given presents or not?" Then in the evening, the Prophet ﷺ got up after the *Salât* (prayer), and having testified that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and praised and glorified Allâh تَعَالَى as He deserved, and said, "Now then! What about an employee whom we employ and then he comes and says, 'This amount (of *Zakât*) is for you and this (amount) was given to me as a present.' Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. *Zakât*) but will bring it by carrying it over his neck one the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet ﷺ added, "I have conveyed (Allâh's Message to you)." Abû Humaid said, "Then Allâh's Messenger ﷺ raised his hands so high that we saw the whiteness of his arm-pits." (*Sahîh Al-Bukhâri*, *Hadîth* No. 631, Vol. 8)

CHAPTER 8. It is obligatory to be obedient to the ruler except in sinful matters.

1203. Narrated Ibn ‘Abbâs رضي الله عنهم : The Verse: ‘Obey Allâh and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority...’ (V.4:59) was revealed in connection with ‘Abdullâh bin Hudhâfa bin Qais bin ‘Adi when the Prophet ﷺ appointed him as the commander of *Sariyya* (army unit).

فَنَظَرَتِ أَيْهَدَى لَكَ أُمَّ لَا؟» ثُمَّ قَامَ رَسُولُ اللَّهِ عَلَيْهِ الْحَمْدُ وَعَشِيَّةً، بَعْدَ الصَّلَاةِ، فَتَشَهَّدَ وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ فَيَأْتِينَا فَيَقُولُ: هَذَا مِنْ عَمَلِكُمْ، وَهَذَا أَهْدِيَ لِي، أَفَلَا قَدَّمْتُ فِي بَيْتِ أَيِّهِ وَأَمِّهِ فَنَظَرَ هَلْ يُهَدِّى لَهُ أُمَّ لَا؟ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بَيْدُهُ! لَا يَعْلُمُ أَحَدُكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَخْحُلُهُ عَلَى عُقُوبِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءُ، وَإِنْ كَانَ بَقَرَةً جَاءَ بِهَا لَهَا خُوازٌ، وَإِنْ كَانَ شَاهَ جَاءَ بِهَا تَبَاعِرُ، فَقَدْ بَلَغَتْ».

فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ حَتَّى إِنَّا لَنَنْتَظَرُ إِلَى عُفْرَةَ ابْنِ طَيْفٍ.

(٨) بَابٌ: وُجُوبٌ طَاعَةُ الْأَمْرَاءِ فِي
غَيْرِ مَعْصِيَّةٍ وَتَخْرِيمَهَا فِي الْمَعْصِيَّةِ

١٢٠٣ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. «أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ أَنْفَقُوكُمْ»، قَالَ: نَزَّلَتْ فِي عَبْدِ اللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدَىٰ، إِذْ بَعَثَهُ النَّبِيُّ مُحَمَّدٌ فِي سَرِيرَةٍ.

(*Sahîh Al-Bukhâri*, *Hadîth* No. 108, Vol. 6)

1204. Narrated Abû Huraira : رضي الله عنه عن أبا هريرة رضي الله عنه said, Allâh's Messenger صلى الله عليه وسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me." (*Sahîh Al-Bukhâri*, *Hadîth* No. 251, Vol. 9)

١٢٠٤ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

1205. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما said, The Prophet صلى الله عليه وسلم said, "A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allâh), but if an act of disobedience (to Allâh) is imposed, one should not listen to it or obey it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 258, Vol. 9)

١٢٠٥ - حديث عبد الله بن عمر رضي الله عنهما، عن النبي ﷺ، قال: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمِنْ بِمَغْصِيَّةِ؛ فَإِذَا أَمِرَ بِمَغْصِيَّةٍ فَلَا سَمْعٌ وَلَا طَاعَةً».

1206. Narrated ‘Alî رضي الله عنه : The Prophet sent an army unit (for some campaign) and appointed a man from *Ansâr* as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet صلى الله عليه وسلم order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet صلى الله عليه وسلم to escape from the fire. (How) should we enter it now?" So while they were in

١٢٠٦ - حديث علي رضي الله عنه، قال: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَأَمَرَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ وَأَمْرَهُمْ أَنْ يُطِيعُوهُ. فَغَضِبَ عَلَيْهِمْ، وَقَالَ: أَلِيسَ قَدْ أَمَرَ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى. قَالَ: عَزَّمْتُ عَلَيْكُمْ لَمَّا جَمَعْتُمْ حَطَبًا وَأَوْقَدْتُمْ نَارًا ثُمَّ دَخَلْتُمْ فِيهَا. فَجَمَعُوا حَطَبًا، فَأَوْقَدُوا. فَلَمَّا هَمُوا بِالدُّخُولِ، قَفَّامْ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، قَالَ بَعْضُهُمْ: إِنَّمَا تَبَعَّنَا النَّبِيُّ ﷺ فِرَارًا مِنَ النَّارِ، أَفَنَدَنُّهُ؟ فَيَسِّمَا

that state, the fire extinguished and their (commander's) anger abated. The event was mentioned to the Prophet ﷺ and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is *Al-Marûf* (Islâmic Monotheism and all that which Islâm orders one to do)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 259, Vol. 9)

1207. Narrated Junâda bin Abî Umaiyya: We entered upon 'Ubâda bin As-Sâmit while he was sick. We said, "May Allâh make you good and healthy. Will you tell us a *Hadîth* you heard from the Prophet ﷺ and by which Allâh may benefit you?" He said, "The Prophet ﷺ called us and we gave him the *Bai'a* (pledge) for Islâm, and among the conditions on which he took the *Bai'a* from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease, and to be obedient to the Muslim ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open *Kufr* (disbelief) for which we should have a proof with us from Allâh". (*Sahîh Al-Bukhâri*, *Hadîth* No. 179, Vol. 9)

CHAPTER 10. Order to fulfil the *Bai'a* (pledge) to the caliph and obey the one who is given the *Bai'a* first.

1208. Narrated Abû Huraira رضي الله عنه : said, "The Prophet ﷺ used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place.

هُمْ كَذِيلُكَ إِذْ حَمَدَتِ النَّارُ، وَسَكَنَ عَصَبَتُهُ. فَذَكَرَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا أَبْدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

١٢٠٧ - حديث عبادة بن الصامت.
عن جنادة بن أبي أمية، قال: دخلنا على عبادة بن الصامت وهو مريض، قلنا: أصلحك الله، حدث بحديث ينفعك الله به، سمعته من النبي ﷺ.
قال: دعانا النبي ﷺ فبأيعاه، فقال فيما أخذ علينا، أن بايعنا على السمع والطاعة في مشطنا ومكرهنا وعشمنا ويسرنا وأثره علينا، وأن لا ننزع الأمر أهله إلا أن تروا كفرا بواحد عندكم من الله فيه برهان».

(١٠) باب: الأمر بالوفاء ببيعة الحلفاء الأولى فالأخيرة

١٢٠٨ - حديث أبي هريرة، عن النبي ﷺ، قال: «كانت بتو إسرائيل تسوّسهم الأنبياء، كلما هلك نبيٌ

There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first.⁽¹⁾ Fulfil their (i.e. the caliphs) rights, for Allâh will ask them about (any short-comings) in ruling those whom Allâh has put under their guardianship." (*Sahîh Al-Bukhâri*, *Hadîth* No. 661, Vol. 4)

1209. Narrated Ibn Mas'ûd : رضي الله عنه مسعود said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked, "O Allâh's Messenger! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allâh." (*Sahîh Al-Bukhâri*, *Hadîth* No. 800, Vol. 4)

CHAPTER 11. To be patient when oppressed and given undue preference by the ruler.

1210. Narrated Usaid bin Hudair رضي الله عنه : A man from the *Ansâr* said, "O Allâh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet ﷺ said, "After me you will see others given preference to you; so be patient till you meet me at the *Al-Haud* (the tank i.e. *Al-Kauthar*), (on the Day of Resurrection)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 136, Vol. 5)

خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيٌّ بَعْدِي،
وَسَيُكُونُ خُلَفَاءُ فِي كُثُرَةٍ قَالُوا: فَمَا
تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ
فَالْأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ
سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

١٢٠٩ - حَدِيثُ ابْنِ مَسْعُودٍ، عَنِ
النَّبِيِّ ﷺ، قَالَ: «سَتَكُونُ أُثْرَةٌ وَأَمْوَارٌ
تُنْكِرُونَهَا» قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا
تَأْمُرُنَا؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي
عَلَيْكُمْ وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

(١١) بَابُ الْأَمْرِ بِالصَّابِرِ عِنْدَ ظُلْمِ الْوَلَاةِ وَاسْتِثْنَاهُمْ

١٢١٠ - حَدِيثُ أَسِيدِ بْنِ حُضَيْرٍ، أَنَّ
رَجُلًا مِنَ الْأَنْصَارِ، قَالَ: يَا رَسُولَ
اللَّهِ! أَلَا تَسْتَغْمِلُنِي كَمَا اسْتَغْمَلْتَ
فُلَانًا؟ قَالَ: «سَتَلْقَوْنَ بَعْدِي أُثْرَةً،
فَاضْسِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَرْضِ».

⁽¹⁾ (H.1208) If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* by some members of the society, the common Muslims should abide by the *Bai'a* given to the first caliph, for the election of the second is invalid.

CHAPTER 13. Order to stick to the main group of the Muslims during the time of *Al-Fitr* (trials and afflictions etc.) and to be cautious from those inviting people to disbelief.

1211. Narrated Hudhaifa bin Al-Yamân : The people used to ask Allâh's Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allâh's Messenger! We were in ignorance and in evil and Allâh has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan*." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allâh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "O Allâh's Messenger! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do?)" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allâh while you are still in

(١٣) بَابُ الْأَمْرِ بِلُزُومِ الْجَمَاعَةِ عِنْ ظُهُورِ الْفِتْنَ وَتَحْذِيرِ الدُّعَاةِ إِلَى الْكُفْرِ

١٢١١ - حَدِيثُ حُذَيْفَةَ بْنِ الْيَمَانِ .
عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْحَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ يُذَرِّكَنِي . فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةِ وَشَرِّ، فَجَاءَنَا اللَّهُ بِهَذَا الْحَيْرِ، فَهَلْ بَعْدَ هَذَا الْحَيْرِ مِنْ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخْنٌ» قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ بِعَيْرٍ هَذِبِيِّ، تَعْرِفُ مِنْهُمْ وَتُنْتَكِرُ» قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْحَيْرِ مِنْ شَرٌّ؟ قَالَ: «نَعَمْ، دُعَاءُ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَدْفُوهُ فِيهَا» قُلْتُ: يَا رَسُولَ اللَّهِ! صِفَتُهُمْ لَنَا . فَقَالَ: «هُمْ مِنْ جِلْدِنَا، وَيَتَكَلَّمُونَ بِالْسِيَّتَنَا» قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَذْرَكَنِي ذَلِكَ؟ قَالَ: «تَلْزُمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةً وَلَا إِمَامًا؟ قَالَ: «فَاقْعُرِنْ تِلْكَ الْفِرَقَ كُلُّهَا، وَلَنْ أَنْ تَعْضَ بِأَصْلِ شَجَرَةِ حَتَّى

that state.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 803, Vol. 4)

1212. Narrated Ibn ‘Abbâs : رضي الله عنهما said ملـى الله علـيـه وسـلـمـ that The Prophet said, “Whoever disapproves of something done by his Muslim ruler, then he should be patient, for whoever disobeys (i.e. goes out and leaves) his Muslim ruler (disunite from him) even for a span will die as those who died in the Pre-Islâmic Period of Ignorance (i.e. as rebellious sinners). (*Sahîh Al-Bukhâri*, *Hadîth* No. 177, Vol. 9)

CHAPTER 18. It is advisable on the part of any army commander to take the *Bai’â* (pledge) from his troops when intending to fight, and the *Ridwân Bai’â* that was taken (by the Prophet) ملـى الله علـيـه وسـلـمـ under the tree.

1213. Narrated Jâbir bin ‘Abdullâh : رضي الله عنهما On the day of *Al-Hudaibiyyâ*, Allâh’s Messenger said to us, “You are the best people on the earth!” We were 1400 then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai’â* (pledge) was given by us].” (*Sahîh Al-Bukhâri*, *Hadîth* No. 475, Vol. 5)

1214. Narrated Sa‘îd bin Al-Mûsaiyab that his father said, “I saw the tree (of the *Bai’â Ar-Ridwân*) and when I returned to it later, I was not able to recognize it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 480, Vol. 5)

1215. Narrated Yazîd bin Abî ‘Ubâid : رضي الله عنه I said to Salama bin Al-Akwa’, “For what did you give the *Bai’â* (pledge) to Allâh’s Messenger on the day of *Al-Hudaibiyyâ*?” He replied, “For death (in the cause of

يُذِرَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ .”

١٢١٢ - حديث ابن عباس، عن النبي ﷺ، قال: «مَنْ كَرِهَ مِنْ أَمْرِهِ شَيْئًا فَلْيَضِيرْ؛ فَإِنَّهُ مَنْ خَرَجَ مِنْ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً».

(١٨) باب: استخباب مبايعة الإمام
الجيش عند إرادة القتال وبيان بعثة
الرّضوان تحت الشجرة

١٢١٣ - حديث جابر بن عبد الله
رضي الله عنهما، قال: قال لنا رسول الله ﷺ، يوم الحديبية: «أَتُنْهِمْ خَيْرَ أَهْلِ الْأَرْضِ» وَكُنَّا أَفْلَا وَأَزْعَمَائَةً. وَلَوْ
كُنْتُ أُبَصِّرُ الْيَوْمَ لَأَرَيْتُكُمْ مَكَانَ
الشجرة.

١٢١٤ - حديث المسيب بن حزن
قال: لقد رأيت الشجرة، ثم أتيتها
بعد فلم أغرفها.

١٢١٥ - حديث سلامة بن الأكوع.
عن يزيد بن أبي عبيد، قال: قلت
لسالمة بن الأكوع: على أي شيء
باعتم رسول الله ﷺ، يوم الحديبية؟

Islâm)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 487, Vol. 5)

1216. Narrated ‘Abdullâh bin Zaid رضي الله عنه that during the period (of the battle) of *Al-Harra*, a person came to him and said, "Ibn Hanzala is taking the *Bai’â* (pledge) from the people for death." He said, "I will never give a *Bai’â* for such a thing to anyone after Allâh’s Messenger صلى الله عليه وسلم .” (*Sahîh Al-Bukhâri*, *Hadîth* No. 206, Vol. 4)

CHAPTER 19. Prohibition of returning back to one’s native land by an emigrant for the purpose of resettling there.

1217. Narrated Salama bin al-Akwa’ that he visited Al-Hajjâj (bin Yûsuf). Al-Hajjâj said, "O the son of Al-Akwa’! You have turned on your heels (i.e., deserted Islâm) by staying (in the desert) with the bedouins." Salama replied, "No but Allâh’s Messenger صلى الله عليه وسلم allowed me to stay with the bedouin in the desert." (*Sahîh Al-Bukhâri*, *Hadîth* No. 209, Vol. 9)

CHAPTER 20. To give a *Bai’â* (pledge) for Islâm, *Jihâd* and good (deeds) after the conquest of Makka, and no emigration (from Makka) after the conquest of Makka.

1218. Narrated Mujâshî bin Mas’ûd رضي الله عنه : I took Abû Ma’bad to the Prophet ﷺ in order that he might give him the *Bai’â* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people⁽¹⁾, but I take the *Bai’â* from

قال : على الموت .

١٢١٦ - حديث عبد الله بن زيد رضي الله عنه، قال: لما كان زمان الحرّة، أتاه آتٍ، فقال له: إنّ ابْنَ حَنْظَلَةَ يَتَابُ النَّاسَ عَلَى الْمَوْتِ . فقال: لا أَبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللهِ ﷺ .

(١٩) باب: تَخْرِيمِ رُجُوعِ الْمُهَاجِرِ إِلَى اسْتِيَطَانِ وَطَنِهِ

١٢١٧ - حديث سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّهُ دَخَلَ عَلَى الْحَجَاجِ، فَقَالَ: يَا ابْنَ الْأَكْوَعِ! ارْتَدَدْتَ عَلَى عَبْيَيْكَ، تَعْرَبَتِ؟ قَالَ: لَا، وَلِكَنْ رَسُولَ اللهِ ﷺ أَذْنَ لِي فِي الْبَدْرِ .

(٢٠) باب: الْمُبَايِعَةُ بَعْدَ فَتْحِ مَكَّةَ عَلَى الإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ وَبَيَانِ مَعْنَى لَا هِجْرَةَ بَعْدَ الْفَتْحِ

١٢١٨ - حديث مُجاشع بن مسعود رضي الله عنه، عن أبي عثمان التهويدي، عن مُجاشع بن مسعود رضي الله عنه، قال: انطلقت بأبي معيبد إلى النبي ﷺ ليتابعه على

⁽¹⁾ (H.1218) Emigration was no longer required after the conquest of Makka. Before that, emigration had been rewardable, but it was not so after the conquest of Makka.

him (i.e. Abû Ma‘bad) for Islâm and *Jihâd*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 599, Vol. 5)

الْهِجْرَةِ، قَالَ: «مَضَتِ الْهِجْرَةُ
لِأَهْلِهَا، أُبَايِعُهُ عَلَى الْإِسْلَامِ
وَالْجِهَادِ» فَلَقِيتُ أَبَا مَغْبِدَ، فَسَأَلْتُهُ،
فَقَالَ: صَدَقَ مُجَاشِعُ.

1219. Narrated Ibn ‘Abbâs : رضي الله عنها The Prophet ﷺ, on the day of the conquest of Makka said, “There is no emigration (after the conquest), but *Jihâd* and good intentions⁽¹⁾ and when you are called for *Jihâd*, you should immediately respond to the call.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 311, Vol. 4)

1220. Narrated Abû Sa‘îd Al-Khudrî : رضي الله عنه A bedouin asked Allâh’s Messenger ﷺ about the emigration. The Prophet ﷺ said, “May Allâh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakât*?” The bedouin said, “Yes, I have camels and I pay their *Zakât*.” The Prophet ﷺ said, “Work beyond the seas and Allâh will not decrease (waste the reward of) any of your good-deeds.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 532, Vol. 2)

CHAPTER 21. How the women gave the *Bai‘a* (pledge) (to the Prophet ﷺ)

1221. Narrated ‘Âisha , رضي الله عنها the wife of the Prophet ﷺ : ملى الله عليه وسلم Whenever believing women came to

١٢١٩ - حديث ابن عباس رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ، يَوْمَ فَتَحَّ مَكَّةَ: «لَا هِجْرَةَ وَلِكُنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفِرْتُمْ فَانْفِرُوا».

١٢٢٠ - حديث أبي سعيد الخدري رضي الله عنه، أَنَّ أَغْرَائِيًّا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْهِجْرَةِ، فَقَالَ: «وَيْحَكَ!
إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِيلِ تُؤْدِيِّ صَدَقَتَهَا؟» قَالَ: نَعَمْ؛ قَالَ:
«فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَتَرَكَ مِنْ عَمَلِكَ شَيْئًا».

(٢١) باب: كَيْفَيَّةُ بَيْعَةِ النِّسَاءِ

١٢٢١ - حديث عائشة رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ

⁽¹⁾ (H.1219) i.e. to participate in *Jihâd* when there is a call for it, otherwise you must have intention to participate in *Jihâd* and this intention has the same reward as that of the *Jihâd* itself.

the Prophet ﷺ as emigrants, he used to test them in accordance with the order of Allâh : نَسْأَلُكَ أَنْ تَعْلَمَنَا إِذَا هَاجَرْنَا إِلَى الْأَيَّلَةِ مَنْ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى «بِإِيمَانِهِنَّ أَمْتَهَا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُهُنَّ» (V.60:10). So if anyone of those believing women accepted the above mentioned condition, she accepted the conditions of faith. When they agreed on those condition, and confessed that with their tongues, Allâh's Messenger ﷺ would say to them, "Go, I have accepted your *Bai'a* (pledge) (for Islâm). 'Aîsha added, "By Allâh, the hand of Allâh's Messenger ﷺ never touched the hand of any woman, but he only used to take their *Bai'a* (pledge), orally. By Allâh, Allâh's Messenger ﷺ did not take the *Bai'a* (pledge), of the women except in accordance with what Allâh had ordered him. When he accepted their *Bai'a* (pledge), he would say to them, "I have accepted your *Bai'a* (pledge)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 211, Vol. 7)

CHAPTER 22. To give the *Bai'a* (pledge) for to listen and obey (to the ruler) for as much as you can (i.e. whatever is in your ability).

1222. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Whenever we gave the *Bai'a* (pledge) to Allâh's Messenger ﷺ for to listen and obey, he used to say to us, "For as much as you can (i.e. whatever is in your ability)." (*Sahîh Al-Bukhâri*, *Hadîth* No.309, Vol. 9)

CHAPTER 23. The age of maturity.

1223. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger ﷺ called me

الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى الْأَيَّلَةِ يَمْتَحِنُهُنَّ بِقَوْلِ اللَّهِ تَعَالَى «بِإِيمَانِهِنَّ أَمْتَهَا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُهُنَّ» إِلَى آخِرِ الآيَةِ.

قَالَتْ عَائِشَةُ: فَمَنْ أَفَرَّ بِهَا الشَّرْطَ مِنَ الْمُؤْمِنَاتِ فَقَدْ أَفَرَّ بِالْمُخْتَنَةِ، فَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَفَرَّنَ بِذِلِّكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «اَنْطَلِقْنَ، فَقَدْ بَأَيْمَنْكُنَّ» لَا، وَاللَّهُ! مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ اِمْرَأَةٍ فَطَّ، غَيْرَ أَنَّهُ بَأَيْمَنْهُنَّ بِالْكَلَامِ، وَاللَّهُ! مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ إِلَّا بِمَا أَمْرَهُ اللَّهُ، يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: «فَقَدْ بَأَيْمَنْكُنَّ» كَلَامًا.

(٢٢) بَابُ: الْبَيْعَةُ عَلَى السَّمْعِ وَالظَّاهِرِ فِيمَا اسْتَطَاعَ

١٢٢٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كُنَّا إِذَا بَأَيْمَنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالظَّاهِرِ، يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ».

(٢٣) بَابُ: بَيَانِ سِنِ الْبُلوغِ

١٢٢٣ - حَدِيثُ ابْنِ عَمَرَ رضي الله عنهما

to present myself in front of him on the eve of the battle of Uhud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle). [Nâfi' said, "I went to 'Umar bin 'Abdul 'Aziz who was caliph at the time and related the above narration to him." He said, "This age (fifteen) is the limit between childhood and manhood," and wrote to his governors to give salaries to those who reached the age of fifteen.⁽¹⁾] (*Sahîh Al-Bukhâri*, Hadîth No. 832, Vol. 3)

CHAPTER 24. It is forbidden to take the Qur'ân to the land of disbelievers when it is feared that it might fall into their hands.

1224. Narrated 'Abdullâh bin 'Umar ملِي اللَّهِ عَلَيْهِ وَسَلَّمَ : رَضِيَ اللَّهُ عَنْهُمْ forbade the people to travel to a hostile country carrying (copies of) the Qur'ân. (*Sahîh Al-Bukhâri*, Hadîth No. 233, Vol. 4)

CHAPTER 25. Race between horses and their training for competition.

1225. Narrated 'Abdullâh bin 'Umar ملِي اللَّهِ عَلَيْهِ وَسَلَّمَ : رَضِيَ اللَّهُ عَنْهُمَا ordered for a horse race; the trained horses were to run from a place called Al-Hafyâ' to Thanîyat Al-Wadâ' and the horses which were not trained were to run from Al-Thanîya to the *Masjid*

عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمًا أَحَدٌ، وَهُوَ ابْنُ أَرْبَعَ عَشَرَةَ سَنَةً فَلَمْ يُجِزِّنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدِقِ، وَأَنَا ابْنُ خَمْسَ عَشَرَةَ، فَأَجَازَنِي .

(٤٢) بَابٌ: النَّهْيُ أَنْ يُسَافِرَ بِالْمُضَّحَّفِ إِلَى أَرْضِ الْكُفَّارِ إِذَا خِفَّ وُقُوعُهُ بِأَيْدِيهِمْ

١٢٢٤ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ

(٤٥) بَابٌ: الْمُسَابِقَةُ بَيْنَ الْخَيْلِ وَتَضْمِيرِهَا

١٢٢٥ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفَيَاءِ، وَأَمَدَّهَا ثَنَيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ

⁽¹⁾ (H.1223) When a Muslim reached the age of fifteen he was regarded as a soldier ready to carry arms when required; on this basis he was given a salary.

(mosque of) Banî Zuraiq. (The subnarrator added): ‘Abdullâh was one of those who took part in the race. (*Sahîh Al-Bukhâri*, *Hadîth* No. 412, Vol. 1)

CHAPTER 26. There is goodness in the forelocks of the horses till the Day of Resurrection.

1226. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه و سلم : Allâh’s Messenger ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (for *Jihâd*) till the Day of Resurrection.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 102, Vol. 4)

1227. Narrated ‘Urwa Al-Bâriqî رضي الله عنه و سلم : The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (for *Jihâd*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 104, Vol. 4)

1228. Narrated Anas bin Mâlik رضي الله عنه و سلم : Allâh’s Messenger ﷺ said, “There is blessing in the forelocks of horses (meant for *Jihâd*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 103-B, vol. 4)

CHAPTER 28. The superiority of *Jihâd* and going out for Allâh’s sake.

1229. Narrated Abû Huraira رضي الله عنه و سلم : The Prophet ﷺ said, “Allâh assigns for a person who participate (in holy battles) in Allâh’s Cause and nothing causes him to do so except belief in Allâh and His Messengers, that he will be recompensed by Allâh

تُضَمِّنْ مِنَ الشَّنَّةِ إِلَى مَسْجِدِ بَنِي زُرْيَقٍ،
وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ
بِهَا .

(٢٦) بَابُ: الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

١٢٢٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ» .

١٢٢٧ - حَدِيثُ عُرْوَةَ الْبَارِقِيِّ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «الْخَيْلُ مَغْفُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ» .

١٢٢٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ» .

(٢٨) بَابُ: فَضْلِ الْجِهَادِ وَالْخُرُوجِ فِي سَبِيلِ اللَّهِ

١٢٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «اَنْتَدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيمَانُهُ وَتَضَدِّيئُ رِسُولِيِّ، أَنْ أَرْجِعُهُ، بِمَا

either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)." (The Prophet added): "Had I not found it difficult for my followers, then I would not remain behind any *Sariya* (army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause." (*Sahîh Al-Bukhâri*, Hadith No. 35, Vol. 1)

1230. Narrated Abû Huraira : رضى الله عنه said, "Allâh guarantees him who strives in His Cause, and whose motivation for going out is nothing but *Jihâd* in His Cause and belief in His Words (Islâmic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward or booty." (*Sahîh Al-Bukhâri*, Hadith No. 352, Vol. 4)

1231. Narrated Abû Huraira : رضى الله عنه The Prophet said, "A wound which a Muslim receives in Allâh's Cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk (perfume)." (*Sahîh Al-Bukhâri*, Hadith No. 238, Vol. 1)

CHAPTER 29. The superiority of martyrdom in Allâh's Cause.

نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةً، أَوْ دَخَلَهُ الْجَنَّةَ. وَلَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي مَا فَعَذْتُ خَلْفَ سَرِيرَةٍ، وَلَوْدَدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ".

١٢٣٠ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَكَفَّلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ، وَتَضَدِّيقُ كَلِمَاتِهِ، بَأْنَ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعُهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ مِنْ أَجْرٍ أَوْ غَنِيمَةً».

١٢٣١ - حديث أبي هريرة، عن النبي ﷺ، قال: «كُلُّ كَلْمَةٍ يُكَلِّمُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهِيتَهَا إِذْ طَعِنَتْ تَعْجَرُ ذَمَّاً، اللَّوْنُ لَوْنُ الدَّمِ وَالْعَرْفُ عَرْفُ الْمُسْنِكِ».

(٢٩) بَابٌ: فَضْلُ الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى

١٢٣٢ - حديث أنس بن مالك رضي الله عنه، عن النبي ﷺ، قال: «مَا أَحَدُ

1232. Narrated Anas bin Mâlik رضي الله عنه said, "The Prophet : عن "Nobdy who enters Paradise likes to

go back to the world even if he got everything on the earth, except a *Mujâhid* who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allâh).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 72, Vol. 4)

يَذْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، إِلَّا الشَّهِيدُ، يَتَمَّنِي أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُفْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ».

1233. Narrated Abû Huraira رضي الله عنه : ملى الله عنده came to Allâh’s Messenger ﷺ and said, “Guide me to such a deed as equals *Jihâd* (in reward).” He replied, “I do not find such a deed.” Then he added, “Can you, while the Muslim fighter has gone for *Jihâd*, enter your mosque to perform *Salât* (prayer) without cease and observe *Saum* (fast) and never break your *Saum*?” The man said, “But who can do that?”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 44, Vol. 4)

١٢٣٣ - حديث أبي هريرة رضي الله عنه، قال: جاء رجل إلى رسول الله ﷺ، فقال: ذلقي على عملٍ يغدوه الجهاد، قال: «لا أحدُه» قال: «هل تستطِيعُ، إذا خرجَ المجاهدُ، أن تدخلَ مسجِدَكَ فتقومَ ولا تفترُ، وتصومَ ولا تفطر؟» قال: ومن يُستطِيعُ ذلك؟

CHAPTER 30. The superiority of a single endeavour (of fighting) in Allâh’s Cause in the forenoon or in the afternoon.

1234. Narrated Anas bin Mâlik رضي الله عنه : ملى الله عنده said, “The Prophet ﷺ said, “A single endeavour (of fighting) in Allâh’s Cause in the forenoon or in the afternoon is better than the world and whatever is in it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 50, Vol. 4)

(٣٠) باب: فضل الغدوة والروحة في سبيل الله

١٢٣٤ - حديث أنس بن مالك رضي الله عنه، عن النبي ﷺ، قال: «الغدوة في سبيل الله أُوْ روحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

⁽¹⁾ (H.1233) Of course, nobody can offer *Salât* (prayer) and observe *Saum* (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihâd* in reward.

1235. Narrated Sahl bin Sa‘d : رضى الله عنه ملأ الله عليه وسلم said, “A single endeavour (of fighting) in Allâh’s Cause in the afternoon and in the forenoon is better than the world and whatever is in it.” (*Sahîh Al-Bukhâri*, Hadîth No. 52, Vol. 4)

1236. Narrated Abû Huraira : رضى الله عنه ملأ الله عليه وسلم said, “A single endeavour in Allâh’s Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets.” (*Sahîh Al-Bukhâri*, Hadîth No. 51, Vol. 4)

CHAPTER 34. The superiority of *Jihâd* and of keeping vigilance over the enemy.

1237. Narrated Abû Sa‘îd Al-Khudrî : رضى الله عنه ملأ الله عليه وسلم asked, “O Allâh’s Messenger! Who is the best among the people?” Allâh’s Messenger replied, “A believer who strives his utmost in Allâh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief.” (*Sahîh Al-Bukhâri*, Hadîth No. 45, Vol. 4)

CHAPTER 35. Two men, both will enter Paradise though one of them (has) killed the other.

1238. Narrated Abû Huraira : رضى الله عنه ملأ الله عليه وسلم said, “Allâh welcomes two men with a smile; one of whom (has) killed the other and both of them enter Paradise. One fights in Allâh’s Cause and gets

١٢٣٥ - حديث سهيل بن سعيد رضي الله عنه، عن النبي عليهما السلام، قال: «الرّوحة والغدوة في سبيل الله أفضلي من الدنيا وما فيها».

١٢٣٦ - حديث أبي هريرة، عن النبي عليهما السلام، قال: «الغدوة أو روحة في سبيل الله خير مما تطلع عليه الشمس وتغرب».

(٤) باب: فضل الجهاد والرباط

١٢٣٧ - حديث أبي سعيد الخدري
رضي الله عنه، قال: قيل: يا رسول الله! أي الناس أفضلي؟ فقال رسول الله عليهما السلام: «مؤمن يجاهد في سبيل الله بنفسه وماله» قالوا: ثم من؟ قال: «مؤمن في شغب من الشعاب يتقي الله ويذبح الناس من شره».

(٥) باب: بيان الرجالين يقتل أحدهما الآخر يدخلان الجنة

١٢٣٨ - حديث أبي هريرة رضي الله عنه، أن رسول الله عليهما السلام، قال: «يصحح الله إلى رجالين يقتل أحدهما الآخر يدخلان الجنة، يقاتل هذا في

killed. Later on Allâh forgives the killer (i.e. he embraces Islâm and) also gets martyred (in Allâh's Cause)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 80 (A), Vol. 4)

CHAPTER 38. The superiority of helping a *Ghâzi* (Muslim fighter) with something to ride upon etc. And looking after his family during his absence.

1239. Narrated Zaid bin Khâlid رضي الله عنه said, "He who prepares a *Ghâzi* going in Allâh's Cause is (given a reward equal to that of) a *Ghâzi*; and he who looks after properly the dependents of a *Ghâzi* going in Allâh's Cause is (given a reward equal to that of) a *Ghâzi*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 96, Vol. 4)

CHAPTER 40. *Jihâd* is not obligatory on those who have a genuine excuse.

1240. Narrated Al-Barâ' رضي الله عنه : When the Divine Inspiration: "Not equal are those of the believers who sit (at home)..." (V.4:95), was revealed, the Prophet ﷺ sent for Zaid (bin Thâbit), who came with a shoulder-blade and wrote it (the Verse) on it. Ibn Umm Maktûm complained about his blindness and on that the following revelation came: "Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives..." (V.4:95) (*Sahîh Al-Bukhâri*, *Hadîth* No. 84, Vol. 4)

سَيِّلَ اللَّهُ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْفَقَاتِلِ فَيُسْتَشْهِدُ».

(٣٨) بَابٌ: فَضْلٌ إِعَاةَ الْغَازِي فِي سَيِّلِ اللَّهِ بِمَرْكُوبٍ وَغَيْرِهِ، وَخَلَافَهُ فِي أَهْلِهِ بِخَيْرٍ

١٢٣٩ - حَدِيثُ زَيْدِ بْنِ خَالِدٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًّا فِي سَيِّلِ اللَّهِ فَقَدْ غَرَّ، وَمَنْ خَلَفَ غَازِيًّا فِي سَيِّلِ اللَّهِ بِخَيْرٍ فَقَدْ غَرَّ».

(٤٠) بَابٌ: سُقُوطُ فَرْضِ الْجِهَادِ عَنِ الْمَغْذُورِينَ

١٢٤٠ - حَدِيثُ الْبَرَاءِ رضي الله عنه، قَالَ: لَمَّا تَرَأَتْ «لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ» دَعَا رَسُولُ اللَّهِ ﷺ زَيْدًا فَجَاءَ بِكَتِيفٍ فَكَتَبَهَا، وَشَكَّا ابْنَ أُمَّ مُكْثُومٍ ضَرَارَتْهُ، فَتَرَأَتْ «لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِي الضَّرَرِ».

CHAPTER 41. Proof that a martyr will enter Paradise.

1241. Narrated Jâbir bin ‘Abdullâh رضى الله عنه : On the day of the battle of Uhud، a man came to the Prophet صلى الله عليه وسلم and said, “Can you tell me where I will be if I should get martyred?” The Prophet replied، “In Paradise.” The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Sahîh Al-Bukhârî, Hadîth No. 377, Vol. 5*)

1242. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم sent seventy men from the tribe of Banî Sulaîm to the tribe of Banî ‘Âmir. When they reached there, my maternal uncle said to them, “I will go ahead of you, and if they allow me to convey the message of Allâh’s Messenger صلى الله عليه وسلم (it will be all right); otherwise you will remain close to me.” So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet صلى الله عليه وسلم , they beckoned to one of their men who stabbed him to death. My maternal uncle said, “*Allâhu Akbar* (Allâh is the Most Great)! By the Lord of the Ka‘ba, I am successful.” After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammâm, a subnarrator said, “I think another man was saved along with him”). Jibrael (Gabriel) عليه السلام informed the Prophet صلى الله عليه وسلم that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, “Inform our people that we have met our Lord, He is pleased with us and He has made us

(٤١) بَابُ ثِبَوتِ الْجَنَّةِ لِلشَّهِيدِ

١٢٤١ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحْدِي: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

١٢٤٢ - حَدِيثُ أَنَسِ رضي الله عنه، قَالَ: بَعَثَ النَّبِيُّ ﷺ أَقْوَاماً مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ، فِي سَبْعينَ. فَلَمَّا قَدِمُوا، قَالَ لَهُمْ خَالِي: أَتَقْدَمُكُمْ، فَإِنْ أَمْنَوْنِي حَتَّى أُبَلِّغُهُمْ عَنْ رَسُولِ اللَّهِ ﷺ. وَإِلَّا كُتُمْ مِنِي قَرِيبًا. فَتَقَدَّمَ، فَأَمْنَوْهُ. فَيَبْتَمِمُ يُحَدِّثُهُمْ عَنِ الْبَيِّنَاتِ، إِذَا أُؤْمِنُوا إِلَى رَجُلٍ مِنْهُمْ، فَطَعَنَهُ فَأَنْفَدَهُ، قَالَ: اللَّهُ أَكْبَرُ! فَزُرْتَ وَرَبَّ الْكَعْبَةِ! ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ، إِلَّا رَجُلٌ أَعْرَجَ صَعِدَ الْجَبَلَ. قَالَ هَمَّامٌ (أَحَدُ رِجَالِ السَّنَدِ): فَأَرَاهُ آخِرَ مَعَهُ؛ فَأَخْبَرَ جِبْرِيلَ عَلَيْهِ السَّلَامُ النَّبِيَّ ﷺ أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ فَرَضَيَ عَنْهُمْ وَأَرْضَاهُمْ. فَكُنَّا نَقْرَأُ - أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقَيْنَا رَبَّنَا، فَرَضَيَ عَنَّا، وَأَرْضَانَا. ثُمَّ نُسْخَى بَعْدُ. فَدَعَا عَلَيْهِمْ أَرْبَعينَ صَبَاحًا،

pleased.” Later on this Qur’ânic Verse was abrogated (cancelled). The Prophet ﷺ invoked Allâh for forty days to curse the murderers from the tribe of Ra‘l, Dhakwân, Banî Lihyân and Banî ‘Usaiya who disobeyed Allâh and His Messenger ﷺ. (Sahîh Al-Bukhâri, Hadîth No. 57, Vol. 4)

CHAPTER 42. Whosoever fights that Allâh’s Word (i.e. Allâh’s Religion of Islâmic Monotheism) should be superior, fights in Allâh’s Cause.

1243. Narrated Abû Mûsa : رضي الله عنه أَنَّ رَجُلًا مُؤْمِنًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَ: «مَنْ يُقَاتِلُ لِنَعْصَيْنَا اللَّهَ وَرَسُولَهُ؟» فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَاتَلَ لِنَعْصَيْنَا اللَّهَ وَرَسُولَهُ فَهُوَ فِي سَبِيلِ اللَّهِ». (Sahîh Al-Bukhâri, Hadîth No. 65, Vol. 4)

1244. Narrated Abû Mûsa : رضي الله عنه أَنَّ رَجُلًا مُؤْمِنًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَ: «O Allâh’s Messenger! What kind of fighting is in Allâh’s Cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of their pride and haughtiness.” The Prophet ﷺ raised his head (as the questioner was standing) and said, “He who fights that Allâh’s Word (i.e. Allâh’s Religion of Islâmic Monotheism) should be superior, fights in Allâh’s Cause.” (Sahîh Al-Bukhâri, Hadîth No. 125, Vol. 1)

عَلَى رِغْلِهِ، وَذَكْوَانَ، وَبَنِي لِحَيَّانَ،
وَبَنِي عَصَيَّةَ الَّذِينَ عَصَوْا اللَّهَ وَرَسُولَهُ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٤٢) بَابٌ: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ
هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ

١٢٤٣ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذَّنْكِرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

١٢٤٤ - حَدِيثُ أَبِي مُوسَى، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيمَةً. فَرَفَعَ إِلَيْهِ رَأْسَهُ (قَالَ: وَمَا رَفَعَ إِلَيْهِ رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَائِمًا) فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

CHAPTER 45. The Prophet's statement: The reward of deeds depends upon intentions and in it are included battles and other (good) deeds.

1245. Narrated 'Umar bin Al-Khattâb : I heard Allâh's Messenger ﷺ saying, "The (reward of) deeds depend upon the intentions, and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allâh and His Messenger, then his emigration will be considered to be for Allâh and His Messenger, and whoever emigrates for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 680, Vol. 8)

CHAPTER 49. The superiority of naval expedition.

1246. Narrated Anas bin Mâlik : Allâh's Messenger ﷺ used to visit Umm Harâm bint Milhân, who would offer him meals. Umm Harâm was the wife of 'Ubâda bin As-Sâmit. Allâh's Messenger ﷺ visited her and she provided him with food and started looking for lice in his head^[2]. Then Allâh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Harâm asked, "What causes you to smile, O Allâh's Messenger?" He

(٤٥) بَابُ: قَوْلِهِ َبِالنِّيَةِ: إِنَّمَا الْأَعْمَالُ
بِالنِّيَةِ، وَأَنَّهُ يَدْخُلُ فِيهِ الْغَرْوُ وَغَيْرُهُ مِنِ
الْأَعْمَالِ

١٢٤٥ - حَدِيثُ عُمَرَ بْنِ الْحَطَابِ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
َبِالنِّيَةِ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَةِ، وَإِنَّمَا
لِأْمَرِيَةِ مَا نَوَى، فَمَنْ كَانَ هَجَرَتْهُ
إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتْهُ إِلَى اللَّهِ
وَرَسُولِهِ؛ وَمَنْ كَانَ هَجَرَتْهُ إِلَى دُنْيَا
يُصِيبُهَا، أَوْ امْرَأَةً يَتَزَوَّجُهَا، فَهِجْرَتْهُ
إِلَى مَا هَاجَرَ إِلَيْهِ.

(٤٦) بَابُ: فَضْلِ الْغَرْوِ فِي الْبَخْرِ

١٢٤٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ َبِالنِّيَةِ
يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ
فَتُظْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عُبَادَةَ
ابْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ
َبِالنِّيَةِ، فَأَطْعَمَتْهُ، وَجَعَلَتْ تَثْلِي رَأْسَهُ،
فَنَامَ رَسُولُ اللَّهِ َبِالنِّيَةِ، ثُمَّ اسْتَيقَظَ وَهُوَ

^[1] (H.1245) In the Hereafter, everyone will be judged according to intentions.

^[2] (H.1246) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

said, “Some of my followers who (in a dream) were displayed before me as fighters in Allâh’s Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones).” (Ishâq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Harâm said, “O Allâh’s Messenger! Invoke Allâh that He makes me one of them.” Allâh’s Messenger ﷺ invoked Allâh for her and slept again and woke up smiling. Once again Umm Harâm asked, “What makes you smile, O Allâh’s Messenger!” He replied, “Some of my followers were displayed before me as fighters in Allâh’s Cause,” repeating the same dream. Umm Harâm said, “O Allâh’s Messenger invoke Allâh that He makes me one of them.” He said, “You are amongst the first ones” It happened that she sailed on the sea during the caliphate of Mu’âwiya bin Abî Sufyân and after she disembarked, she fell down from her riding animal and died. (*Sahîh Al-Bukhâri*, Hadith No. 47, Vol. 4)

يَضْحَكُ. قَالَتْ: فَقُلْتُ: وَمَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ عُزَّةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ تَبَعَّجَ هَذَا الْبَحْرُ، مُلُوكًا عَلَى الْأَسْرَةِ» أَوْ «مِثْلَ الْمُلُوكِ عَلَى الْأَسْرَةِ» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَدَعَاهَا لَهَا رَسُولُ اللَّهِ ﷺ. ثُمَّ وَضَعَ رَأْسَهُ، ثُمَّ اسْتَيقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: وَمَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ عُزَّةً فِي سَبِيلِ اللَّهِ» كَمَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». فَرَكِبَتِ الْبَحْرَ، فِي زَمَانِ مُعاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَصُرِعَتْ عَنْ دَابِّهَا، حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

CHAPTER 51. About the martyrs.

(٥١) بَابُ: بَيَانِ الشُّهَدَاءِ

1247. Narrated Abû Huraira رضي الله عنه: said صلى الله عليه وسلم, “While a man was going on a way, he saw a thorny branch and removed it from the way and Allâh تبارأ became pleased by his action and forgave him for that.” Then (the Prophet ﷺ) said, “Five are martyrs: One who dies of plague, one who dies of an

١٢٤٧ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخَرَّهُ فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ».

ثُمَّ قَالَ: «الشُّهَدَاءُ خَمْسَةٌ»:

abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allâh's Cause." (*Sahîh Al-Bukhâri*, *Hadîth* No. 624, Vol. 1)

1248. Narrated Anas bin Mâlik رضي الله عنه : عن The Prophet صلى الله عليه وسلم said, "Plague is a cause of martyrdom of every Muslim (who dies because of it)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 83, Vol. 4)

CHAPTER 53. The statement of the Prophet : ملی اللہ علیہ وسلم A group of my followers will remain victorious and on the right path, their opponents shall not be able to do them any harm.

1249. Narrated Al-Mughîra bin Shu'ba صلى الله عليه وسلم : The Prophet صلى الله عنه said, "There will remain victorious (and on the right path) people from my followers till Allâh's order (the Last Day) comes, and they will still be victorious." (*Sahîh Al-Bukhâri*, *Hadîth* No. 834, Vol. 4)

1250. Narrated Mu'âwiya رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A group of people amongst my followers will remain obedient to Allâh's Orders [i.e. following strictly Allâh's Book (The Qur'ân) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will desert them and also who will oppose them, till Allâh's Order (the Last Day) comes upon them while they are still on the right path." (*Sahîh Al-Bukhâri*, *Hadîth* No. 835, Vol. 4)

CHAPTER 55. Travelling is a kind of torture and it is advisable for a

المَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ
الْهَذْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ».

١٢٤٨ - حديث أنس بن مالك رضي الله عنه، عن النبي ﷺ، قال: «الطاغيون شهادة لكل مسلم».

(٥٣) باب: قوله ﷺ: لا يزال ظائفه
من أمتي ظاهرين على الحق لا
يضرهم من خلفهم

١٢٤٩ - حديث المغيرة بن شعبة،
عن النبي ﷺ، قال: «لا يزال ناسٌ
من أمتي ظاهرين حتى يأتينهم أمر الله
وهم ظاهرون».

١٢٥٠ - حديث معاوية، قال:
سمعت النبي ﷺ يقول: «لا يزال من
أمتى أمم قائمة بأمر الله لا يضرهم من
خلفهم ولا من خلفهم حتى يأتينهم
أمر الله وهم على ذلك».

(٥٥) باب: السفر قطعة من العذاب

traveller to hasten to return to his family after he has done his job.

وَاسْتِخْبَابٌ تَعْجِلُ الْمُسَافِرِ إِلَى أَهْلِهِ
بَعْدَ قَضَاءِ شُغْلِهِ

1251. Narrated Abû Huraira رضي الله عنه : ملى الله عليه وسلم said, “Travelling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one’s needs are fulfilled, one should return quickly to one’s family.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 31, Vol. 3)

CHAPTER 56. It is disliked to return to one’s family at night for the one who is coming from a journey.

1252. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم never returned to his family from a journey at night. He used to return either in the morning or in the afternoon. (*Sahîh Al-Bukhâri*, *Hadîth* No. 26, Vol. 3)

1253. Narrated Jâbir bin ‘Abdullâh رضي الله عنه . We were returning from a *Ghazwa* (holy battle) with the Prophet صلى الله عليه وسلم said, “When we were about to enter (Al-Madîna), the Prophet صلى الله عليه وسلم said, “Wait so that you may enter (Al-Madîna) at afternoon so that the lady of unkempt hair may comb her hair and the one whose husband has been absent may shave her pubic region.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 16, Vol. 7)

١٢٥١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «السَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهَمَتْهُ فَلْيَعْجِلْ إِلَى أَهْلِهِ».

(٥٦) بَابُ: كَرَاهَةُ الطَّرُوقِ وَهُوَ الدُّخُولُ لَيْلًا لِمَنْ وَرَدَ مِنْ سَفَرٍ

١٢٥٢ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَطْرُقُ أَهْلَهُ، كَانَ لَا يَدْخُلُ إِلَّا غُدْوَةً أَوْ عَشِيَّةً.

١٢٥٣ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: فَقَلَنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزَوةٍ، فَلَمَّا ذَهَبَنَا لِنَدْخُلَ قَالَ: «أَمْهِلُوهَا حَتَّى تَدْخُلُوهَا لَيْلًا (أَيْ عِشَاءً) لِكَيْ تَمْتَسِطَ الشَّعِينَةُ، وَسَتَحِدَّ الْمُغَيْبَةُ».

34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.

CHAPTER 1. Hunting with the help of trained dogs.

1254. Narrated 'Adî bin Hâtim : رضي الله عنه عن أبا هريرة قال، "O Allâh's Messenger! We let loose our trained hounds after a game." He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said: "We also hit (the game) with the *Mi'râd*?" He said, "Eat of the game which the *Mi'râd* kills by piercing its body, but do not eat of the game which is killed by the broad side of the *Mi'râd*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 386, Vol. 7)

1255. Narrated 'Adî bin Hâtim : رضي الله عنه عن أبا هريرة سأله رضي الله عنه وسم "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the Name of Allâh, then you can eat what the hounds catches for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for, then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 392, Vol. 7)

1256. Narrated 'Adî bin Hâtim : رضي الله عنه عن أبا هريرة سأله رضي الله عنه عن النبي ﷺ about *Al-Mi'râd* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron

**٤٤ - كتاب الصيد والذبائح
وَمَا يُؤْكِلُ مِنَ الْحَيَّانِ**

(١) باب: الصيد بالكلاب المعلمة

١٢٥٤ - حديث عدي بن حاتم رضي الله عنه، قال: قلت: يا رسول الله! إنا نرسل الكلاب المعلمة، قال: «كُلْ مَا أَفْسَكْنَ عَلَيْكَ» قلت: وإن قتل؟ قال: «وَإِنْ قَتَلْنَ» قلت: وإن نرمي بالمعراض، قال: «كُلْ مَا خَرَقَ، وَمَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

١٢٥٥ - حديث عدي بن حاتم، قال: سأله رسول الله ﷺ، قلت: إنما قوم تصيد بهذه الكلاب. فقال: «إذا أرسلت كلابك المعلمة، وذكرت اسم الله فكل ممّا أفسكت علىكم وإن قتلن، إلا أن يأكل الكلب، فإني أخاف أن يكون إنما أمسكه على نفسه، وإن خالطها كلاب من غيرها فلا تأكلن».

١٢٥٦ - حديث عدي بن حاتم رضي الله عنه، قال: سأله النبي ﷺ عن المعراض، فقال: «إذا أصاب بحدبه

used for hunting). He replied, "If the game is hit by its sharp edge, eat it, and if it is hit by its broad side, do not eat it, for it has been beaten to death." I asked, "O Allâh's Messenger! I release my hound by mentioning the Name of Allâh and find with it at the game, another hound on which I have not mentioned the Name of Allâh, and I do not know which one of them caught the game." Allâh's Messenger ﷺ said (to him), "Don't eat it, as you have mentioned the Name of Allâh on your hound and not on the other hound." (*Sahîh Al-Bukhâri*, *Hadîth* No. 270, Vol. 3)

1257. Narrated 'Adî bin Hâtim : رضي الله عنه عن النبي صلى الله عليه وسلم about the game killed by a *Mi'râd*. He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft (i.e. with a hit by its broad side), then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh's Name on (sending) your hound, but you have not mentioned it on some other hound." (*Sahîh Al-Bukhâri*, *Hadîth* No. 384, vol. 7)

1258. Narrated 'Adî bin Hâtim : رضي الله عنه عن النبي صلى الله عليه وسلم said, "If you let loose your hound after a game and

فَكُلْنَ، وَإِذَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْنَ، فَإِنَّهُ وَقِيدٌ" قُلْتُ: يَا رَسُولَ اللَّهِ! أُرْسِلَ كَلْبِي وَأَسْمَى، فَأَجِدُ مَعَهُ عَلَى الصَّيْنِي كَلْبًا آخَرَ لَمْ أَسْمَ عَلَيْهِ، وَلَا أَذْرِي أَيْهُمَا أَخْدَ؟ قَالَ: «لَا تَأْكُلْنَ. إِنَّمَا سَمِّيَتْ عَلَى كَلْبِكَ، وَلَمْ تُسْمَ عَلَى الْآخَرِ».

١٢٥٧ - حديث عدي بن حاتم رضي الله عنه، قال: سألت النبي ﷺ عن صيد المغراض قال: «ما أصاب بحده فكله، وما أصاب بعرضه فهو وقيد» وسألته عن صيد الكلب فقال: «ما أمسك عليك فكلن، فإن أخذ الكلب ذكاة، وإن وجذت مع كلبك أو يلايك كلبا غيره فخشيت أن يكون أخذه معه، وقد قتله فلا تأكلن، فإنما ذكرت اسم الله على كلبك ولم تذكره على غيره».

١٢٥٨ - حديث عدي بن حاتم رضي الله عنه، عن النبي ﷺ، قال: «إذا

mention Allâh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if alongwith your hound, other hounds also joins and Allâh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed the game. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it.” (*Sahîh Al-Bukhâri*, Hadîth No. 393, Vol. 7)

1259. Narrated Abû Tha'labâ Al-Khushanî رضي الله عنه : I said, “O Allâh's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound (as well). Then what is lawful for me to eat?” He said, “As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allâh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allâh's Name, eat of it, and if you hunt something

أَرْسَلْتَ كُلْبَكَ وَسَمِّيَتْ فَأَمْسَكَ وَقَتَلَ فَكُلْنَ، وَإِنْ أَكَلَ فَلَا تَأْكُلْنَ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ؛ وَإِذَا خَالَطَ كِلَابًا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهَا فَأَمْسَكَنَ وَقَتَلَنَ فَلَا تَأْكُلْنَ، فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَ؛ وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلَّا أَتَرْ سَهِيْلَكَ فَكُلْنَ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْنَ.”

١٢٥٩ - حديث أبي شغلة الحشني،
قال: قلت يا نبي الله! إنا بأرض قوم
أهل الكتاب، أفنأكل في آنتهم؟
ويازرض صين، أصيده بقوسي وبكلبي
الذى ليس بمعلم وبكلبي المعالم،
فما يضلعني؟ قال: «أما ما ذكرت
من أهل الكتاب فإن وجدتم غيرها
فلا تأكلوا فيها، وإن لم تجدوا
فاغسلوها وكلوا فيها، وما صدّت
بقوسي فذكرت اسم الله فكلن، وما
صدت بكلبي المعالم فذكرت اسم
الله فكلن وما صدّت بكلبي غير معالم
فاذرته ذكائه فكلن».

with your untrained hound (and get it before it dies and) slaughter it, eat of it.” (*Sahîh Al-Bukhârî, Hadîth No. 387, Vol. 7*)

CHAPTER 3. It is unlawful to eat fanged beasts of prey and birds with talons.

1260. Narrated Abû Thâlabâ : رضي الله عنه Allâh’s Messenger صلى الله عليه وسلم forbade the eating of the meat of beasts of prey having fangs. (*Sahîh Al-Bukhârî, Hadîth No. 438, Vol. 7*)

CHAPTER 4. It is permissible to eat the animals of water (sea animals) even if they are dead.

1261. Narrated Jâbir bin ‘Abdullâh : رضي الله عنه Allâh’s Messenger صلى الله عليه وسلم sent us and we were three-hundred riders under the command of Abû ‘Ubaïda bin Al-Jarrâh in order to watch the caravan of the Quraish pagans. We stayed at the sea-shore for half-a-month and were struck with such severe hunger that we ate even the *Khabt* (i.e. the leaves of the *Salam*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabt*. Then the sea threw out an animal (i.e. a fish) called *Al-‘Anbar* and we ate of that for half-a-month, and rubbed its fat on our bodies till our bodies returned to their orginal state (i.e. became strong and healthy). Abû ‘Ubaïda took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyân said, “He took a rib from its parts and fixed it, and then took a man and camel

(٣) بَابٌ: تَحْرِيمٌ أَكْلِ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلُّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ

١٢٦٠ - حَدِيثُ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ أَكْلِ كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ.

(٤) بَابٌ: إِيَّاكَ مَيْتَةُ الْبَحْرِ

١٢٦١ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلَاثَمَائَةً رَاكِبًا، أَمِيرُنَا أَبُو عُيَيْدَةَ بْنُ الْجَرَاحِ، نَرَصَدُ عِبَرَ قُرَيْشٍ، فَأَقْمَنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ، فَأَصَابَنَا جُمُوعٌ شَدِيدٌ حَتَّىٰ أَكْلَنَا الْحَبَطَ، فَسُمِّيَ ذَلِكَ الْجَيْشُ جَيْشُ الْحَبَطِ. فَأَلْقَى لَنَا الْبَحْرُ دَاءَهُ يُقَاتَلُ لَهَا: الْعَنْبَرُ، فَأَكْلَنَا مِنْهُ نِصْفَ شَهْرٍ، وَادَّهَنَا مِنْ وَدَكِهِ، حَتَّىٰ ثَابَتْ إِلَيْنَا أَجْسَامُنَا. فَأَخَذَ أَبُو عُيَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ، فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ، وَأَخَذَ رَجُلًا وَبَعِيرًا فَمَرَّ تَحْتَهُ.

قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ الْقَوْمِ

and they passed from underneath it (without touching it).]" Jâbir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then Abû 'Ubâida forbade him to do so. (*Sahîh Al-Bukhâri*, Hadîth No. 647, Vol. 5)

CHAPTER 5. Prohibition of eating donkey's meat.

1262. Narrated 'Alî bin Abî Tâlib رضي الله عنه : One the day of (the battle of) Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the *Mut'a* (i.e. temporary marriage) and the eating of donkey-meat. (*Sahîh Al-Bukhâri*, Hadîth No. 527, Vol. 5)

1263. Narrated Abû Tha'âlabâ : رضي الله عنه عن الله عنه صلى الله عليه وسلم prohibited the eating of donkey's meat. (*Sahîh Al-Bukhâri*, Hadîth No. 435 (A), Vol. 7)

1264. Narrated Ibn 'Umar رضي الله عنهما : صلى الله عليه وسلم forbade the eating of donkey-meat. (*Sahîh Al-Bukhâri*, Hadîth No. 529, Vol. 5)

1265. Narrated Ibn Abî Aûfâ رضي الله عنهما : We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allâh's Messenger صلى الله عليه وسلم made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys.

نَحَرَ ثَلَاثَ جَزَائِرَ ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ
ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ. ثُمَّ إِنَّ أَبَا عَيْدَةَ
نَهَاءً.

(٥) بَابٌ: تَحْرِيمُ أَكْلِ لَحْمِ الْحُمْرِ الإِنْسِيَّةِ

١٢٦٢ - حَدِيثُ عَلَيْهِ بْنِ أَبِي طَالِبٍ
رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ نَهَى
عَنْ مُتَّقَةِ النِّسَاءِ يَوْمَ خَيْرٍ، وَعَنْ أَكْلِ
الْحُمْرِ الإِنْسِيَّةِ.

١٢٦٣ - حَدِيثُ أَبِي شَعْلَةَ، قَالَ:
حَرَّمَ رَسُولُ اللهِ ﷺ لُحُومَ الْحُمْرِ
الْأَهْلِيَّةِ.

١٢٦٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ
لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.

١٢٦٥ - حَدِيثُ ابْنِ أَبِي أَوْفَى رضي الله عنهما، قَالَ: أَصَابَنَا مَجَاعَةٌ، لَيَالِي
خَيْرٍ، فَلَمَّا كَانَ يَوْمُ خَيْرٍ، وَقَعَنَا فِي
الْحُمْرِ الْأَهْلِيَّةِ فَانْتَحَرْنَاهَا، فَلَمَّا غَلَّتِ
الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللهِ ﷺ
«أَكْفِثُوا الْقُدُورَ فَلَا تَطْعَمُوا مِنْ لُحُومِ»

We thought that the Prophet ﷺ prohibited that because the *Khumus* had not been taken out of the booty (i.e. donkeys); other people said, "He prohibited eating them forever..," (The subnarrator added, "I asked Sa'îd bin Jubair who said, 'He has made the eating of donkey's meat illegal forever.'") (*Sahîh Al-Bukhârî, Hadîth No. 383, Vol. 4*)

1266. Narrated Al-Barâ' and 'Abdullâh bin Abî Aufâ that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e. throw out the meat)." (*Sahîh Al-Bukhârî, Hadîth No. 532, Vol. 5*)

1267. Narrated Ibn 'Abbâs رضي الله عنهما : do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the Day of (the battle of) Khaibar permanently. (*Sahîh Al-Bukhârî, Hadîth No. 536, Vol. 5*)

1268. Narrated Salama bin Al-Akwa' : On the Day of (the battle of) Khaibar the Prophet ﷺ saw fires being lighted. He asked, "Why are these fires being lighted?" The people replied that they were cooking the meat of donkeys. He said, "Break the pots and throw away their contents." The people said, "Shall we throw away their contents and wash the pots (rather than

الْحُمُرِ شَيْئًا". قَالَ عَبْدُ اللَّهِ (هُوَ ابْنُ أَبِي أَوْفَى): قُلْنَا: إِنَّمَا نَهَا النَّبِيُّ ﷺ لِأَنَّهَا لَمْ تُحَمَّسْ، قَالَ: وَقَالَ آخَرُونَ: حَرَّمَهَا الْبَتَّةُ.

١٢٦٦ - حديث البراء وعبد الله بن أبي أوفى
رضي الله عنهم، أنهم كانوا مع النبي ﷺ فاصابوا حمرًا فطبوخوها، فنادى منادي النبي ﷺ: «أكفروا القددور».

١٢٦٧ - حديث ابن عباس رضي الله عنهما
قال: لا أدرى أنه عنده رسول الله ﷺ من أجل أنه كان حمولة الناس فكره أن تذهب حمولتهم، أو حرمه في يوم خير، لحم الحمر الأهلية.

١٢٦٨ - حديث سلمة بن الأكوع
رضي الله عنه، أن النبي ﷺ رأى نيراناً توقف يوم خير قال: «على ما توقد هذه الشيران؟» قالوا: على الحمر الإنسانية، قال: «اكسروها وأهربوها» قالوا: ألا نهريتها ونغسلها؟ قال:

break them?” He said, “Wash them?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 657, Vol. 3)

CHAPTER 6. Eating horse-meat.

1269. Narrated Jâbir bin ‘Abdullâh : On the day of (the battle of) Khaibar, Allâh’s Messenger ﷺ forbade the eating of donkey-meat and allowed the eating of horse-meat. (*Sahîh Al-Bukhâri*, *Hadîth* No. 530, Vol. 5)

1270. Narrated Asmâ’ bint Abû Bakr : We slaughtered a horse (by *Nahr*) during the lifetime of Allâh’s Messenger ﷺ, and ate it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 420, Vol. 7)

CHAPTER 7. It is permissible to eat mastigure.

1271. Narrated Ibn ‘Umar : The Prophet ﷺ said, “I do not eat mastigure (sand lizard), but I do not prohibit its eating.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 444, Vol. 7)

1272. Narrated Ibn ‘Umar : Some of the companions of the Prophet ﷺ including Sa‘d, were going to eat meat, but one of the wives of the Prophet ﷺ called them, saying, “It is the meat of a mastigure (sand lizard).” The people then stopped eating it. On that Allâh’s Messenger ﷺ said, “Carry on eating, for it is lawful.” Or said, “There is no harm in eating it, but it is not from my meals.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 372, Vol. 9)

«اخسِلُوا».

(٦) بَابٌ فِي أَكْلِ لَحْوِ الْخَيْلِ

١٢٦٩ - حديث جابر بن عبد الله
رضي الله عنهما، قال: نهى رسول الله ﷺ، يوم خيبر، عن لحوم الخمر،
ورحى في الخيل.

١٢٧٠ - حديث أسماء بنت أبي بكر
رضي الله عنها، قال: نحرنا على عهد النبي ﷺ، فرسا فأكلناه.

(٧) بَابٌ إِيَّاهُ الضَّبُّ

١٢٧١ - حديث ابن عمر رضي الله عنهما
قال النبي ﷺ: «الضب، لست أكله، ولا أحرمه».

١٢٧٢ - حديث ابن عمر، عن النبي ﷺ
قال: كان ناس من أصحاب النبي ﷺ، فيهم سعد، فذهبوا يأكلون من لحم، فنادتهم امرأة من بعض أزواج النبي ﷺ، إن لحم ضب، فامسكونوا. فقال رسول الله ﷺ: «كُلُوا» أو «اطعموا، فإنه حلال» أَفْ
قال: «لَا بُلْسَ يَه وَلَكْنَةٌ لَيْسَ مِن طعامي».

1273. Narrated Khâlid bin Al-Walîd رضي الله عنه : That he went with Allâh's Messenger ﷺ to the house of Maimûnah, who was his and Ibn 'Abbâs's aunt. He found with her a roasted mastigure (sand lizard) which her sister Hufaida bint Al-Hârith had brought from Najd. Maimûnah presented the mastigure before Allâh's Messenger ﷺ who rarely used to eat any (unfamiliar) food, unless it was described and named for him. (But that time) Allâh's Messenger ﷺ stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allâh's Messenger ﷺ of what you have presented to him. O Allâh's Messenger! It is the meat of a mastigure." So Allâh's Messenger ﷺ withdrew his hand from the meat of the mastigure. Khâlid bin Al-Walîd said, "O Allâh's Messenger! Is this unlawful to eat?" Allâh's Messenger ﷺ replied, "No, but it is not found in the land of my people so I do not like it." Khâlid said, "Then I pulled the mastigure (meat) towards me and ate it while Allâh's Messenger ﷺ was looking at me." (*Sahîh Al-Bukhârî*, Hadîth No. 303, Vol. 7)

1274. Narrated Ibn ‘Abbâs رضى الله عنهما : My aunt Umm Hufaid, sent some dried yoghurt (butter free), ghee (butter) and mastigure to the Prophet صلى الله عليه وسلم as a gift. The Prophet صلى الله عليه وسلم ate the dried yoghurt and butter but left the mastigure because he disliked it. Ibn ‘Abbâs said, “The mastigure was eaten

١٢٧٣ - حديث خالد بن الوليد، أله دخل مع رسول الله ﷺ، على ميمونة، وهي خالته، وحالة ابن عباس، فوجدها ضيّاً مخنوذاً قدّمت به أختها، حفيدة بنت الحارث، من نجده. قدّمت الضب لطعام، حتى يُحدّث به ويسمى له. فأهوى رسول الله ﷺ، يده إلى الضب، فقالت امرأة من النساء الحضور: أخبرنَ رسولَ اللهِ ﷺ، ما قدّمنَ له، هو الضب يا رسولَ اللهِ! فرفعَ رسولَ اللهِ ﷺ، يده عن الضب. فقالَ خالدُ بنُ الوليدَ: أحرامَ الضب يا رسولَ اللهِ؟ قالَ: «لَا، ولِكَنْ لَمْ يَكُنْ يَأْرِضُ قَوْمِيْ، فَأَجِدُنِي أَعَافُه»، قالَ خالدُ: فاجترَّتْه فاكْلُهُ، وَرَسُولُ اللهِ يَنْظُرُ إِلَيْهِ.

١٢٧٤ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَهَدَتْ أُمُّ حُفَيْدٍ، خَالَةُ ابْنِ عَبَّاسٍ، إِلَى النَّبِيِّ ﷺ، أَقْطَاهَا وَسَمَّنَاهَا وَأَصْبَاهَا، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الْأَقْطَى وَالسَّمْنِ، وَتَرَكَ الضَّبَّ تَقْدِرًا.

at the table of Allâh's Messenger ﷺ and if it had been illegal to eat, it could not have been eaten at the table of Allâh's Messenger ﷺ." (Sahîh Al-Bukhâri, Hadîth No. 749, Vol. 3)

CHAPTER 8. It is permissible to eat locusts.

1275. Narrated Ibn Abî Aufa رضي الله عنهما : We participated with the Prophet ﷺ in six or seven Ghazwât (holy battles). and we used to eat locusts with him. (Sahîh Al-Bukhâri, Hadîth No. 403, Vol. 7)

CHAPTER 9. It is permissible to eat rabbit (hare).

1276. Narrated Anas رضي الله عنه : We provoked a rabbit at Mar-az-Zahrân till it started jumping and the people ran after it but were exhausted. I overpowered and caught it, and gave it to Abû Talha who slaughtered it and sent its hip or two thighs to Allâh's Messenger ﷺ. (The narrator confirms that he sent two thighs.) The Prophet ﷺ accepted that. (The subnarrator asked Anas, "Did the Prophet ﷺ eat from it?" Anas replied, "He ate from it.") (Sahîh Al-Bukhâri, Hadîth No. 746, Vol. 3)

CHAPTER 10. It is permissible to make use of things necessary for hunting and chasing, but the use of stones (pebbles) is disapproved.

1277. Narrated 'Abdullâh bin Maghaffal رضي الله عنه that he saw a man

قَالَ ابْنُ عَبَّاسٍ: فَأَكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَنْ كَانَ حَرَاماً مَا أَكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ.

(8) بَابُ: إِيَّاهُ الْجَرَادُ

1275 - حديث ابن أبي أوفى رضي الله عنهما، قال: غزونا مع النبي ﷺ، سبع غزوات، أو سنتاً، كنا نأكل معه الجراد.

(9) بَابُ: إِيَّاهُ الْأَرْنَبُ

1276 - حديث أنس رضي الله عنه، قال: أنفجنا أربنا بمر الظهران، فسعى القوم فلقيوا، فأدركناها، فأخذناها، فأتيناهما أبا طلحة، فذهبناها، وبعث بها إلى رسول الله ﷺ بوركها أو فخذلها فقبله، وأكل منه.

(10) بَابُ: إِيَّاهُ مَا يُسْتَعَانُ بِهِ عَلَى الْأَضْطِيادِ وَالْعَدُوِّ وَكَرَاهَةِ الْخَذْفِ

1277 - حديث عبد الله بن مغفل

throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allâh's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullâh added: Throwing stone will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullâh once again saw the man throwing stones. He said, to him, "I tell you that Allâh's Messenger ﷺ has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such and such a period." (*Sahîh Al-Bukhâri*, Hadîth No. 388, Vol. 7)

CHAPTER 12. It is forbidden to shoot at an animal that is caged or tied, with an arrow or something else.

1278. Narrated Anas : رضي الله عنه The Prophet ﷺ has forbidden the shooting of tied or confined animals. (*Sahîh Al-Bukhâri*, Hadîth No. 421, Vol. 7)

1279. Narrated Sa‘îd bin Jubair : رضي الله عنه While I was with Ibn ‘Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn ‘Umar, they dispersed, leaving it. On that Ibn ‘Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so." (*Sahîh Al-Bukhâri*, Hadîth No. 423, Vol. 7)

أَنَّهُ رَأَى رَجُلًا يَخْدِفُ؟ فَقَالَ لَهُ: لَا يَخْدِفُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الْخَدْفِ، أَوْ كَانَ يَكْرَهُ الْخَدْفَ. وَقَالَ: إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنَكِّي بِهِ عَدُوًّا، وَلِكِنَّهَا قَدْ تَكْسِيرُ السَّنَّ وَتَفْقَأُ الْعَيْنَ» ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَخْدِفُ، فَقَالَ لَهُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَىٰ عَنِ الْخَدْفِ أَوْ كَرِهَ الْخَدْفَ، وَأَنْتَ تَخْدِفُ؟ لَا أُكَلِّمُكَ كَذَا وَكَذَا.

(١٢) بَابُ النَّهْيِ عَنْ صَبْرِ الْبَهَائِمِ

١٢٧٨ - حَدِيثُ أَنَسٍ، قَالَ: نَهَىٰ النَّبِيُّ ﷺ، أَنْ تُضْبَرَ الْبَهَائِمُ.

١٢٧٩ - حَدِيثُ ابْنِ عُمَرَ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ، فَمَرُوا بِفَتِيَّةٍ، أَوْ يَتَّرِ نَصَبُوا دَجَاجَةً يَرْمُونَهَا، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا. وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

35.THE BOOK OF AL-ADÂHI
(Sacrifices) (Animals slaughtered on the day of 'Eid Al-Adha)

CHAPTER 1. Time for slaughtering sacrifices.

1280. Narrated Jundab : روى الله عنه On the day of *Nahr* the Prophet صلى الله عليه وسلم offered *Salât* (prayer) and delivered the *Khutba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before he offered *Salât* should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allâh's Name on it." (*Sahîh Al-Bukhâri, Hadîth No. 101, Vol. 2*)

1281. Narrated Al-Barâ' bin 'Âzib روى الله عنهما : An uncle of mine called Abû Burda, slaughtered his sacrifice before the '*Eid* prayer. So Allâh's Messenger صلى الله عليه وسلم said to him, "Your (slaughtered) sheep was just mutton (not a sacrifice)." Abû Burda said, "O Allâh's Messenger! I have got a domestic kid." The Prophet صلى الله عليه وسلم said, "Slaughter it (as a sacrifice) but it will not be permissible for anybody other than you." The Prophet صلى الله عليه وسلم added, "Whoever slaughtered his sacrifice before the ('Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the ('Eid) prayer, he offered his sacrifice properly and followed the *Sunna* (legal ways) of the Muslims." (*Sahîh Al-Bukhâri, Hadîth No. 463, Vol. 7*)

1282. Narrated Anas روى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever slaughtered (his sacrifice) before the ('Eid) prayer, should slaughter again." A man stood up and said, "This is the

٣٥ - كتاب الأضاحي

(١) باب: وقتها

١٢٨٠ - حديث جندب، قال: صلى النبي ﷺ، يوم النحر ثم خطب ثم ذبح، فقال: «من ذبح قبل أن يُصلى فليذبح أخرى مكانها، ومن لم يذبح فلينذبح باسم الله».

١٢٨١ - حديث البراء بن عازب روى الله عنهما، قال: صحي خال لي، يقال له: أبو بردة، قبل الصلاة، فقال له رسول الله ﷺ: «شاتك شاة لحم» فقال: يا رسول الله! إنّ عندي داجناً جذعه من المغز. قال: «اذبحها، ولن تصلح لغيرك» ثم قال: «من ذبح قبل الصلاة فإنّما يذبح لنفسه، ومن ذبح بعد الصلاة فقد تم سنته وأصاب سنة المسلمين».

١٢٨٢ - حديث أنس، قال: قال النبي ﷺ: «من ذبح قبل الصلاة فليعد». فقال رجل، فقال: هذا يوم

day on which one has desire for meat," and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, "I have a young she goat which is dearer to me than the meat of two sheep." The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well. (*Sahîh Al-Bukhâri*, Hadîth No. 74, Vol. 2)

1283. Narrated 'Uqba bin 'Âmir رضي الله عنه that the Prophet ﷺ had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet ﷺ of it, he said (to him), "Offer it as a sacrifice on your behalf." (*Sahîh Al-Bukhâri*, Hadîth No. 497, Vol. 3)

CHAPTER 3. Preference of slaughtering the sacrifice with one's own hand mentioning Allâh's Name and *Takbîr* (*Bismillah Allâh-o-Akbar*), without deputizing someone else.

1284. Narrated Anas رضي الله عنه : The Prophet offered as sacrifices, two horned rams, black and white in colour. He slaughtered them with his own hands and mentioned Allâh's Name over them and said *Takbîr* (*Bismillah Allâh-o-Akbar*) and put his foot on their sides. (*Sahîh Al-Bukhâri*, Hadîth No. 472, Vol. 7)

CHAPTER 4. It is allowed to slaughter the animal with anything which makes its blood flow, except tooth, nail and bone.

1285. Narrated Râfi' bin Khadîj رضي الله عنه : I said, "O Allâh's Messenger! We are going to face the enemy tomorrow, and we do not have knives." He said,

يُشَتَّهِي فِيهِ الْلَّحْمُ. وَذَكَرَ مِنْ جِبَرَانَهُ
فَكَانَ النَّبِيُّ ﷺ صَدَقَهُ. قَالَ: وَعِنِّي
جَذَعَةُ أَحَبُّ إِلَيَّ مِنْ شَائِنَ لَحْمٍ،
فَرَخْصَ لَهُ النَّبِيُّ ﷺ. فَلَا أَذْرِي
أَبْلَغَتِ الرُّخْصَةُ مَنْ سِوَاهُ، أَمْ لَا.

١٢٨٣ - حَدِيثُ عُقْبَةَ بْنِ عَامِرَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَمًا يَقِيمُهَا عَلَى صَحَابَتِهِ، فَبَقَى عَوْدًا، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «صَحُّ أَنْتَ».

(٣) بَابٌ: اسْتِخْبَابُ الصَّحِيحَةِ وَذَبْحَهَا مُبَاشِرَةً بِلَا تَوْكِينٍ، وَالشَّسْمِيَّةِ وَالثَّكِيرِ

١٢٨٤ - حَدِيثُ أَنَسٍ، قَالَ: ضَحَى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَفْرَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى وَكَبَرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاجِهِمَا.

(٤) بَابٌ: جَوَارِ الذَّنْبِ بِكُلِّ مَا أَنْهَرَ الدَّمُ إِلَّا السَّنَ وَالظُّفَرُ وَسَائِرُ الْعِظَامِ

١٢٨٥ - حَدِيثُ رَافِعٍ بْنِ حَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا لَأَقْوَ

"Hurry up (in slaughtering the animal). If the slaughtering tool causes blood to flow out, and if Allâh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or fingernails. I am telling you why: As for the tooth, it is a bone; and as for the fingernails, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allâh's Messenger ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner." (Sahîh Al-Bukhâri, Hadîth No. 417, Vol. 7)

1286. Narrated 'Abâya bin Rafâ'a bin Râfi' bin Khadîj : رضى الله عنه : My grandfather said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet ﷺ was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet ﷺ came) he ordered the pots to be upset^[1] and then he distributed the animals (of the booty) regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man shot an arrow at the camel, and Allâh stopped the camel with it. The Prophet ﷺ said, "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in

الْعَدُوْ غَدَا، وَلَيْسَنْ مَعَنَا مَدِيْ. فَقَالَ: «أَعْجَلْ أَوْ أَرِنْ، مَا أَنْهَرَ الدَّمْ وَذَكِرَ اسْمُ اللَّهِ فَكُلْنَ، لَيْسَ السَّنَّ وَالظُّفَرُ، وَسَاحَدْنَكَ أَمَّا السَّنْ فَعَظِيمٌ، وَأَمَّا الظُّفَرُ فَمَدِيْ الْحَبَشَةِ». وَأَصَبَنَا نَهَبَ إِلَيْ وَغَنَمَ، فَنَذَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْنِمْ، فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْإِلَيْلِ أَوَابِدَ كَأَوَابِدَ الْوَخْشِ، فَإِذَا غَلَبْنَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوا بِهِ هَكَذَا».

١٢٨٦ - حَدِيثُ رَافِعٍ بْنِ خَدِيجٍ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا إِيلًا وَغَنَمًا، قَالَ: وَكَانَ النَّبِيُّ فِي أُخْرَيَاتِ الْقَوْمِ، فَعَجِلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ. فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ فَأَكْفَثَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةً مِنَ الْغَنَمِ بِبَعِيرٍ، فَنَذَّ مِنْهَا بَعِيرٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ. وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةً فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْنِمْ، فَحَبَسَهُ اللَّهُ . ثُمَّ قَالَ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدَ الْوَخْشِ، فَمَا غَلَبْنَكُمْ مِنْهَا فَاضْنَعُوا بِهِ هَكَذَا». قُلْتُ: إِنَّا نَرْجُو أَوْ نَخَافُ الْعَدُوْ غَدَا،

^[1] (H.1286) The Prophet ﷺ did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

this way (i.e. shoot it with an arrow).” My grandfather added, “We are afraid that we may meet the enemy tomorrow and have no knives; [we asked the Prophet ﷺ]: ‘Can we slaughter the animals with reeds?’” The Prophet ﷺ said, “Use whatever causes blood to flow, and eat the animals if the Name of Allâh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails, and I will tell you why: It is because teeth are bones. (i.e. cannot cut properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).” (*Sahîh Al-Bukhâri*, Hadîth No. 668, Vol. 3)

CHAPTER 5. It was not allowed to eat the meat of sacrifices for more than three days at the beginning of Islâm, but this order was abrogated and now it is allowed.

وَلَيْسَتْ مُدَى، أَفَنَذَبْعُ بِالْقَصْبِ؟ قَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السَّنَّ وَالظُّفُرَ، وَسَأَحْدِثُكُمْ عَنْ ذَلِكَ أَمَّا السَّنُّ فَعَظِيمٌ، وَأَمَّا الظُّفُرُ فَمُدَى الْجَبَشَةَ».

(٥) بَابٌ : مَا كَانَ مِنَ النَّهَيِ عَنْ أَكْلِ لُحُومِ الْأَضَاحِي بَعْدَ ثَلَاثَةِ فِي أَوَّلِ إِنْسَانٍ وَبَيَانِ نَسْخِهِ وَإِبَاحَتِهِ إِلَى مَنْ شَاءَ

١٢٨٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُوا مِنَ الْأَضَاحِي ثَلَاثَةً» وَكَانَ عَبْدُ اللَّهِ يَأْكُلُ بِالرَّيْتِ حِينَ يَنْفُرُ مِنْ مَنِيِّ مِنْ أَجْلِ لُحُومِ الْهَدَى.

١٢٨٨ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: الصَّحِيحَةُ كُنَّا نُمْلِحُ مِنْهُ، فَنَقَدَمُ بِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ، فَقَالَ: «لَا تَأْكُلُوا إِلَّا ثَلَاثَةَ أَيَّامٍ» وَلَيْسَتْ بِعَزِيزَةٍ،

1287. Narrated Salim رضي الله عنه : رضي الله عنه 'Abdullâh bin 'Umar رضي الله عنهما said, 'Allâh's Messenger صلى الله عليه وسلم said, 'Eat of the meat of sacrifices (of 'Eid-al-Adha) for three days.' When 'Abdullâh departed from Mina, he used to eat (bread with) oil, lest he should eat of the meat of *Hadi* (which is regarded as unlawful after the three days of the 'Eid). (*Sahîh Al-Bukhâri*, Hadîth No. 480, Vol. 7)

1288. Narrated 'Âisha رضي الله عنها : We used to salt some of the meat of sacrifice and present it to the Prophet صلى الله عليه وسلم at Al-Madîna. Once he said, "Do not eat (of that meat) for more than three days." That was not a final order, but (that year) he wanted us to feed of

it to others, Allâh knows better. (*Sahîh Al-Bukhâri*, *Hadîth* No. 477, Vol. 7)

1289. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : We never ate the meat of the *Budn* of Mina for more than three days. Later, the Prophet صلى الله عليه وسلم gave us permission by saying: “Eat and take (meat) with you.” So we ate (some) and took (some) with us. (*Sahîh Al-Bukhâri*, *Hadîth* No. 777, Vol. 2)

1290. Narrated Salama bin Al-Akwa‘ رضي الله عنهما : The Prophet صلى الله عليه وسلم said, “Whoever has slaughtered a sacrifice should not keep anything of its meat after three days.” When it was the next year the people said, “O Allâh’s Messenger! Shall we do as we did last year?” He said, “Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 476, Vol. 7)

CHAPTER 6. *Al-Far‘a*⁽¹⁾ and *Al-Atîra*⁽²⁾

1291. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Neither *Far‘a* nor *Atîra* (is permissible).” *Al-Fara‘* was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. (*Sahîh Al-Bukhâri*, *Hadîth* No. 382, Vol. 7)

⁽¹⁾ (Ch.6) *Al-Far‘a* may mean one of three things: (a) The first offspring of camels or sheep which the people of the Pre-Islâmic Era used to offer to their idols. (b) A sacrifice which they used to offer when one’s camels became of the number one wished them to be. (c) A meal given on the occasion of the birth of camels.

⁽²⁾ (Ch.6) *Al-‘Atîra* was a sacrifice which the pagans used to offer to their idols during the month of Rajab.

ولِكُنْ أَرَادَ أَنْ يُظْعِمَ مِنْهُ، وَاللّهُ أَعْلَمُ .

1289 - حديث جابر بن عبد الله
رضي الله عنهما، قال: كُنَّا لَا نَأْكُلُ مِنْ
لُحُومِ بُدُنِنَا فَوْقَ ثَلَاثَةِ مِنَ، فَرَخَصَ
لَنَا النَّبِيُّ ﷺ، فَقَالَ: «كُلُوا وَتَرَوْذُوا»
فَأَكَلْنَا وَتَرَوْذَنَا .

1290 - حديث سلمة بن الأكوع
قال: قَالَ النَّبِيُّ ﷺ: «مَنْ صَحَّى
مِنْكُمْ فَلَا يُضِيقَنَّ بَعْدَ ثَالِثَةَ وَفِي بَيْتِهِ
مِنْهُ شَيْئًا» فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ،
قَالُوا: يَا رَسُولَ اللّٰهِ! نَفَعْلُ كَمَا فَعَلْنَا
عَامَ الْمَاضِي؟ قَالَ: «كُلُوا وَأَطْعُمُوا
وَادْخِرُوا، فَإِنَّ ذَلِكَ الْعَامَ، كَانَ
بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا» .

(٦) باب: الفرع والغيرة

1291 - حديث أبي هريرة
رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا فَرَعَ
وَلَا غَيْرَةَ». وَالفَرَعُ أَوَّلُ السَّاجِ كَانُوا
يَذْبَحُونَهُ لَطْوَاغِيْتِهِمْ .

36. THE BOOK OF DRINKS
(AL-ASHRIBA)

CHAPTER 1. Prohibition of alcoholic liquors, may it be prepared from grapes, raisin, ripe and unripe dates, and other things which may intoxicate.

1292. Narrated 'Alî رضي الله عنه : I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet ﷺ had given me a she-camel from the *Khumus*. When I intended to marry Fâtimah, the daughter of Allâh's Messenger ﷺ, I had an appointment with a goldsmith from the tribe of Bani Qainuqâ' to go with me to bring *Idhkhir* (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Ansâri* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin 'Abdul-Muttalib who is staying with some *Ansâri* drunks in this house." I went away till I reached the Prophet ﷺ and Zaid bin Hâarithah was with him. The Prophet ﷺ noticed the effect of what I had suffered on my

٣٦ - كتاب الأشربة

(١) بَابُ تَخْرِيمِ الْخَمْرِ وَبَيَانِ أَنَّهَا تَكُونُ مِنْ عَصِيرِ الْعِنَبِ وَمِنَ التَّنَرِ وَالْبَسْرِ وَالرَّئِيبِ وَغَيْرِهَا مِمَّا يُسْكِرُ

١٢٩٢ - حَدِيثُ عَلَيْهِ، قَالَ: كَانَتْ لَيْ شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ، يَقْرَبُ بَدْرًا، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ؛ فَلَمَّا أَرَدْتُ أَنْ أَبْتَثَ بِقَاطِمَةً، بَنَتْ رَسُولُ اللهِ ﷺ، وَأَعْذَثْتُ رَجُلًا صَوَاعِدًا، مِنْ بَنِي قَيْنَقَاعَ، أَنْ يَرْتَحِلَ مَعِي، فَنَأَيَ بِإِذْخِرٍ، أَرَدْتُ أَنْ أَبْيَعَ الصَّوَاعِيدَ، وَأَسْتَعِنَ بِهِ فِي وَلِيَّةِ عَزِيزِي؛ فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْغَرَائِبِ وَالْجَبَالِ، وَشَارِفَايَ مُنَاخَانٍ إِلَى جَنِبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، رَجَعْتُ، حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدِ اجْتَبَ أَسْبَمَتُهُمَا، وَبَيْرَثَ حَوَاصِرُهُمَا، وَأَخْدَى مِنْ أَكْبَادِهِمَا؛ فَلَمَّا أَمْلَكَ عَيْنَيَ، حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا. فَقُلْتُ: مَنْ فَعَلَ هَذَا؟ فَقَالُوا: فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ.

face so the Prophet ﷺ asked, "What is wrong with you?" I replied, "Allâh's Messenger ﷺ ! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet ﷺ then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Hâritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allâh's Messenger ﷺ started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allâh's Messenger ﷺ and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Hamza then said, "Aren't you (all) but the slaves of my father?" Allâh's Messenger ﷺ realised that he was drunk, so Allâh's Messenger ﷺ retreated, and we went out with him. (*Sahîh Al-Bukhâri*, Hadîth No. 324, Vol. 4)

فَانظَلَقْتُ حَتَّى أَذْخُلَ عَلَى النَّبِيِّ ﷺ،
وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ ﷺ،
فِي وَجْهِي الَّذِي لَقِيَتْ. فَقَالَ
النَّبِيُّ ﷺ: «مَا لَكَ؟» فَقُلْتُ: يَا رَسُولَ
اللهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةَ
عَلَى نَاقَتِي فَاجْبَ أَسْنِمَتَهُما، وَبَقَرَ
خَوَاصِرَهُمَا؛ وَهَا هُوَ ذَا، فِي بَيْتِ مَعَهُ
شَرْبٌ. فَدَعَا النَّبِيُّ ﷺ، بِرِدَائِهِ
فَارْتَدَى، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا
وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ
الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ، فَأَذْنَوْا لَهُ،
فَإِذَا هُمْ شَرْبٌ. فَطَفَقَ رَسُولُ اللهِ ﷺ
يُلُومُ حَمْزَةَ فِيمَا فَعَلَ. فَإِذَا حَمْزَةُ قَدْ
ثَمَلَ مُخْمَرَةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى
رَسُولِ اللهِ ﷺ، ثُمَّ صَعَدَ النَّظرُ، فَنَظَرَ
إِلَى رُكْبَتِهِ، ثُمَّ صَعَدَ النَّظرُ، فَنَظَرَ إِلَى
سُرْرَتِهِ، ثُمَّ صَعَدَ النَّظرُ، فَنَظَرَ إِلَى
وَجْهِهِ؛ ثُمَّ قَالَ حَمْزَةُ: هَلْ أَنْتُمْ إِلَّا
عَيْدَ لَأَبِي! فَعَرَفَ رَسُولُ اللهِ ﷺ، أَنَّهُ
قَدْ ثَمَلَ، فَنَكَصَ رَسُولُ اللهِ ﷺ عَلَى
عَقِبَيْهِ الْقَهْقَرَى. وَخَرَجْنَا مَعَهُ.

١٢٩٣ - حَدِيثُ أَنَسٍ رضي الله عنه،
قَالَ: كُنْتُ سَاقِي الْقَوْمِ، فِي مَنْزِلِ أَبِي
طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيْخَ.
فَأَمَرَ رَسُولُ اللهِ ﷺ مُنَادِيًّا يُنَادِي: «أَلَا

1293. Narrated Anas : رضي الله عنه I was the butler in the house of Abû Talha, and in those days drinks were prepared from dates. Allâh's Messenger ﷺ ordered somebody to announce that

alcoholic drinks had been prohibited. Abû Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madîna. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came: 'Those who believe and do righteous good deeds, there is no sin for what they ate (in the past)...' (V.5:93) (*Sahîh Al-Bukhârî, Hadîth No. 644, Vol. 3*)

CHAPTER 5. It is disliked to prepare *Nabîd* by mixing dry grapes (raisin) and dates.

1294. Narrated Jâbir : رضى الله عنه The Prophet forbade the drinking of alcoholic drinks prepared from raisins, dates, unripe dates and fresh ripe dates. (*Sahîh Al-Bukhârî, Hadîth No. 506, Vol. 7*)

1295. Narrated Abû Qatâda : رضى الله عنه The Prophet forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh.) (*Sahîh Al-Bukhârî, Hadîth No. 507, Vol. 7*)

CHAPTER 6. It is forbidden to prepare *Nabîd* in vessels called *Al-Muzaffat*, *Ad-Dubbâ'*, *Al-Hantam* and *An-Naqîr*^[11] and the fact that this

إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ» قَالَ: فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ فَأَهْرِفْهَا. فَخَرَجْتُ فَهَرَفْتُهَا، فَجَرَثَ فِي سِكَّةِ الْمَدِينَةِ. فَقَالَ بَعْضُ الْقَوْمِ: قَدْ قُتِلَ قَوْمٌ وَهِيَ فِي بُطُونِهِمْ. فَأَنْزَلَ اللَّهُ عَلَى الَّذِينَ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ جُنَاحَ فِيمَا طَعَمُوا» الآية.

(5) بَابُ: گَرَاهَةُ اِنْتِيَادِ التَّمْرِ وَالزَّبِيبِ مَخْلُوطِينَ

١٢٩٤ - حَدِيثُ جَابِرٍ رضي الله عنه، قَالَ: نَهَى النَّبِيُّ ﷺ، عَنِ الزَّبِيبِ وَالتَّمْرِ وَالْبُسْرِ وَالرُّطْبِ.

١٢٩٥ - حَدِيثُ أَبِي قَتَادَةَ، قَالَ: نَهَى النَّبِيُّ ﷺ، أَنْ يَجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ، وَالتَّمْرِ وَالزَّبِيبِ، وَلَيُبَيِّنَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِلَةٍ.

(6) بَابُ: النَّهْيُ عَنِ الْإِنْتِيَادِ فِي الْمَرْفَقِ وَالدُّبَابِ وَالْحَسْنِ وَالْتَّقِيرِ وَبَيَانِ

^[11] (Ch.6) *Ad-Dubbâ'*, *Al-Muzzaffat*, *Al-Hantam* and *An-Naqîr* are four different containers in which wine used to be prepared. *Ad-Dubbâ'* is the empty skin of gourd; *Al-Muzzaffat* is a

Nabîdh drinking order was abrogated and today it is legal to drink it as long as it does not turn into intoxicant.

1296. Narrated Anas bin Mâlik رضي الله عنه : عَنْ أَنَّهُ مَنْسُوحٌ وَأَنَّهُ الْيَوْمَ حَلَالٌ مَا لَمْ يَصِرْ مُسِكِرًا

Allâh's Messenger ﷺ said, "Neither make drinks in *Ad-Dubbâ'* nor in *Al-Muzaffat*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 492-B, Vol. 7)

1297. Narrated 'Alî : The Prophet ﷺ forbade the use of *Ad-Dubbâ'* and *Al-Muzaffat*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 498, Vol. 7)

1298. Narrated Ibrâhîm : عَنْ إِبْرَاهِيمَ أَخْبَرَ أَنَّهُ سَأَلَ أَنَّهُ مَنْسُوحٌ وَأَنَّهُ الْيَوْمَ حَلَالٌ مَا لَمْ يَصِرْ مُسِكِرًا

I asked Al-Aswad, "Did you ask 'Âisha (mother of the Believers) about the containers in which it is disliked to prepare (non-alcoholic) drinks?" He said, "Yes, I said to her, 'O Mother of the Believers! What containers did the Prophet ﷺ forbid to use for preparing (non-alcoholic) drinks?' She said, "The Prophet ﷺ forbade us (his family) to prepare (non-alcoholic) drinks in *Ad-Dubbâ'* and *Al-Muzaffat*." I asked, "Didn't you mention *Al-Jar* and *Al-Hantam*?" She said, "I (only) tell what I have heard; shall I tell you what I have not heard?" (*Sahîh Al-Bukhâri*, *Hadîth* No. 500, Vol. 7)

1299. Narrated Ibn 'Abbâs رضي الله عنهما : عَنْ أَنَّهُ مَنْسُوحٌ وَأَنَّهُ الْيَوْمَ حَلَالٌ مَا لَمْ يَصِرْ مُسِكِرًا

The Prophet ﷺ said, "I forbid you to use *Ad-Dubbâ'*, *Al-Hantam*, *An-Naqîr* and *Muzaffat* [all those are the names of pots (utensils) used for

أَنَّهُ مَنْسُوحٌ وَأَنَّهُ الْيَوْمَ حَلَالٌ مَا لَمْ يَصِرْ مُسِكِرًا

1296 - حِدِيثُ أَنَّسِ بْنِ مَالِكٍ، أَنَّهُ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَا تَتَبَدَّلُونَ فِي الدُّبَاءِ وَلَا فِي الْمُرْفَقِ».

1297 - حِدِيثُ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ، عَنِ الدُّبَاءِ وَالْمُرْفَقِ.

1298 - حِدِيثُ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، عَنْ إِبْرَاهِيمَ، قُلْتُ لِلْأَسْوَدِ: هَلْ سَأَلْتَ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُتَبَدَّلَ فِيهِ؟ فَقَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! عَمَّا نَهَى النَّبِيُّ ﷺ أَنْ يُتَبَدَّلَ فِيهِ؟ فَقَالَ: نَهَانَا فِي ذَلِكَ، أَهْلَ الْبَيْتِ، أَنْ تَتَبَدَّلَ فِي الدُّبَاءِ وَالْمُرْفَقِ.

قُلْتُ: أَمَا ذَكَرْتِ الْجَرَّ وَالْحَتْمَ؟ فَقَالَ: إِنَّمَا أَحَدُنَا مَا سَمِعْتُ؛ أَحَدُنَا مَا لَمْ أَسْمَعْ؟

1299 - حِدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: ... وَأَنَّهَا كُنْمٌ عَنِ الدُّبَاءِ وَالْحَتْمِ وَالْقَيْنِ وَالْمُرْفَقِ.

preparing alcoholic drinks].” (*Sahîh Al-Bukhâri*, Hadîth No. 482, Vol. 2)

1300. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : When the Prophet صلى الله عليه وسلم forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to the Prophet صلى الله عليه وسلم, “But not all the people can find skins.” So he allowed them to use clay jars not covered with pitch. (*Sahîh Al-Bukhâri*, Hadîth No. 497, Vol. 7)

CHAPTER 7. Every intoxicant disturbs the mind and everything that disturbs the mind is unlawful.

1301. Narrated ‘Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, “All drinks producing intoxication are *Harâm* (prohibited) to drink.” (*Sahîh Al-Bukhâri*, Hadîth No. 243, Vol. 1)

Râfi‘a رضي الله عنه sent his father, (Abû Mûsa) and Mu‘âdh to Yemen and said to both of them, “Facilitate things for the people. (Be kind and lenient) and do not make things difficult (for people), and give them good tidings, and do not repulse them (i.e. make them to run away from Islâm) and both of you should obey each other.” Abû Mûsa said, “O Allâh’s Prophet! In our land there is an alcoholic drink (prepared) from barley called *Al-Mîzr*, and another (prepared) from honey called *Al-Bit’*.” The Prophet صلى الله عليه وسلم said, “All intoxicants are prohibited.” (*Sahîh Al-Bukhâri*, Hadîth No. 632, Vol. 5)

١٣٠٠ - حديث عبد الله بن عمر
رضي الله عنهما، قال: لَمَّا نَهَا النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ الْأَسْقِيَةِ، قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً فَرَخَّصَ لَهُمْ
فِي الْجَرَّ غَيْرِ الْمُرَفَّتِ.

(٧) بَابٌ: بَيَانٌ أَنَّ كُلَّ مُسْكِرٍ حَمْرٌ
وَأَنَّ كُلَّ حَمْرٍ حَرَامٌ

١٣٠١ - حديث عائشة، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «كُلُّ شَرَابٍ أَسْكَرٌ فَهُوَ
حَرَامٌ».

١٣٠٢ - حديث أبي موسى ومعاذ.
بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَبَا مُوسَى وَمَعَاذًا إِلَى
الْيَمَنِ، فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا،
وَبِسِّرَا وَلَا تُنَفِّرَا، وَتَنَطَّوْعَا». فَقَالَ أَبُو
مُوسَى: يَا نَبِيَّ اللَّهِ! إِنَّ أَرْضَنَا بِهَا
شَرَابٌ مِّن الشَّعْبِيرِ، الْمِزْرُ؛ وَشَرَابٌ
مِّن الْعَسَلِ، الشُّغْرُ. فَقَالَ: «كُلُّ مُسْكِرٍ
حَرَامٌ».

CHAPTER 8. The punishment for one who drinks (of alcoholic liquors) if he does not stop it and repent, that he will be prohibited from its drinking in the Hereafter.

1303. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما said: Allâh’s Messenger ﷺ said, “Whoever drinks alcoholic drinks in this world and does not repent from it [i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him (before his death)], will be deprived of it in the Hereafter.” (*Sahîh Al-Bukhârî, Hadîth No. 481, Vol. 7*)

CHAPTER 9. It is permissible to drink *Nabîdh* which is not strong and has not turned into intoxicant.

1304. Narrated Sahl bin Sa‘d رضي الله عنه عاصي بن سعيد invited Allâh’s Messenger ﷺ to his wedding party, and his wife who was the bride, served them on that day. Do you know what drink she gave Allâh’s Messenger ﷺ ? She had soaked some dates for him (in water) overnight, and when he had finished his meal she gave him that drink (of soaked dates). (*Sahîh Al-Bukhârî, Hadîth No. 105, Vol. 7*)

1305. Narrated Sahl عاصي when Abû Usaid As-Sâ‘idî got married, he invited the Prophet ﷺ and his companions. None prepared the food for them and brought it to them but his wife. She soaked some dates in water in a stone pot overnight, and when the Prophet ﷺ had finished his food, she provided him with that drink (of soaked dates). (*Sahîh Al-Bukhârî, Hadîth No. 111, Vol. 7*)

(٨) بَابُ: عَقُوبَةٌ مِنْ شَرِبِ الْخَمْرِ إِذَا
لَمْ يَتُبْ مِنْهَا بِمَنْعِهِ إِلَيْهَا فِي الْآخِرَةِ

١٣٠٣ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ
رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ
لَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ».

(٩) بَابُ: إِبَاحةِ النَّبِيِّ الَّذِي لَمْ يَشْتَأْ
وَلَمْ يَصِرْ مُسْكِراً

١٣٠٤ - حِدِيثُ سَهْلِ بْنِ سَعْدٍ
قَالَ: دَعَا أَبُو أَسَيْدِ السَّاعِدِيِّ رَسُولَ
اللَّهِ ﷺ، فِي عُرْسِهِ، وَكَانَتْ امْرَأَتُهُ،
يَوْمَئِذٍ، خَادِمَهُمْ، وَهِيَ الْعَرْوُسُ. قَالَ
سَهْلٌ: تَذَرُونَ مَا سَقَتْ رَسُولُ اللَّهِ
ﷺ؟ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيلِ، فَلَمَّا
أَكَلَ سَقَتْهُ إِلَيْهِ.

١٣٠٥ - حِدِيثُ سَهْلٍ، قَالَ: لَمَّا
عَرَسَ أَبُو أَسَيْدِ السَّاعِدِيِّ، دَعَا النَّبِيَّ
ﷺ، وَأَضْحَابَهُ. فَمَا صَنَعَ لَهُمْ طَعَامًا
وَلَا فَرَءَةٌ إِلَيْهِمْ، إِلَّا امْرَأَتُهُ، أُمُّ أَسَيْدٍ.
بَلَّثَ تَمَرَاتٍ فِي تَوْرٍ مِنْ حِجَارَةٍ مِنَ
اللَّيلِ، فَلَمَّا فَرَغَ النَّبِيُّ ﷺ مِنَ الطَّعَامِ
أَمَاثَهُ لَهُ، فَسَقَتْهُ، تَسْحِفُهُ بِذِلِّكَ.

: رضي الله عنه 1306. Narrated Sahl bin Sa‘d : رضي الله عنه An Arab lady was mentioned to the Prophet so he asked Abū Usaid As-Sâ‘idî to send for her, and he sent for her and she came and stayed in the castle of Banî Sâ‘ida. The Prophet came out and went to her and entered upon her. Behold, it was a lady sitting with a drooping head. When the Prophet spoke to her, she said, “I seek refuge with Allâh from you.” He said, “I grant you refuge from me.” They said to her, “Do you know who he is?” She said, “No.” They said, “He is Allâh’s Messenger who has come to demand your hand in marriage.” She said, “I am very unlucky to lose this chance.” Then the Prophet and his companions went towards the shed of Banî Sâ‘ida and sat there. Then he said, “Give us water, O Sahl!” So I took out this drinking bowl and gave them water in it. The subnarrator added: Sahl took out for us that very drinking bowl and we all drank from it. Later on ‘Umar bin ‘Abdul ‘Aziz requested Sahl to give it to him as a present, and he gave it to him as a present. (*Sahîh Al-Bukhâri*, *Hadîth* No. 541, Vol. 7)

- حديث سهل بن سعد رضي الله عنه، قال: ذكر للنبي ﷺ امرأة من الغرب، فأمر أباً أسيده الساعديَّ أن يُرسِل إلينا؛ فأرسل إليها، فقدمت، فتركت في أحجم بي سعيدة. فخرج النبي ﷺ حتى جاءها، فدخل عليها، فإذا امرأة منكسة رأسها. فلما كلامها النبي ﷺ، قالت: أعود بالله مِنْكَ، فقال: «قد أعدتِ مِنِّي» فقالوا لها: أتدرينَ مَنْ هَذَا؟ قالت: لا. قالوا: هذا رسول الله ﷺ جاء ليخطبُكِ. قالت: كُنْتُ أنا أشقي مِنْ ذِلكَ. فأقبل النبي ﷺ يومئذٍ، حتى جلس في سقيفة بي سعيدة، هو وأصحابه، ثم قال: «اسقنا يا سهل!» فخرجت لهم بهذا القدح، فأسقىتهم فيه. (قال الرواية): فخرج لنا سهل ذلك القدح فشربنا منه.

قال: ثم استوَهَهُ عمرُ بنُ عبد العزيز، بعَدَ ذَلِكَ، فَوَهَهُ لَهُ.

CHAPTER 10. Drinking milk is permitted.

1307. Narrated Al-Barâ’ (رضي الله عنه) as regards the *Hadîth* of Abû Bakr As-Siddîq (رضي الله عنه): When the Prophet migrated to Al-Madîna,

(١٠) بَابُ: جَوَازِ شُرْبِ الْبَنِ

- حديث أبي بكر الصديق عن أبي إسحق، قال: سمعت البراء

Surâqa bin Mâlik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surâqa said (to the Prophet ﷺ), "Invoke Allâh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allâh for him. Then Allâh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abû Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased." (*Sahîh Al-Bukhâri*, Hadîth No. 247, Vol. 5)

1308. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger ﷺ was presented with two cups, one containing wine and the other containing milk on the night of his *Isrâ* (night journey), at Jerusalem. He looked at both (the cups) and took the milk. Jibrâil (Gabriel) said, "Thanks to Allâh Who guided you to the *Fitra* (i.e. Islâm); if you had taken the wine, your followers would have gone astray." (*Sahîh Al-Bukhâri*, Hadîth No. 232, Vol. 6)

CHAPTER 11. Drinking of *Nabîd* and the covering of the containers (vessels etc.).

1309. Narrated Jâbir رضي الله عنه: Abû Humaid, (an *Ansâri* man) came from An-Naqî' carrying a cup of milk to the Prophet ﷺ. The Prophet ﷺ said, "Will you not cover it, even by placing a stick across it?" (*Sahîh Al-Bukhâri*, Hadîth No. 511, Vol. 7)

رضي الله عنه، قال: لَمَّا أَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى الْمَدِينَةِ، تَبَعَهُ سُرَاةُ بْنِ مَالِكٍ بْنِ جَعْشَمَ، فَدَعَا عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَخْتُ بِهِ فَرَسَهُ. قَالَ: اذْعُ اللَّهَ لِي وَلَا أَصْرُكَ، فَدَعَا لَهُ. قَالَ: فَعَطَشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَرَّ بِرَاعَةً. قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ كُنْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيَتْ.

1308 - حديث أبي هريرة, قال: أتني رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ليلة أسرى به، يليلياء، يقدحين من خمر ولبن. فنظر إلىيهما، فأخذ اللبن. قال جبريل: الحمد لله الذي هداك للفطرة، لون أخذت الخمر غوث أمتك.

(11) باب: في شرب النبيذ وتخمير الإناء

1309 - حديث جابر رضي الله عنه، قال: جاء أبا حميد، رجل من الأنصار، من التقيع، يأناء من لبن إلى النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, فقال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الآخرة، ولز أن تعرض عليه عودا».

CHAPTER 12. Order to cover the vessels, to tighten the mouths of water-skins, and to close the doors, and mention Allâh's Name over them, and to put off the lights and fires while going to bed, and to stop the children and domestic cattle-stock from going out after sun-set.

(١٢) بَابُ: الْأَنْفِرِ بِتَغْطِيَةِ الْإِنَاءِ، وَإِنْكَاءِ السَّقَاءِ، وَإِغْلَاقِ الْأَبْوَابِ وَذِكْرِ اسْمِ اللَّهِ عَلَيْهَا، وَإِظْفَاءِ السَّرَاجِ وَالثَّارِ عِنْدِ النَّوْمِ، وَكَفُّ الصَّبْيَانِ وَالْمَوَاشِي بَعْدَ الْمَغْرِبِ

1310. Narrated Jâbir bin ‘Abdullâh مُحَمَّدٌ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كَانَ جُنُاحُ اللَّيلِ، أَوْ أَمْسِيَّمُ، فَكُمُوا صَبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَشَرُّ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةُ مِنَ اللَّيلِ فَحَلُّوْهُمْ وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُعْلَقاً».

١٣١٠ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا كَانَ جُنُاحُ اللَّيلِ، أَوْ أَمْسِيَّمُ، فَكُمُوا صَبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَشَرُّ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةً مِنَ اللَّيلِ فَحَلُّوْهُمْ وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُعْلَقاً».

1311. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ، قَالَ: «لَا تَرْكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

١٣١١ - حَدِيثُ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا تَرْكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

1312. Narrated Abû Mûsa رَضِيَ اللَّهُ عَنْهُ، قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَظْفِثُوهَا عَنْجُوكُمْ».

١٣١٢ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: اخْتَرُقُ بَيْتَ الْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيلِ. فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَظْفِثُوهَا عَنْجُوكُمْ».

**CHAPTER 13. Good manners
(about) eating and drinking and
orders concerning it.**

(١٣) بَابٌ: آدَابُ الطَّعَامِ وَالشَّرَابِ
وَأَحْكَامِهِمَا

1313. Narrated ‘Umar bin Abî Salama : I was a boy under the care of Allâh’s Messenger ﷺ and my hand used to go around the dish while eating. So Allâh’s Messenger ﷺ said to me, “O boy! Mention the Name of Allâh and eat with your right hand, and eat of the dish what is nearer to you.” Since then I have applied those instructions when eating. (*Sahîh Al-Bukhâri*, Hadîth No. 288, Vol. 7)

1314. Narrated Abû Sa‘îd Al-Khudrî : Allâh’s Messenger ﷺ forbade the bending of the mouths of water-skins for the sake of drinking from them. (*Sahîh Al-Bukhâri*, Hadîth No. 529, Vol. 7)

**CHAPTER 15. Drinking Zam-Zam
(water) while standing.**

1315. Narrated Ibn ‘Abbâs : He gave Zam-Zam water to Allâh’s Messenger ﷺ and he drank it while standing. (*Sahîh Al-Bukhâri*, Hadîth No. 701, Vol. 2)

**CHAPTER 16. Dislikeness of
breathing in a vessel while drinking,
but is preferable to breathe thrice
outside the vessel during drinking.**

1316. Narrated Abû Qatâda : Allâh’s Messenger ﷺ said, “Whenever anyone of you drinks water, he should not breathe in the drinking utensil.” (*Sahîh Al-Bukhâri*, Hadîth No. 155, Vol. 1)

١٣١٣ - حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ .
قَالَ: كُنْتُ غُلَامًا فِي حَجَرِ رَسُولِ اللَّهِ
ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ،
فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا غُلَامًا!
سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا
يَلِيكَ» فَمَا زَالَ ثُلَثَ طَغْمَتِي بَعْدَ

١٣١٤ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ ،
قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخِتَابِ
الْأَسْقِيَةِ، يَعْنِي أَنْ تُنْكَسِرَ أَفَوَاهُهَا
فَيُشَرِّبَ مِنْهَا .

(١٥) بَابٌ: فِي الشَّرِبِ مِنْ زَمَرَّةِ قَائِمًا

١٣١٥ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا، قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ ،
مِنْ زَمَرَّةَ، فَشَرِبَ وَهُوَ قَائِمٌ .

(١٦) بَابٌ: كَرَاهَةُ التَّنَفُّسِ فِي نَفْسِ
الْإِنْاءِ، وَاسْتِخْبَابُ التَّنَفُّسِ ثَلَاثًا خَارِجَ
الْإِنْاءِ

١٣١٦ - حَدِيثُ أَبِي قَتَادَةَ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَرِبَ
أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الإِنْاءِ» .

1317. Narrated Thumâma bin ‘Abdullâh رضي الله عنه : Anas used to [breathe twice or thrice (while drinking) in the vessel and used to] claim that the Prophet صلى الله عليه وسلم used to take three breaths while drinking.⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 535, Vol. 7)

CHAPTER 17. It is preferable to circulate water or milk in a gathering from the right-hand side of the one with whom one starts.

1318. Narrated Anas رضي الله عنه : Once Allâh’s Messenger صلى الله عليه وسلم visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abû Bakr رضي الله عنه was sitting on his left side and ‘Umar رضي الله عنه in front of him and a bedouin on his right side. When Allâh’s Messenger صلى الله عليه وسلم finished, ‘Umar said to Allâh’s Messenger رضي الله عنه , “Here is Abû Bakr.” But Allâh’s Messenger صلى الله عليه وسلم gave the remaining milk to the bedouin and said twice, “The (persons on the) right side! So, start from the right side.” Anas added, “It is the Prophet’s *Sunna*,” and repeated it thrice. (*Sahîh Al-Bukhâri*, Hadîth No. 745, Vol. 3)

1319. Narrated Sahl bin Sa‘d رضي الله عنه : A tumbler (full of milk or water) was brought to the Prophet صلى الله عليه وسلم who drank from it, while on his right side there was sitting a boy who was the

١٣١٧ - حديث أنس. عن ثمامة بن عبد الله، قال: كان أنس يتنفس في الإناء، مررتين أو ثلاثة، وزعم أن النبي ﷺ، كان يتنفس ثلاثة.

(١٧) باب: استخباب إدارة النساء واللبن ونحوهما عن يومين المبتدئ

١٣١٨ - حديث أنس رضي الله عنه، قال: أتانا رسول الله ﷺ، في دارنا هذيه، فاستسقى، فحبلنا له شاة لنا، ثم شربه من ماء بشرنا هذيه، فأعطاهه، وأبو بكر عن يساره، وعمر تجاهه، وأغرايي عن يومينه. فلما فرغ، قال عمر: هذا أبو بكر. فأعطى الأغرايي. ثم قال: «الأيمون، الأيمون، لا فيهموا» قال أنس: فهي سنه، فهي سنه، ثلاثة مرات.

١٣١٩ - حديث سهل بن سعد رضي الله عنه، قال: أتي النبي ﷺ، يقدح، فشرب منه، وعن يوميه غلام، أصغر

⁽¹⁾ (H.1317) It is said that Anas رضي الله عنه used to breathe outside the drinking vessel and not inside it. [See the F.N. (Arabic) P. 18. Al-Lu-Lu-Wal Marjân, Vol. 3].

youngest of those who were present, and on his left side there were old men. The Prophet ﷺ asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allâh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet ﷺ gave it to him. (*Sahîh Al-Bukhârî, Hadîth No. 541, Vol. 3*)

CHAPTER 18. It is preferable to lick the fingers after taking food and wiping the dish with fingers and eating the fallen food after cleaning it from dirt etc. And the dislikeness of cleaning hands before licking them.

1320. Narrated Ibn ‘Abbâs : رضى الله عنهما said, ملى الله عليه وسلم "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else." (*Sahîh Al-Bukhârî, Hadîth No. 366, Vol. 7*)

CHAPTER 19. What should the guest do if an uninvited person accompanies him, and the preference of inviting the person to join in the party.

1321. Narrated Abû Mas‘ûd : رضى الله عنه said, An *Ansâri* man called Abû Shu‘aib, came and told his butcher slave, "Prepare meals sufficient for five persons, for I want to invite the Prophet ﷺ along with four other persons as I saw signs of hunger on his face." Abû Shu‘aib invited them and another person came along with them. The Prophet ﷺ said (to Abû Shu‘aib), "This man followed us, so if

القُومِ، وَالأشْيَاعُ عَنْ يَسَارِهِ، قَالَ: «يَا عَلَامٌ! أَتَأْذُنُ لِي أَنْ أُغْطِيهِ الْأَشْيَاعَ؟» قَالَ: مَا كُنْتُ لِأُوْثِرُ بِعَصْلِي مِنْكَ أَحَدًا، يَا رَسُولَ اللهِ! فَأَعْطَاهُ إِيَّاهُ.

(١٨) بَابٌ: اسْتِخْبَابٌ لَغَقِ الْأَصَابِعِ وَالْقَضْعَةِ، وَأَكْلِ الْقُمَّةِ السَّاقِطَةِ بَعْدَ مَسْحِ مَا يُصِيبُهَا مِنْ أَدَى، وَكَرَاهَةِ مَسْحِ الْأَيْدِي قَبْلَ لَغْقِهَا

١٣٢٠ - حَدِيثُ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا».

(١٩) بَابٌ: مَا يَفْعَلُ الصَّيْفُ إِذَا تَبَعَّهُ غَيْرُ مَنْ دَعَاهُ صَاحِبُ الطَّعَامِ وَاسْتِخْبَابٌ إِذْنِ صَاحِبِ الطَّعَامِ لِلتَّابِعِ

١٣٢١ - حَدِيثُ أَبِي مَسْعُودٍ، قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ، يُكْتَنِي أَبَا شَعْبَ، قَالَ لِغَلَامٍ لَهُ قَصَّابٌ: اجْعَلْ لِي طَعَامًا يَكْفِي خَمْسَةً، فَإِنِّي أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ، خَامِسَةً، فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ الْجُوعَ. فَدَعَاهُمْ، فَجَاءَ مَعَهُمْ رَجُلٌ

you allow him, he will join us, and if you want him to return, he will go back." Abû Shu'aib said, "No, I have allowed him (i.e. he too, is welcome to the meal)." (*Sahîh Al-Bukhârî, Hadîth No. 295, Vol. 3*)

CHAPTER 20. It is allowed for a guest to take others along with him when the host is in intimate terms with the guest.

1322. Narrated Jâbir bin 'Abdullâh : When the trench was dug (during the battle of Trench), I saw the Prophet ﷺ in a state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat) for I have seen Allâh's Messenger ﷺ in a state of severe hunger." She brought out for me, a bag containing one *Sâ'* of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allâh's Messenger ﷺ. My wife said, "Do not disgrace me in front of Allâh's Messenger ﷺ and those who are with him." So I went to him and said to him secretly. "Allâh's Messenger! I have slaughtered a she-animal of ours, and we have ground a *Sâ'* of barley which was with us. So please come, you and another person along with you." The Prophet ﷺ raised his voice and said, "O people of trench! Jâbir has prepared a meal, so

فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا قَدْ تَعْنَى، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، فَأَذَنْ لَهُ، وَإِنْ شِئْتَ أَنْ يَرْجِعَ رَجْعًا». فَقَالَ: لَا، بَلْ قَدْ أَذِنْتُ لَهُ.

(٢٠) بَابُ: جَوَازِ اسْتِبَاعِهِ غَيْرَهُ إِلَى دَارِ مَنْ يَشَقُّ بِرِضَاهُ بِذَلِكَ وَيَتَحَقَّقُهُ تَحْقِيقًا تَامًا، وَاسْتِخْبَابِ الْاجْتِمَاعِ عَلَى الطَّعَامِ

١٣٢٢ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا حُفِرَ الْخَنْدَقُ، رَأَيْتُ بِالنَّبِيِّ ﷺ خَمْصًا شَدِيدًا، فَانْكَفَاثًا إِلَى امْرَأَتِي، فَقُلْتُ: هَلْ عِنْدَكِ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمْصًا شَدِيدًا. فَأَخْرَجْتُ إِلَيَّهِ جَرَابًا، فِيهِ صَاعٌ مِّنْ شَعِيرٍ، وَلَنَا بُهْيَمَةٌ دَاجِنٌ، فَذَبَحْتُهَا، وَطَحَنْتُ الشَّعِيرَ. فَقَرَأْتُ إِلَيَّ فَرَاغِي. وَقَطَعْتُهَا فِي بُرْمَهَا، ثُمَّ وَلَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: لَا تَفْضَخْنِي بِرَسُولِ اللَّهِ ﷺ، وَبِمَنْ مَعَهُ. فَجِئْتُهُ فَسَارَرْتُهُ؛ فَقُلْتُ: يَا رَسُولَ اللَّهِ! ذَبَحْنَا بُهْيَمَةً لَنَا، وَطَحَنْنَا صَاعًا مِّنْ شَعِيرٍ، كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَفْرُ مَعَكَ. فَصَاحَ النَّبِيُّ ﷺ، فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا، فَحَيَّ هَلَا بِكُمْ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْزِلُنَّ بِرْمَتُكُمْ».

let us go.” Allâh’s Messenger ﷺ said to me, “Don’t put down your earthenware meat pot (from the fireplace) or bake your dough till I come.” So I came (to my house) and Allâh’s Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, “May Allâh do so-and-so to you.” (You have invited too many people, though we do not have enough food) I said, “I have told the Prophet ﷺ of what you said.” Then she brought out to him (i.e. the Prophet ﷺ) the dough, and he put some saliva of his in it and invoked for Allâh’s Blessings in it. Then he proceeded towards our earthenware meat-pot and put some saliva of his in it and invoked for Allâh’s Blessings in it. Then he said (to my wife), “Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.” They were one-thousand (who took their meals), and by Allâh, they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being backed as if nothing had been taken from it. (*Sahîh Al-Bukhârî*, Hadith No. 428, Vol. 5)

1323. Narrated Anas bin Mâlik رضي الله عنه : Abû Talha said to Umm Sulaim, “I have noticed feebleness in the voice of Allâh’s Messenger ﷺ which I think, is caused by hunger. Have you got any food?” She said, “Yes.” She brought out some loaves of barley and took out a veil belonging to her, and

وَلَا تَخْبِرُنَّ عَجِينَكُمْ حَتَّى أَجِيءَ^{أَجِيءَ}
فَجِئْتُ، وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ
النَّاسَ، حَتَّى جِئْتُ امْرَأَتِي فَقَالَتْ:
بِكَ وَبِكَ. قَلْتُ: فَذَلِكُتُ الَّذِي
قُلْتُ. فَأَخْرَجْتُ لَهُ عَجِيناً، فَبَصَقَ فِيهِ
وَبَارَكَ. ثُمَّ عَمَدَ إِلَى بُرْمَتَنَا فَبَصَقَ
وَبَارَكَ. ثُمَّ قَالَ: «اذْعُ خَابِرَةَ فَلْتَخْبِرُ
مَعِي، وَاقْدِحِي مِنْ بُرْمَتَنَكُمْ وَلَا
تَنْزِلُوهَا» وَهُمْ أَلْفُ. فَأَقْسِمُ بِاللهِ لِقَدْ
أَكَلُوا حَتَّى تَرْكُوهُ. وَانْحَرَفُوا، وَإِنَّ
بُرْمَتَنَا لَتَعْطُ كَمَا هِيَ، وَإِنَّ عَجِينَنَا
لَيُحْبِرُ كَمَا هُوَ.

١٣٢٣ - حديث أنس بن مالك .
قال: قال أبو طلحة لأم سليم: لقذ
سمعت صوت رسول الله ﷺ ضعيفاً،
أغرف فيه الجوع، فهل عندك من
شيء؟ قالت: نعم. فأخرجت أفرادها

wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allâh's Messenger . صلى الله عليه وسلم I went carrying it and found Allâh's Messenger in the mosque sitting with some people. When I stood there, Allâh's Messenger asked, "Has Abû Talha sent you?" I said, "Yes." He asked, "With some food?" I said, "Yes". Allâh's Messenger then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abû Talha and told him (of the Prophet's visit). Abû Talha said, "O Umm Sulaim! Allâh's Messenger is coming with the people and we have no food to feed them." She said, "Allâh and His Messenger know better." So Abû Talha went out to receive Allâh's Messenger . صلى الله عليه وسلم Allâh's Messenger came along with Abû Talha. Allâh's Messenger said, "O Umm Sulaim! Bring whatever you have." She brought the bread which Allâh's Messenger ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allâh's Messenger . صلى الله عليه وسلم recited what Allâh wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let other ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let other ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let other ten persons come." In short, all of

من شَعِيرٍ، ثُمَّ أَخْرَجَتْ خِمَارًا لَهَا، فَلَفَّتِ الْخُبْزَ بِيَغْصِبِهِ، ثُمَّ دَسَّتْهُ تَحْتَ يَدِي وَلَا شَتَّنِي بِيَغْصِبِهِ. ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ، وَمَعَهُ النَّاسُ، فَقَمَتْ عَلَيْهِمْ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَرْسَلْتَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ. قَالَ: «بِطَعَامِ؟» فَقُلْتُ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ، لِمَنْ مَعَهُ: «قُومُوا». فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ. فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سَلَيْمَ! قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، لَيْسَ عَنْدَنَا مَا نُظْعِمُهُمْ، فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي يَا أُمَّ سَلَيْمَ! مَا عِنْدَكِ» فَأَتَتْ بِذَلِكِ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَتَ، وَعَصَرَتْ أُمُّ سَلَيْمَ عَكَّةً فَأَدْمَتْهُ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ. ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةَ» فَأَذْنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِّعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةَ» فَأَذْنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِّعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «إِذْنُ لِعَشَرَةَ» فَأَذْنَ لَهُمْ فَأَكَلُوا

them ate their fill, and they were seventy or eighty men. (*Sahîh Al-Bukhâri, Hadîth No. 778, Vol. 4*)

حَتَّىٰ شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ : «إِذْنٌ لِعَشَرَةً» فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا ، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا .

CHAPTER 21. It is allowed to eat soup and preference of eating gourd, and giving preference to some of the people on the dining table over the others, even if they were guests, if that is not disliked by the owner of the meals (host).

(٢١) بَابٌ : جَوَازٌ أَكْلِ الْمَرَقِ
وَاسْتِخَبَابٌ أَكْلِ الْيَقِظِينِ، وَلَيْثَارٌ أَفْلِ
الْمَائِدَةِ بِعَضْهُمْ بِعَضًا وَإِنْ كَانُوا
صِيفَانًا، إِذَا لَمْ يَكُنْ ذَلِكَ صَاحِبُ
الطَّعَامِ

1324. Narrated Ishâq bin ‘Abdullâh bin Abû Talha : رضي الله عنه I heard Anas bin Mâlik saying, “A tailor invited Allâh’s Messenger ﷺ to a meal which he had prepared.” Anas bin Mâlik said, “I accompanied Allâh’s Messenger ﷺ to that meal. He served the Prophet ﷺ with bread and soup made with gourd and dried meat. I saw the Prophet ﷺ taking the pieces of gourd from the dish.” Anas added, “Since that day I have continued to like gourd.” (*Sahîh Al-Bukhâri, Hadîth No. 305, Vol. 3*)

CHAPTER 23. Eating of snake-cucumber with fresh dates.

1325. Narrated ‘Abdullâh bin Ja‘far bin Abî Tâlib : رضي الله عنهم I saw Allâh’s Messenger ﷺ eating fresh dates with snake-cucumber. (*Sahîh Al-Bukhâri, Hadîth No. 351, Vol. 7*)

١٣٢٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ : إِنَّ حَيَّاتًا دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ . قَالَ أَنَسُ بْنُ مَالِكٍ : فَدَهْبَتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَبَ إِلَى رَسُولِ اللَّهِ ﷺ، خُبْزًا وَمَرْقًا فِيهِ دَبَاءٌ وَقَدِيدٌ . فَرَأَيْتُ النَّبِيَّ ﷺ، يَتَسَبَّعُ الدَّبَاءَ مِنْ حَوْالَيِ الْفَضْعَةِ . قَالَ : فَلَمْ أَزَلْ أُحِبَ الدَّبَاءَ مِنْ يَوْمِئِذٍ .

(٢٢) بَابٌ : أَكْلِ الْقِنَاءِ بِالرُّطْبِ

١٣٢٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ابْنِ أَبِي طَالِبٍ رضي الله عنهم، قَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِنَاءِ .

CHAPTER 25. It is forbidden to eat two dates or two morsels at a time while eating together, except with the permission of his companions.

(٢٥) بَابُ: نَهْيُ الْأَكْلِ مَعَ جَمَاعَةِ عَنْ قِرَانِ تَمْرَتَيْنِ وَنَحْوِهِمَا فِي لُقْمَةٍ، إِلَّا يُإِذْنُ أَصْحَابِهِ

1326. Narrated Jabala : رضى الله عنه While we were in Al-Madîna with some of the 'Irâqi people, we were struck with drought (famine), and Ibn Az-Zubair used to give us dates. Ibn 'Umar used to pass by and say, "The Prophet ﷺ forbade us to eat two dates at a time, unless one takes the permission of one's companions." (*Sahîh Al-Bukhâri*, *Hadîth* No. 635, Vol. 3)

١٣٢٦ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما عَنْ جَبَلَةَ، كُنَّا بِالْمَدِينَةِ فِي بَعْضِ أَهْلِ الْعِرَاقِ، فَأَصَابَنَا سَنَةٌ، فَكَانَ ابْنُ الرَّبِيعِ يَرْزُقُنَا التَّمْرَ. فَكَانَ ابْنُ عُمَرَ رضي الله عنهما يَمْرُثُ بَنَاهُ، فَيَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، نَهَى عَنِ الْإِفْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ.

CHAPTER 27. The superiority of the dates of Al-Madîna.

1327. Narrated Sa'd : رضى الله عنه I heard Allâh's Messenger ﷺ saying, "If somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day." (*Sahîh Al-Bukhâri*, *Hadîth* No. 664, Vol. 7)

(٢٧) بَابُ: فَضْلٌ تَمْرِ الْمَدِينَةِ

١٣٢٧ - حَدِيثُ سَعْدٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَصْبَحَ سَبْعَ تَمَرَاتٍ عَجْوَةً لَّمْ يَضُرُّهُ، ذَلِكَ الْيَوْمُ، سُمٌّ وَلَا سِخْرٌ».

(٢٨) بَابُ: فَضْلِ الْكَمَاءِ وَمَدَاوَاهُ الْعَيْنِ

CHAPTER 28. The superiority of *Al-Kamâ'* (truffles -- a kind of edible fungus) and its use as a medicine for the eyes.

1328. Narrated Sa'îd bin Zaid : رضى الله عنه Allâh's Messenger ﷺ said, "The *Kamâ'* (a kind of edible fungus) is like the *Al-Manna* (in that it is obtained without effort) and its water is a (medicine) cure for ailments of the eye." (*Sahîh Al-Bukhâri*, *Hadîth* No. 5, Vol. 6)

١٣٢٨ - حَدِيثُ سَعِيدِ بْنِ زَيْدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْكَمَاءُ مِنَ الْمَنَّ، وَمَاءُهَا شِفَاءٌ لِلْعَيْنِ».

CHAPTER 29. The superiority of the black ones from the *Al-Kabâth* (fruits of ‘Arak tree.)

1329. Narrated Jâbir bin ‘Abdullâh : رضي الله عنهم We were with Allâh’s Messenger صلى الله عليه وسلم picking the *Al-Kabâth* (fruits of the ‘Arak trees), and Allâh’s Messenger said، مللي الله عليه وسلم “Pick the black ones from them as they are the best.” The companions asked, “Were you a shepherd?” He replied, “There was none amongst the Prophets but was a shepherd.” (*Sahîh Al-Bukhârî, Hadîth No. 618, Vol. 4*)

CHAPTER 32. To honour one’s guest and the superiority of giving him preference over yourself (in food etc.).

1330. Narrated Abû Huraira : رضي الله عنه A man came to the Prophet (as a guest), so he (صلى الله عليه وسلم) sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allâh’s Messenger صلى الله عليه وسلم said, “Who will take this (person) or entertain him as a guest?” An *Ansâri* man said, “I (will take him).” So he took him to his wife and said to her, “Entertain generously the guest of Allâh’s Messenger .” She said, “We have got nothing except the meals of our children.” He said, “Prepare your meal, light your lamp and let your children sleep if they ask for supper.” So she prepared the meal, lighted the lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it out. Then both of them pretended to be eating, but they in fact went to bed hungry. In the

(٢٩) باب: فضيلة الأسود من الكبات

١٣٢٩ - حديث جابر بن عبد الله رضي الله عنهما، قال: كنا مع رسول الله ﷺ، نجني الكبات، وإن رسول الله ﷺ، قال: «علنكم بالأسود منه، فإنه أطيبه». قالوا: أكنت ترعى الغنم؟ قال: «وهل من نبي إلا وقد رعاها».

(٣٢) باب: إكرام الضيف وفضل إيتاره

١٣٣٠ - حديث أبي هريرة رضي الله عنه، أن رجلاً أتى النبي ﷺ، بعث إلى نسائه، فقلن: ما معنا إلا الماء، فقال رسول الله ﷺ: «من يضم أذ يضيف هذا؟» فقال رجلٌ من الأنصار: أنا. فانطلق به إلى امرأته. فقال: أكرمي ضيف رسول الله ﷺ. فقالت: ما عندنا إلا قوت صيانتي. فقال: هيئي طعامك، وأضحي سراجك، وتؤمي صيانتك إذا أرادوا عشاء. فهيا بـ طعامها، وأضحت سراجها، ونومت صيانتها؛ ثم قامت كأنها تصلح سراجها، فأظفأته، فجعلـا يُريانـا أنـهما يأكلـانـ. فبـاتـا

morning the *Ansâri* went to Allâh's Messenger ﷺ who said, "Tonight Allâh laughed or wondered at your action." Then Allâh revealed: "And (they) give them [*Muhâjirûn* (emigrants)] preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful." (V.59:9) (*Sahîh Al-Bukhâri*, *Hadîth* No. 142, Vol. 5)

1331. Narrated 'Abdur-Rahmân bin Abû Bakr : We were one-hundred and thirty persons accompanying the Prophet ﷺ who asked us whether anyone of us had food. There was a man who had about a *Sâ'* of wheat flour which was mixed with water to make dough (for baking bread). Then, a very tall man from *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) came driving the sheep. The Prophet ﷺ asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet ﷺ bought a sheep and it was slaughtered. The Prophet ﷺ ordered that its liver and other abdominal organs be roasted. By Allâh, the Prophet ﷺ gave every person of the one-hundred-and-thirty, a piece of that; he gave to all those of them who were present; and kept the shares of those who were absent. The Prophet ﷺ then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two

طاویین. فَلَمَّا أَضْبَغَ غَدَا إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «صَاحِكَ اللَّهُ اللَّيْلَةَ أَوْ عَجَبَ مِنْ فِعَالِكُمَا» فَأَنْزَلَ اللَّهُ عَوْنَوْنَ عَلَى أَنفُسِهِمْ وَأَنَّ كَانَ بِهِمْ خَاصَّةً وَمَنْ يُوقَ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ».

١٣٣١ - حديث عبد الرحمن بن أبي بكر رضي الله عنهما، قال: كُنَّا معَ النَّبِيِّ ﷺ ثَلَاثَيْنَ وَمِائَةً. قَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٍ مِنْ طَعَامٍ أَوْ نَخْوَةً. قَعْجَنً. ثُمَّ جَاءَ رَجُلٌ مُشَرِّكٌ مُشَعَّانٌ طَوِيلٌ بِعَنْمَهِ يَسُوقُهَا. قَالَ النَّبِيُّ ﷺ: «يَبْيَعَا أُمَّ عَطِيَّةً» أَوْ قَالَ: «أُمَّ هَبَّةً» قَالَ: لَا، بَلْ يَبْيَعُ. فَاشتَرَى مِنْهُ شَاهَةً، فَصَنَعَتْ، وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، وَأَيْمُ اللَّهِ! مَا فِي الثَّلَاثَيْنَ وَالْمِائَةِ إِلَّا قَدْ حَرَّ النَّبِيُّ ﷺ لَهُ حُرَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ عَائِيَا خَبَّا لَهُ، فَجَعَلَ مِنْهَا قَصْعَتَيْنِ فَأَكَلُوا أَجْمَعُونَ، وَشَيْعَنَا فَفَضَّلَتِ الْقَصْعَاتَ فَحَمَلْنَاهُ عَلَى الْبَعِيرِ؛ أَوْ كَمَا قَالَ.

basins which were carried on the camel (or said something like it). (*Sahîh Al-Bukhârî, Hadîth No. 787, Vol. 3*)

1332. Narrated Abû Uthmân رضي الله عنه عن أبى بكر رضي الله عنهما عن أبى Bakr said, "The *As-Suffa* companions were poor people and the Prophet صلى الله عليه وسلم said, "Whoever has food for two persons should take a third one from them (*As-Suffa* companions). And whosoever has food for four persons he should take one or two from them." Abû Bakr took three men and the Prophet صلى الله عليه وسلم took ten of them. ('Abdur Rahmân added:) My father, my mother and I were there (in the house). (The subnarrator is in doubt whether 'Abdur Rahmân also said, "My wife and our servant who was common for both my house and Abû Bakr's house"). Abû Bakr رضي الله عنه took his supper with the Prophet صلى الله عليه وسلم and remained there till the 'Ishâ' prayer was offered. Abû Bakr رضي الله عنه went back and stayed with the Prophet صلى الله عليه وسلم till the Prophet took his meal and then Abû Bakr رضي الله عنه returned to his house after a long portion of the night had passed. Abû Bakr's wife said, "What detained you from your guests (or guest)?" He said, "Have you not served them yet?" She said, "They refused to eat unless you come. The food was served for them but they refused." ('Abdur Rahmân added:) "I went away and hid myself (being afraid of Abû Bakr) and in the meantime he (Abû Bakr) called me, "O *Ghunthar* (a harsh word)! ", and also called me bad names and abused me and then said, 'Eat! No welcome for

١٣٣٢ - حديث عبد الرحمن بن أبي بكر: أن أصحاب الصفة كانوا أناساً فقراء، وأن النبي ﷺ قال: «من كان عنده طعام اثنين فلينذهب بثالث، وإن أربع فخامس أو سادس». وأن أبي بكر جاء بثلاثة، فانطلق النبي ﷺ بعشرة، قال: فهو أنا وأبي وأمي، وأمرأتي وخدم بيتنا وبين بيتي أبي بكر. وإن أبي بكر تمشي عند النبي ﷺ، ثم لبث حيث صلّيت العشاء، ثم رجع فلبث حتى تمشي النبي ﷺ، فجاء بعد ما مضى من الليل ما شاء الله. قالت له امرأته: وما حبسك عن أضيفاك، أو قالت: ضيفك؟ قال: أو ما عشّيتهم؟ قالت: أبوا حتى تجيء، قد عرضوا فأبوا قال: فذهبت أنا فاختبأث. فقال: يا غتر! فجذع وسبَّ وقال: كُلُوا، لا هنئا. فقال: والله! لا أطعمه أبداً. وأيم الله! ما ثنا نأخذ من لقمة إلا ربنا من أسفلها أكثر منها، قال: يعني حتى شبعوا، وصارت أكثر مما كانت قبل ذلك. فنظر إليها أبو بكر فإذا هي كما هي أو أكثر منها. فقال لامرأته: يا أخت

you. Then (the supper was served). Abû Bakr رضي الله عنه took an oath that he would not eat that food. (The narrator added:) By Allâh, whenever any one of us (myself and the guests of *As-Suffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abû Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife, (saying) "O the sister of Banî Firâs! What is this?" She said, "O the pleasure of my eyes! The food is now three times more than it was before." Abû Bakr ate from it and said, "That (oath) was from *Satan*," meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet صلى الله عليه وسلم . So that meal was with the Prophet صلى الله عليه وسلم . There was a treaty between us and some people and when the period of that treaty had elapsed, the Prophet صلى الله عليه وسلم divided us into twelve (groups) (the Prophet's companions), each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups) ate of that meal (or said something like that). (*Sahîh Al-Bukhâri*, *Hadîth* No. 576, Vol. 1)

CHAPTER 33. The superiority of sharing even small quantities of food, and the food of two persons is sufficient for three.

: رضي الله عنه
Allâh's Messenger صلى الله عليه وسلم said,

بَنِي فِرَاسٍ! مَا هَذَا؟ قَالَتْ: لَا، وَقَرَأَ عَيْنِي! لَهُيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثٍ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ، وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمْيِنَةً. ثُمَّ أَكَلَ مِنْهَا لَقْمَةً ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَضْبَحَتْ عِنْدَهُ . وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضِيَ الْأَجْلُ فَفَرَقَنَا أَنَا عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَاسٌ، اللَّهُ أَعْلَمُ كُمْ مَعَ كُلِّ رَجُلٍ؟ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ .

(٣٣) بَابُ: نَصِيبَةُ الْمُوَاسَةِ فِي الطَّعَامِ الْقَلِيلِ، وَأَنَّ طَعَامَ الْأَثْنَيْنِ يَكْفِيُ الْتَّلَاثَةَ، وَنَخْوَ ذَلِكَ

١٣٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه

"The food of two persons is sufficient for three, and the food of three persons is sufficient for four persons." (*Sahîh Al-Bukhâri, Hadîth* No. 304, Vol. 7)

عنه، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«طَعَامُ الْأَثْنَيْنِ كَافِيُ التَّلَاثَةِ، وَطَعَامُ
الثَّلَاثَةِ كَافِيُ الْأَرْبَعَةِ».

CHAPTER 34. A believer eats in one intestine (is satisfied with a little food), and a disbeliever eats in seven intestines (eats too much).

1334. Narrated Ibn ‘Umar : رضي الله عنهما said, "A believer eats in one intestine (is satisfied with a little food), and a *Kâfir* (disbeliever) or a hypocrite eats in seven intestines (eats too much)." (*Sahîh Al-Bukhâri, Hadîth* No.306, Vol. 7)

1335. Narrated Abû Huraira : رضي الله عنه he used to eat much, but when he embraced Islâm, he started eating less. That was mentioned to the Prophet ﷺ who then said, "A believer eats in one intestine (is satisfied with a little food) and a *Kâfir* (disbeliever) eats in seven intestines (eats much)." (*Sahîh Al-Bukhâri, Hadîth* No. 309, Vol. 7)

CHAPTER 35. Not to criticize any food.

1336. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). (*Sahîh Al-Bukhâri, Hadîth* No. 764, Vol. 4)

(٣٤) بَابُ: الْمُؤْمِنُ يَأْكُلُ فِي مَعْنَى
وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ

١٣٣٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
الْمُؤْمِنَ يَأْكُلُ فِي مَعْنَى وَاحِدٍ، وَإِنَّ
الْكَافِرَ أَوِ الْمُنَافِقَ يَأْكُلُ فِي سَبْعَةِ
أَمْعَاءٍ».

١٣٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَجُلًا كَانَ يَأْكُلُ كَثِيرًا، فَأَسْلَمَ فَكَانَ
يَأْكُلُ أَثْلَاثًا قَلِيلًا؛ فَذُكِرَ ذَلِكَ لِلنَّبِيِّ
ﷺ، فَقَالَ: «إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعْنَى
وَاحِدٍ، وَالْكَافِرَ يَأْكُلُ فِي سَبْعَةِ
أَمْعَاءٍ».

(٣٥) بَابُ: لَا يَعِيبُ الطَّعَامَ

١٣٣٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا
فَطُهُ، إِنْ اشْتَهَاهُ أَكَلَهُ، وَإِلَّا تَرَكَهُ.

37. THE BOOK OF DRESS AND ADORNMENT

CHAPTER 1. Prohibition of using gold and silver utensils and drinking in them both by men and women.

1337. Narrated Umm Salama, the wife of the Prophet : صلى الله عليه وسلم Allâh's Messenger said, "He who drinks in silver utensil is only filling his abdomen with Hell-fire." (*Sahîh Al-Bukhâri, Hadîth No. 538, Vol. 7*)

CHAPTER 2. Prohibition of using gold and silver vessels both for men and women, and wearing of golden rings and silken clothes are forbidden for men and allowed for women, except a four fingers breadth of silken embroidery is allowed for the men.

1338. Narrated Al-Barâ' 'bin 'Âzib : رضي الله عنه عنهم Allâh's Messenger : صلى الله عليه وسلم ordered us to do seven things and forbade us from seven. He ordered us (1) to visit the sick, (2) to follow funeral processions, (3) (to say) to a sneezer, (May Allâh bestow His Mercy on you, if he says, Praise be to Allâh), (4) to accept invitations, (5) to propagate *As-Salâm* (greeting) i.e. to greet one another, (6) to help the oppressed and (7) to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *Al-Qissi* (a kind of

٣٧ - كتابُ الْبَلَاسِ وَالزَّيْنَةِ

(١) بَابٌ: تَحْرِيمِ اسْتِعْمَالِ أَوَانِي الْذَّهَبِ وَالْفِضَّةِ، فِي الشُّرْبِ وَغَيْرِهِ، عَلَى الرِّجَالِ وَالنِّسَاءِ

١٣٣٧ - حَدِيثُ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجْزَرُ فِي بَطْنِهِ نَارًا جَهَنَّمَ».

(٢) بَابٌ: تَحْرِيمِ اسْتِعْمَالِ إِنَاءِ الْذَّهَبِ وَالْفِضَّةِ عَلَى الرِّجَالِ وَالنِّسَاءِ، وَخَاتَمِ الْذَّهَبِ وَالْحَرِيرِ عَلَى الرَّجُلِ وَإِبَاحَتِهِ لِلنِّسَاءِ، وَإِبَاحَةِ الْعِلْمِ وَنَحْوِهِ عَلَى الرَّجُلِ مَا لَمْ يَزِدْ عَلَى أَرْبَعِ أَصَابِعِ

١٣٣٨ - حَدِيثُ الْبَرَاءِ رضي الله عنه، قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، بِسَبْعِ وَنَهَايَاً عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَشَمَيْتِ الْعَاطِسِينَ، وَإِجَابَةِ الدَّاعِيِّ، وَإِنشَاءِ السَّلَامِ، وَنَصْرِ الْمَظْلُومِ، وَإِبَارَةِ الْمُقْسِمِ؛ وَنَهَايَاً عَنْ خَوَاتِيمِ الْذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْفِضَّةِ، أَوْ قَالَ: آتَيْتُ الْفِضَّةَ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيِّ، وَعَنِ تُبَسِّ الْحَرِيرِ وَالْدِيَاجِ وَالْإِسْتَبْرِقِ.

silken cloth), to wear silk, *Dibâj* or *Istabraq* (two kinds of silk). (*Sahîh Al-Bukhâri*, *Hadîth* No. 539, Vol. 7)

1339. Narrated ‘Abdur Rahmân bin Abî Laila : رضى الله عنه We were sitting in the company of Hudhaifa who asked for water and a Magian brought him water. But when he placed the cup in his hand, he threw it at him and said, “Had I not forbidden him to do so more than once or twice.” He wanted to say, “I would not have done so,” adding, “But I heard the Prophet صلى الله عليه وسلم saying, ‘Do not wear silk or *Dibâj*, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 337, Vol. 7)

١٣٣٩ - حديث ثذيقه. عن عبد الرحمن بن أبي ليلي، أنهم كانوا عند حذيقه، فاستشئن، فسأله مجوسي. فلما وضع الفدح في يده رماه به، وقال: لولا أني نهيت غير مرأة ولا مرأتين. كان يقول لم أفعل هذا. ولكنني سمعت النبي ﷺ يقول: لا تلبسو الحرير ولا الديباج ولا شربوا في آية الذهب والفضة، ولا تأكلوا في صحافها، فإنها لهم في الدنيا ولنا في الآخرة».

1340. Narrated ‘Abdullâh bin ‘Umar رضى الله عنه saw a silken cloak (being sold) at the gate of the mosque and said to Allâh’s Messenger صلى الله عليه وسلم, “I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations.” Allâh’s Messenger صلى الله عليه وسلم replied, “This will be worn by a person who will have no share (reward) in the Hereafter.” Later on similar cloaks were given to Allâh’s Messenger رضى الله عنه and he gave one of them to ‘Umar bin Al-Khattâb رضى الله عنه. On that ‘Umar said, “O Allâh’s Messenger! You have given me this cloak although on the cloak of ‘Utârid (a cloak merchant who was selling that silken cloak at the gate of the mosque)

١٣٤٠ - حديث عبد الله بن عمر، أن عمر بن الخطاب رأى حلقة سيراء عند باب المسجد، فقال: يا رسول الله! لو اشتريت هذه فلبستها يوم الجمعة وللوفد إذا قدموا عليك! فقال رسول الله ﷺ: إنما يلبس هذه من لا خلاق له في الآخرة».

ثم جاءت رسول الله ﷺ منها حلل. فأعطي عمر بن الخطاب رضي الله عنه منها حلقة. فقال عمر: يا رسول الله! كسرتنيها، وقد قلت في حلقة عطاريد ما قلت! قال رسول الله

you passed such and such a remark.” Allâh’s Messenger ﷺ replied, “I have not given you this to wear.” And so ‘Umar bin Al-Khattâb رضي الله عنه gave it to his pagan brother in Makka to wear. (*Sahîh Al-Bukhâri*, *Hadîth* No. 11, Vol. 2)

1341. Narrated Abû ‘Uthmân An-Nahdi رضي الله عنه : While we were with ‘Utba bin Farqad at Adharbijâن, there came ‘Umar’s letter indicating that Allâh’s Messenger ﷺ had forbidden the use of silk except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery. (*Sahîh Al-Bukhâri*, *Hadîth* No. 718, Vol. 7)

عَلَّمَهُ: إِنِّي لَمْ أَكُسْكَهَا لِتَلْبِسَهَا فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخَا لَهُ، بِمَكَّةَ، مُشَرِّكًا .

١٣٤١ - حديث عمر. عن أبي عثمان التهديّ، قال: أتانا كتاباً يُخْبِرُ عَمَرَ مَعَ عُثْبَةَ بْنِ فَرَقَدٍ، يَأْذِنِي جَانَ، أَنَّ رَسُولَ اللَّهِ عَلَّمَنِي، نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا؛ وَأَشَارَ يَاصْبَعَيْهِ اللَّتَّيْنِ تَلِيَانِ الْإِبَهَامِ، قال: فِيمَا عَلِمْنَا، أَنَّهُ يَعْنِي الْأَغْلَامَ.

1342. Narrated ‘Alî رضي الله عنه : The Prophet ﷺ gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 784, Vol. 3)

١٣٤٢ - حديث عليٍ رضي الله عنه. قال: أهدى إِلَيَّ النَّبِيُّ عَلَّمَهُ سِيرَاءَ فَلَبِسْتُهَا، فَرَأَيْتُ الْعَصْبَ في وَجْهِهِ، فَشَقَقْتُهَا بَيْنَ نِسَائِيِّ .

١٣٤٣ - حديث أنسٍ بن مالكٍ. عن النبيِّ عَلَّمَهُ، قال: «مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبِسَهُ فِي الْآخِرَةِ».

١٣٤٤ - حديث عقبةَ بنِ عامِرٍ. قال: أَهْدِيَ إِلَيَّ النَّبِيُّ عَلَّمَهُ قَرْوَجُ حَرِيرٍ، فَلَسِسْهُ فَصَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَتَرَعَهُ تَرْعَاعًا شَدِيدًا كَالْكَارِهِ لَهُ . وَقَالَ: «لَا يَنْبَغِي هَذَا لِلْمُمْتَقِينَ».

1343. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said, “Whoever wears silk in this world, shall not wear it in the Hereafter.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 723, Vol. 7)

1344. Narrated ‘Uqba bin ‘Âmir رضي الله عنه : The Prophet ﷺ was given a silken *Farrûj* as a present. He wore it while offering *Salât* (prayer). When he had finished his *Salat*, he took it off violently as if with a strong aversion to it and said, “It is not the dress of *Al-Mutaqûn*: [means pious and righteous persons who fear Allâh much

(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh عزوجل much (perform all kinds of good deeds which He has ordained)]. (*Sahîh Al-Bukhâri, Hadîth No. 372, Vol. 1*)

CHAPTER 3. Wearing of silk is allowed to men if they are suffering from skin disease causing itching.

1345. Narrated Anas : رضي الله عنه The Prophet allowed 'Abdur Rahmân bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. (*Sahîh Al-Bukhâri, Hadîth No. 168. Vol. 4*)

CHAPTER 5. The superiority of wearing *Hibra* (a kind of Yemenese cloth) clothes.

1346. Narrated Qatâda : رضي الله عنه asked Anas , رضي الله عنه , “What kind of clothes was most beloved to the Prophet ؟” He replied, “The *Hibra* (a kind of Yemenese cloth) clothes.” (*Sahîh Al-Bukhâri, Hadîth No. 703, Vol. 7*)

CHAPTER 6. To be modest in wearing garments and to suffice with the coarse ones of them in moderate number and to take the cheap ones of garments, carpets, beds etc., and it is allowed to wear clothes made of camel's hair etc., and whatever they may have of marks.

1347. Narrated Abû Burda : رضي الله عنه 'Aisha brought out to us a *Kisâ'* (A square black piece of woolen cloth)

(٣) باب: إباحة لبس الحرير للرجل
إذا كان به حكة أو نحوة

١٣٤٥ - حديث أنس، أن النبي ﷺ، رخص لعبد الرحمن بن عوف والرئير في قميص من حرير، من حكة كانت بهما.

(٤) باب: فضل لباس ثياب الجبرة

١٣٤٦ - حديث أنس. عن قتادة، قال: قلت له: أي الثياب كان أحب إلى النبي ﷺ؟ قال: الجبرة.

(٥) باب: التواضع في اللباس وألا فضار على الغليظ منه، واليسير من اللباس والفرش وغيرهما، وجواز لبس الثوب الشفري وما فيه من أغلام

١٣٤٧ - حديث عائشة. عن أبي بودة، قال: أخرجت إلينا عائشة كسأة

and an *Izâr* (a sheet worn below the waist to cover the lower half of the body) and said, “The Prophet ﷺ died while wearing these two.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 707, Vol. 7)

CHAPTER 7. It is allowed to use carpets.

1348. Narrated Jâbir (Once) : رضي الله عنه said, “Have you got carpets?” I replied, “Whence can we get carpets?” He said, “But you shall soon have carpets.” I used to say (to my wife), “Remove your carpets from my sight,” but she would say, “Didn’t the Prophet ﷺ tell you that you would soon have carpets?” So I would give up my request. (*Sahîh Al-Bukhâri*, *Hadîth* No. 825, Vol. 4)

وَإِذَا رَأَاهَا غَلِيلًا؛ فَقَالَتْ: قُبِضَ رُوحُ
النَّبِيِّ ﷺ فِي هَذِينِ.

(٧) بَابُ: جَوَازِ اتِّخَادِ الْأَنْمَاطِ

١٣٤٨ - حَدِيثُ جَابِرٍ رضي الله عنه،
قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ لَكُمْ مِنْ
أَنْمَاطٍ؟» قَلْتُ: وَأَنَّى يَكُونُ لَنَا
الْأَنْمَاطُ؟ قَالَ: «أَمَا إِنَّهُ سَيَكُونُ لَكُمْ
الْأَنْمَاطُ» فَأَنَا أَقُولُ لَهَا (يعني امرأة):
أَخْرِي عَنِي أَنْمَاطِكِ. فَقَوْلُ: أَلَمْ يَقُلِّ
النَّبِيُّ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمُ الْأَنْمَاطُ»
فَأَدَعْهَا.

(٩) بَابُ: تَحْرِيمِ جَرِ الرَّوْبِ خَيْلَاءِ،
وَبَيَانِ حَدِّ مَا يَجُوزُ إِرْخَاؤُهُ إِلَيْهِ وَمَا
يُسْتَحْبِطُ

١٣٤٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله
عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا
يَنْتَظِرُ اللَّهُ إِلَى مَنْ جَرَ ثَوْبَهُ خَيْلَاءً».

١٣٥٠ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللهِ ﷺ قَالَ: «لَا يَنْتَظِرُ اللَّهُ،
يَوْمَ الْقِيَامَةِ، إِلَى مَنْ جَرَ إِرَارَهُ بَطَرًا».

CHAPTER 9. It is prohibited to drag one's garment (behind him) out of conceit, and lower limit up to which one is allowed to lower his garment, and that which is preferable.

1349. Narrated Ibn ‘Umar : رضي الله عنهما said, “Allâh will not look at the person who drags his garment (behind him) out of conceit.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 674, Vol. 7)

1350. Narrated Abû Huraira : رضي الله عنه said, “Allâh will not look, on the Day of Resurrection, at a person who drags his *Izâr* (behind him) out of pride and arrogance.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 679, Vol. 7)

CHAPTER 10. Prohibition of walking with pride overpleased with his clothes.

(١٠) بَابُ: تَحْرِيمِ التَّبَخْتُرِ فِي الْمَشْيِ
مَعَ إِعْجَابِهِ بِثِيَابِهِ

1351. Narrated Abû Huraira : رضى الله عنه The Prophet صلى الله عليه وسلم (or Abûl-Qâsim صلى الله عليه وسلم) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection. (*Sahîh Al-Bukhâri*, *Hadîth* No. 680, Vol. 7)

CHAPTER 11. Throwing away of gold-ring.

1352. Narrated Abû Huraira : رضى الله عنه The Prophet صلى الله عليه وسلم forbade the wearing of a gold ring. (*Sahîh Al-Bukhâri*, *Hadîth* No. 754, Vol. 7)

1353. Narrated Ibn 'Umar : رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet صلى الله عليه وسلم sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allâh, I will never wear it." Therefore all the people threw away their rings as well. (*Sahîh Al-Bukhâri*, *Hadîth* No. 646, Vol. 8)

١٣٥١ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ:
قَالَ أَبُو الْفَاسِمِ رَضِيَ اللَّهُ عَنْهُ: «يَسْأَلُنَا رَجُلٌ
يَمْشِي فِي حَلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ
جُمَّتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّلُ
إِلَى يَوْمِ الْقِيَامَةِ».

(١١) بَابُ: فِي طَرْحِ خَاتَمِ الْذَّهَبِ

١٣٥٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ نَهَى عن خاتم الذهب .

١٣٥٣ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اضطَّنَعَ خاتاماً مِنْ ذَهَبٍ، وَكَانَ يَلْبِسُهُ، فَيَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِهِ. فَصَنَعَ النَّاسُ. ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِئَرَ فَتَرَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبُسُ هَذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلِهِ» فَرَمَى بِهِ ثُمَّ قَالَ: «وَاللَّهِ! لَا أَلْبُسُ أَبَدًا» فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

CHAPTER 12. The Prophet صلى الله عليه وسلم wore a silver ring in which was engraved: “Muhammad, the Messenger of Allâh”, and after him, his successors wore it.

1354. Narrated Ibn ‘Umar رضي الله عنهما that Allâh’s Messenger صلى الله عليه وسلم took a ring made of silver for himself and it was worn by him on his hand. Afterwards it was worn by Abû Bakr، and then by ‘Umar، and then by ‘Uthmân till it fell in the Arîs well. (On that ring) was engraved: ‘Muhammad, the Messenger of Allâh.’ (*Sahîh Al-Bukhâri*, Hadîth No. 762, Vol. 7)

(١٢) بَابُ: لِبْسِ النَّبِيِّ ﷺ خَاتَمًا مِنْ وَرِقٍ نَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَلِبْسِ الْخُلَفَاءِ لَهُ مِنْ بَعْدِهِ

١٣٥٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ، وَكَانَ فِي يَدِهِ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ عُمَرَ، ثُمَّ كَانَ، بَعْدُ، فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ، بَعْدُ، فِي يَدِ أَرِيسٍ. نَقْشُهُ (مُحَمَّدٌ رَسُولُ اللهِ).

1355. Narrated Anas رضي الله عنه that The Prophet صلى الله عليه وسلم got a ring made for himself and said, “I have got a ring made (for myself) and engraved a certain engraving on it, so none of you should get such an engraving on his ring.” I saw the glitter of the ring on his little finger. (*Sahîh Al-Bukhâri*, Hadîth No. 763, Vol. 7)

CHAPTER 13. The Prophet صلى الله عليه وسلم got made for himself a ring when he decided to write letters to the non-Arabs.

1356. Narrated Anas bin Mâlik رضي الله عنه that Once the Prophet صلى الله عليه وسلم wrote a letter or had an idea of writing a letter. The Prophet صلى الله عليه وسلم was told that they (rulers) would not read letters unless they were sealed. So the Prophet صلى الله عليه وسلم got a silver ring made with ‘Muhammad, the Messenger of Allâh’ engraved on it. As if I were just observing its white glitter in the hand

١٣٥٥ - حَدِيثُ أَنَسِ رضي الله عنه، قَالَ: صَنَعَ النَّبِيُّ ﷺ خَاتَمًا، قَالَ: إِنَّا اتَّخَذْنَا خَاتَمًا، وَنَقَشْنَا فِيهِ نَقْشًا فَلَا يَنْقَشِنُ عَلَيْهِ أَحَدٌ» قَالَ: فَإِنِّي لَأَرَى بَرِيقَةً فِي خَنْصُرِهِ.

(١٣) بَابُ: فِي اتَّخَادِ النَّبِيِّ ﷺ خَاتَمًا لَمَّا أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ

١٣٥٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَتَبَ النَّبِيُّ ﷺ كِتَابًا، أَوْ أَرَادَ أَنْ يَكْتُبَ، فَقَيْلَ لَهُ: إِنَّهُمْ لَا يَقْرَؤُونَ كِتَابًا إِلَّا مَخْتُومًا. فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، نَقْشُهُ (مُحَمَّدٌ رَسُولُ اللَّهِ) كَانَيْ أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

of the Prophet . صلى الله عليه وسلم (Sahîh Al-Bukhâri, Hadîth No. 65, Vol. 1)

CHAPTER 14. Throwing away of rings.

1357. Narrated Anas bin Mâlik رضي الله عنه that he saw a silver ring on the hand of Allâh's Messenger صلى الله عليه وسلم for one day only. Then the people had silver rings made for themselves and wore it. On that, Allâh's Messenger صلى الله عليه وسلم threw his ring away and the people threw away their rings as well. [For details of this, See *Fath Al-Bârî*, Vol. 12, Page 438]. (Sahîh Al-Bukhâri, Hadîth No. 757, Vol. 7)

CHAPTER 19. On wearing shoes, one should start to put on right shoe first and taking off one should take off the left shoe first.

1358. Narrated Abû Huraira رضي الله عنه said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off." (Sahîh Al-Bukhâri, Hadîth No. 747, Vol. 7)

1359. Narrated Abû Huraira رضي الله عنه said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes at all." (Sahîh Al-Bukhâri, Hadîth No. 746, Vol. 7)

CHAPTER 22. It is allowed to lie flat on one's back and putting one leg on the other.

1360. Narrated 'Abbâs bin Tamîm رضي الله عنه that his uncle ('Abdullâh bin Zâid) said, "I saw Allâh's Messenger

(٤) بَابٌ فِي طَرْحِ الْخَوَاتِمِ

١٣٥٧ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، خَاتَمًا مِنْ وَرِقٍ، يَوْمًا وَاحِدًا. ثُمَّ إِنَّ النَّاسَ اضْطَبَّعُوا الْخَوَاتِمَ مِنْ وَرِقٍ وَلَبِسُوهَا فَطَرَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

(١٩) بَابٌ إِذَا انْتَعَلَ فَلَبِيَّدَا بِالْيَمِينِ وَإِذَا خَلَعَ فَلَبِيَّدَا بِالشَّمَاءِ

١٣٥٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلَبِيَّدَا بِالْيَمِينِ، وَإِذَا نَزَعَ فَلَبِيَّدَا بِالشَّمَاءِ، لِتَكُنِ الْيَمِينَ أَوْلَاهُمَا تَنْعَلُ وَآخِرُهُمَا تُنْزَعُ».

١٣٥٩ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ. لِيُخْفِهِمَا أَوْ لِيُتَعْلِهِمَا جَمِيعًا».

(٢٢) بَابٌ فِي إِيَّاكَ الْأَسْتِلْقَاءِ وَوَضِعِ إِحْدَى الرِّجْلَيْنِ عَلَى الْأُخْرَى

١٣٦٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مُسْتَلْقِيًّا فِي

lying flat (on his back) in the mosque putting one of his legs over the other.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 464, Vol. 1)

CHAPTER 23. Men are forbidden to use saffron.

1361. Narrated Anas : رضي الله عنه The Prophet forbade men to use saffron. (*Sahîh Al-Bukhâri*, *Hadîth* No. 737, Vol. 7)

CHAPTER 25. Do the opposite of what the Jews do, as regards dyeing grey hair.

1362. Narrated Abû Huraira : رضي الله عنه Allâh’s Messenger said, “The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 668, Vol. 4)

CHAPTER 26. Angels do not enter a house in which there is a dog or a picture.

I : رضي الله عنه heard Allâh’s Messenger ملئ الله عليه وسلم saying, “Angels (of mercy) do not enter a house wherein there is a dog or some images (or pictures etc.) of a living creature (a human being or an animal etc.).” [See *Fath Al-Bârî*, Vol. 12, p.p.503-519 for details about pictures]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 448, Vol. 4).

1364. Narrated Busr bin Sa‘îd رضي الله عنه that Zaid bin Khalid Al-Juhanî رضي الله عنه narrated to him something in the presence of Sa‘îd bin ‘Ubaidullâh Al-Khulâni who was brought up in the

الْمَسْجِدِ، وَاضْبَعَا إِخْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

(٢٣) بَابٌ: النَّهَىٰ عَنِ التَّرَغُفِ لِلرَّجَالِ

١٣٦١ - حَدِيثُ أَسِنٍ، قَالَ: نَهَا النَّبِيُّ ﷺ، أَنْ يَتَرَغَّفَ الرَّجُلُ.

(٢٤) بَابٌ: فِي مُحَالَفَةِ الْيَهُودِ فِي الصَّبْيِ

١٣٦٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَضْبُغُونَ فَحَالِفُوْهُمْ».

(٢٥) بَابٌ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِي كَلْبٍ وَلَا صُورَةً

١٣٦٣ - حَدِيثُ أَبِي طَلْحَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً تَمَاثِيلَ».

١٣٦٤ - حَدِيثُ أَبِي طَلْحَةَ عَنْ بُشْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدَ الْجَهْنَمِ رضي الله عنه، حَدَّثَهُ، وَمَعَ بُشْرِ بْنِ سَعِيدٍ

house of Maimûnah ، رضي الله عنها the wife of the Prophet . صلى الله عليه وسلم Zaid narrated to them that Abû Talha said that the Prophet said ﷺ، حَدَّثَنَا زَيْدُ بْنُ خَالِدٍ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَذَرُّ الْمَلَائِكَةَ يَئِنَّا فِيهِ صُورَةً» قَالَ بُشْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعَدَنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ بِسْتَرٍ فِيهِ تَصَاوِيرٍ، فَقُلْتُ لِعَيْنِدِ اللَّهِ الْخَوْلَانِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ فَقَالَ: إِنَّهُ قَالَ: إِلَّا رَقْمٌ فِي ثَوْبٍ، أَلَا سَمِعْتَهُ؟ قُلْتُ: لَا . قَالَ: بَلَى، قَدْ ذَكَرَهُ.

1365. Narrated ‘Âisha : رضي الله عنها Allâh’s Messenger ﷺ returned from a journey when I had placed a curtain of mine having some images (or pictures etc.) over (the door of) a chamber of mine. When Allâh’s Messenger ﷺ saw it, he tore it and said, “The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allâh’s creations.” So we turned it (i.e. the curtain) into one or two cushions. (*Sahîh Al-Bukhâri*, *Hadîth* No. 838, Vol. 7)

1366. Narrated ‘Âisha ، رضي الله عنها the mother of the believers: I bought a cushion with pictures on it. When Allâh’s Messenger ﷺ saw it, he kept standing at the door and did not enter the house. I noticed signs of disgust on his face, so I said, “O Allâh’s Messenger! I repent to Allâh and His Messenger. (Please let me

عَيْنِدُ اللَّهِ الْخَوْلَانِيُّ، الَّذِي كَانَ فِي حَبْرٍ مَّيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، حَدَّثَنَاهُ زَيْدُ بْنُ خَالِدٍ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَذَرُّ الْمَلَائِكَةَ يَئِنَّا فِيهِ صُورَةً» قَالَ بُشْرٌ: فَمَرِضَ زَيْدُ بْنُ خَالِدٍ، فَعَدَنَاهُ فَإِذَا نَحْنُ فِي بَيْتِهِ بِسْتَرٍ فِيهِ تَصَاوِيرٍ، فَقُلْتُ لِعَيْنِدِ اللَّهِ الْخَوْلَانِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ فَقَالَ: إِنَّهُ قَالَ: إِلَّا رَقْمٌ فِي ثَوْبٍ، أَلَا سَمِعْتَهُ؟ قُلْتُ: لَا . قَالَ: بَلَى، قَدْ ذَكَرَهُ.

1365 - حديث عائشة رضي الله عنها
قالت: قدم رسول الله ﷺ، من سفير، وقد سترت بقراط لي، على سهرة لي، فيها تماثيل. فلما رأه رسول الله ﷺ، هتكه، وقال: «أشد الناس عذاباً يوم القيمة الذين يضاهون بخلق الله»، قالت: فجعلناه وسادة أو وسادتين.

1366 - حديث عائشة، أم المؤمنين
رضي الله عنها، أنها اشتريت نمرقة فيها تصاوير، فلما رأها رسول الله ﷺ، قام على الباب فلم يدخله، فعرفت في وجهه الكراهة. قلت: يا رسول الله! أتوب إلى الله وإلى رسوله ﷺ،

know) what sin I have done." Allâh's Messenger ﷺ said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allâh's Messenger ﷺ said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).' " The Prophet ﷺ added, "The angels do not enter a house where there are pictures." (*Sahîh Al-Bukhârî, Hadîth No. 318, Vol. 3*)

1367. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger ﷺ said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'" (*Sahîh Al-Bukhârî, Hadîth No. 835, Vol. 7*)

1368. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : I heard the Prophet ﷺ saying, "The people who will receive the severest punishment from Allâh on the Day of Resurrection will be the picture-makers." (*Sahîh Al-Bukhârî, Hadîth No. 834, Vol. 7*)

1369. Narrated Sa'îd bin Abû Al-Hasan رضي الله عنه : While I was with Ibn 'Abbâs رضي الله عنهما , a man came and said, "O father of 'Abbâs! My sustenance is from my manual profession and I make these pictures." Ibn 'Abbâs said, "I will tell you only what I heard from Allâh's Messenger ﷺ . I heard him saying, 'Whoever makes a picture will be punished by Allâh till he puts soul (life) in it, and he will never be able to put soul (life) in it.' " Hearing this, that

مَاذَا أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : «مَا بَالُ هَذِهِ النُّمُرُقَةِ؟» قُلْتُ: اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ فَيُقَالُ لَهُمْ: أَخْيُوا مَا حَلَقْتُمْ» وَقَالَ: «إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَذَلِّلُهُ الْمَلَائِكَةُ». .

١٣٦٧ - حديث عبد الله بن عمر
رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَخْيُوا مَا حَلَقْتُمْ» .

١٣٦٨ - حديث عبد الله بن مسعود
رمي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ، يَوْمَ الْقِيَامَةِ، الْمُصَوِّرُونَ» .

١٣٦٩ - حديث ابن عباس
عن سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: كُنْتُ عِنْدَ أَبْنِ عَبَّاسٍ رضي الله عنهما، إِذْ أَتَاهُ رَجُلٌ، فَقَالَ: يَا أَبَا عَبَّاسٍ! إِنِّي إِنْسَانٌ إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدِي، وَلَأَنِّي أَضْنَعُ هَذِهِ التَّصَاوِيرَ. فَقَالَ أَبْنُ عَبَّاسٍ: لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، سَمِعْتَهُ يَقُولُ:

man heaved a sigh and his face turned pale. Ibn ‘Abbâs said to him, “What a pity! If you insist on making pictures I advise you to make pictures of trees and any other inanimate objects having no souls [See *Fath Al-Bârî*, Vol. 12 p.p.503-519 for details about pictures.] (*Sahîh Al-Bukhârî*, *Hadîth* No. 428, Vol. 3)

«مَنْ صَوَرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبٌ حَتَّى يُفْخَنُ فِيهَا الرُّوحُ، وَلَيْسَ بِتَافِخٍ فِيهَا أَبَدًا». فَرَبَّا الرَّجُلُ رَبْوَةً شَدِيدَةً، وَاضْفَرَ وَجْهُهُ. قَالَ: وَيَحْكَ! إِنَّ أَبْيَتَ إِلَّا أَنْ تَضَعَّ، فَعَلَيْكَ بِهَذَا الشَّجَرِ، كُلُّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ.

1370. Narrated Abû Zur‘a : رضى الله عنه I entered a house in Al-Madîna with Abû Huraira رضى الله عنه , and he saw a man making pictures at the top of the house. Abû Huraira رضى الله عنه said, “I heard Allâh’s Messenger صلى الله عليه وسلم saying (that Allâh said), ‘Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain. Let them create a gnat.’ ” (*Sahîh Al-Bukhârî*, *Hadîth* No. 837, Vol. 7)

CHAPTER 28. It is disliked to hang a necklace of string round the neck of a camel.

1371. Narrated Abû Bashîr Al-Ansârî رضى الله عنه that he was in the company of Allâh’s Messenger صلى الله عليه وسلم on some of his journeys. The subnarrator ‘Abdullâh adds, “I think that Abû Bashîr also said, ‘And the people were at their sleeping places.’ ” Allâh’s Messenger صلى الله عليه وسلم sent a messenger ordering: “There shall not remain any necklace of string or any other kind of necklace round the necks of camels, except it is cut off.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 249, Vol. 4)

١٣٧٠ - حَدِيثُ أَبِي هُرَيْرَةَ . عَنْ أَبِي زُرْعَةَ، قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارًا بِالْمَدِينَةِ، فَرَأَى أَغْلَامًا مُصَوَّرًا يُصَوِّرُ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَمَنْ أَظْلَمُ مِنْ ذَهَبٍ يَخْلُقُ كَخْلَقِي، فَلَيَخْلُقُوا حَبَّةً، وَلَيَخْلُقُوا ذَرَّةً» .

(٢٨) بَابُ: كَرَاهَةُ قِلَادَةِ الْوَتَرِ فِي رَقَبَةِ الْبَعِيرِ

١٣٧١ - حَدِيثُ أَبِي بَشِيرِ الْأَنْصَارِيِّ رضى الله عنه، أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ، فِي بَعْضِ أَسْفَارِهِ، وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَزْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً أَنْ «لَا يَقِيَّنُ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ» أَوْ «قِلَادَةً إِلَّا فُطِعِّنَتْ» .

CHAPTER 30. It is allowed to brand an animal (cattle, beast) except on the face, and preference of branding *Zakât* and *Jizia* animals too.

(٣٠) بَابُ: جَوَازِ وَشْمِ الْحَيَوانِ غَيْرِ
الْأَدَمِيِّ فِي غَيْرِ الْوَجْهِ وَنَذِيرَةٌ فِي نَعْمَ
الرِّزْكَةِ وَالْحِزْبَةِ

1372. Narrated Anas : رضى الله عنه When Umm Sulaim gave birth to a child, she said to me, "O Anas! Watch this boy carefully and do not give him anything to eat or drink until you have taken him to the Prophet صلى الله عليه وسلم tomorrow morning for the *Tahnik*." So the next morning I took the child to the Prophet who was sitting in a garden and was wearing a *Huraithiya Khmîsa* and was branding the she-camel on which he had come during the conquest of Makka. (*Sahîh Al-Bukhâri*, *Hadîth* No. 714, Vol. 7)

CHAPTER 31. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head) is disliked.

1373. Narrated ('Abdullâh) bin 'Umar رضى الله عنهما Allâh's Messenger forbade *Al-Qaza'* (having tuft of hair here and there after shaving one's head). (*Sahîh Al-Bukhâri*, *Hadîth* No. 804, Vol. 7)

CHAPTER 32. It is forbidden to sit on the roads (ways) and to observe the rights of the way.

1374. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه The Prophet said, "Beware! Avoid sitting on the roads (ways)". The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet said, "If you must sit

- ١٣٧٢ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمَانَ، قَالَتْ لِي: يَا أَنَسُ! انْظُرْ هَذَا الْغُلَامَ، فَلَا يُصِيبُنَّ شَيْئًا حَتَّى تَغْدُوَ بِهِ إِلَى النَّبِيِّ ﷺ، يُخَنِّكُهُ. فَعَدَوْتُ بِهِ إِذَا هُوَ فِي حَائِطٍ وَعَلَيْهِ خَمِيسَةُ حُرَيْثَيَّةٍ، وَهُوَ يَسْمُمُ الظَّهَرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

(٣١) بَابُ: كَرَاهَةُ الْقَرْعِ

- ١٣٧٣ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَنْهَا عَنِ الْقَرْعِ.

(٣٢) بَابُ: النَّهْيُ عَنِ الْجُلُوسِ فِي الْطَّرِقَاتِ وَإِعْطَاءِ الطَّرِيقِ حَقَّهُ

- ١٣٧٤ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: إِيَّاكُمْ وَالْجُلُوسُ عَلَى الْطَّرِقَاتِ! فَقَالُوا: مَا لَنَا بُدُّ. إِنَّمَا هِيَ مَجَالِسُنَا تَسْهَدُ فِيهَا. قَالَ: «فَإِذَا أَبِيْتُمْ إِلَّا

37. The Book of Dress and Adornment

there, then observe the rights of the way.” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (i.e. polytheism, disbelief and all what Islâm has forbidden).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 645, Vol. 3)

CHAPTER 33. Prohibition of (1) lengthening head hair artificially (by wearing false hair etc.) by a lady, or (2) gets her hair lengthened artificially, (3) (the lady who practices) tattooing or (4) gets herself tattooed (5) plucking the eyebrows or the hair from the face, or gets her eyebrows or the hair from the faces plucked (6) making artificial spaces between the teeth and changing Allâh’s creation.

1375. Narrated Asmâ’ : رضى الله عنها A woman asked the Prophet صلى الله عليه وسلم saying, “O Allâh’s Messenger! My daughter got measles and her hair fell out. Now that I got her married, may I let her use false hair?” He said (to her), “Allâh has cursed the lady who lengthens hair artificially and the one who gets her hair lengthened artificially.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 824, Vol. 7)

1376. Narrated ‘Âisha : رضى الله عنها An *Ansâri* woman gave her daughter in marriage and the hair of the latter started falling out. The *Ansâri* woman came to the Prophet صلى الله عليه وسلم and mentioned that to him and said, “Her

المجالس فاغطوا الطريق حقّها»
قالوا: وما حقُّ الطريق؟ قال: «غضُّ البصر، وَكُفُّ الأذى، وَرَدُّ السلامِ، وأمْرٌ بالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ».

(٣٣) باب: تحرير فعل الواصلة
والمسنودصلة والواشمة والمسنودشمة
والتأصصة والمتنمية والمتعلجات
والمحيرات خلق الله

١٣٧٥ - حديث أسماء، قال: سألت امرأة النبي ﷺ، فقالت: يا رسول الله! إن ابنتي أصابتها الحبوبة فامرق شعرها، وإن زوجتها؛ فأصل فيها؟ فقال: «لعن الله الواصلة والموصولة».

١٣٧٦ - حديث عائشة، أن امرأة من الانصار زوجت ابنته، فتمقط شعر رأسها فجاءت إلى النبي ﷺ، فذكرت ذلك له؛ فقالت: إن زوجها

(my daughter's) husband suggested that I should let her wear false hair." The Prophet ﷺ said, "No, (don't do that) for Allâh sends His Curses upon such ladies who lengthen their hair artificially (by wearing false hair)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 133. Vol. 7)

1377. Narrated 'Alqama : رضي الله عنه about 'Abdullâh (bin Mas'ûd) : رضي الله عنه said, "Allâh curses those ladies who practise tattooing and those who get themselves tattooed, and those ladies who gets their hair [removed from their eyebrows and faces (except the beard and moustache)] and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banî Asad called Umm Ya'qûb who came (to 'Abdullâh) and said, "I have come to know that you have cursed such and such (ladies)?" He replied, "Why should I not curse those whom Allâh's Messenger ﷺ cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read: 'And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)...' (V.59:7). She replied, "Yes, I did." He said, "Verily, Allâh's Messenger ﷺ forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her

أَمْرَنِي أَنْ أَصِلَّ فِي شَعْرِهَا، فَقَالَ:
«لَا، إِنَّهُ قَدْ لُعِنَ الْمُوَصِّلَاتُ».

١٣٧٧ - حديث عبد الله بن سمعون. قال: لعن الله الواشمات، والموشمات، والمتمصات والمتعلجات للحسن، المغيرات خلق الله. فبلغ ذلك امرأة من بني أسد، يقال لها: أم يعقوب. فجاءت، فقالت: إنها بلغني أنك لعنت كيت وكيت. فقال: وما لي لا ألعن من لعن رسول الله ﷺ، ومن هو في كتاب الله؟ فقالت: لقد قرأت ما بين اللوحين فما وجدت فيه ما تقول. فقال: لئن كنت قرأتني، لقدر وجدتي. أما قرأت **«وما آتاكُمُ الرَّسُولُ فَخُذُوهُ، وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا»**؟ قال: بلى. قال: فإنه قد نهى عنه. قالت: فإني أرى أهلك يفعلونه. قال: فاذهبي، فانظرلي. فذهبت فنظرت، فلم تر من حاجتها شيئاً. فقال: لو كانت كذلك ما جاءتنا.

statement. On that he said, "If my wife was as you thought, I would not keep her in my company." (*Sahîh Al-Bukhârî*, *Hadîth* No. 408, Vol. 6)

1378. Narrated Humaid bin 'Abdur Rahmân رضي الله عنه that he heard Mu'âwiya bin Abî Sufyân رضي الله عنها (talking) on the pulpit in the year when he performed the *Hajj*. He took a tuft of hair that was in the hand of an orderly and said, "O people of Al-Madîna! Where are your learned men? I heard the Prophet صلى الله عليه وسلم forbidding such a thing as this (i.e. false hair) and he used to say, 'The Israelites were destroyed when their ladies practised this habit (of using false hair to lengthen their locks).' " (*Sahîh Al-Bukhârî*, *Hadîth* No. 674, Vol. 4)

CHAPTER 35. It is forbidden to wear garment of falsehood etc. and to show resemblance to something which is not given to him.

1379. Narrated Asmâ' : رضي الله عنها A lady said, "O Allâh's Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has (in fact) not given (in order to tease her)?" Allâh's Messenger صلى الله عليه وسلم said, "The one who pretends that he has been given what he has not, is just like the (false) one who wears two garments of falsehood."⁽¹⁾ (*Sahîh Al-Bukhârî*, *Hadîth* No. 146, Vol. 7)

١٣٧٨ - حديث معاویة بن أبي سفیان. عن حمید بن عبد الرحمن، أَنَّهُ سَمِعَ مُعاویةَ بْنَ أَبِي سُفْیَانَ، عَامَ حَجَّ، عَلَى الْمِنْبَرِ، فَتَنَاهَلَ قُصَّةً مِنْ شَعْرٍ، وَكَانَتْ فِي يَدَيْنِ حَرَسِيٍّ. فَقَالَ: يَا أَهْلَ الْمَدِينَةِ! أَنَّى عَلِمَأُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ، يَنْهَا عَنْ مِثْلِ هَذِهِ، وَيَقُولُ: إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذُوهَا نِسَاؤُهُمْ.

(٢٥) باب: النهي عن التزوير في اللباس وغيره والتتشبيه بما لم يعط

١٣٧٩ - حديث أسماء، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: الْمُتَشَبِّهُ بِمَا لَمْ يُغَطِّ كَلَابِسٍ ثَوْبَنِي زُورِ.

⁽¹⁾ (H.1379) This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

38. THE BOOK OF *AL-ADÂB*
(GOOD-MANNERS)

CHAPTER 1. It is prohibited to call anybody except Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the *Kunya* of *Abul-Qâsim*, and mentioning of preferable names.

1380. Narrated Anas (رضي الله عنه): A man at Al-Baqî' called, "O *Abul-Qâsim*!" The Prophet ﷺ turned to him and the man said (to the Prophet ﷺ), "I did not intend to call you." The Prophet ﷺ said, "Name yourselves by my name but not by my *Kunya* name^[1] (i.e. *Abul-Qâsim*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 332, Vol. 3)

1381. Narrated Jâbir bin 'Abdullâh Al-Ansârî (رضي الله عنهما): A man amongst us begot a boy whom he named *Al-Qâsim*. On that the *Ansâr* said, (to the man), "We will never call you *Abul-Qâsim* and will never please you with this blessed title." So, he went to the Prophet ﷺ and said, "O Allâh's Messenger! I have begotten a boy whom I named *Al-Qâsim* and the *Ansâr* said, 'We will never call you *Abul-Qâsim*, nor will we please you with this title.' " The Prophet ﷺ said, "The *Ansâr* have done well. Name by my name, but do not name by my *Kunya*, for I am *Qâsim*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 345, Vol. 4)

٣٨ - كتاب الآداب

(١) بَابُ النَّهْيِ عَنِ التَّكْنِيِّ يَأْبِي القَاسِمِ وَبَيَانٌ مَا يُسْتَحْثَبُ مِنَ الْأَسْمَاءِ

١٣٨٠ - حديث أنس رضي الله عنه، قال: دعا رجلاً بالبقيع، يا أبا القاسم! فانتفت إليه النبي ﷺ. فقال: لم أعنك. قال: سمواً ياسمي ولا تكتنوا بِكُنْتِي».

١٣٨١ - حديث جابر بن عبد الله الأنصاري، قال: ولد لرجل منا غلام، فسماه القاسم. فقالت الأنصار: لا نكتنك أبا القاسم، ولا نتعملك علينا.

فأتى النبي ﷺ، فقال: يا رسول الله! ولد لي غلام، فسميته القاسم، فقالت الأنصار: لا نكتنك أبا القاسم، ولا نتعملك علينا.

فقال النبي ﷺ: «أحسنت الأنصار، سمواً ياسمي، ولا تكتنوا بِكُنْتِي، فإنما أنا قاسم».

^[1] (H.1380) *Kunya*: Means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so and this is a custom of the Arabs.

1282. Narrated Jâbir : رضى الله عنه A boy was born for a man among us and the man named him Al-Qâsim. We said to him, “We will not call you Abul-Qâsim, nor will we respect you for that.” The Prophet صلى الله عليه وسلم was informed about that, and he said, “Name your son ‘Abdur Rahmân.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 205, Vol. 8)

1383. Narrated Abû Huraira : رضى الله عنه (The Prophet) أبُو الْفَاقِسِ said, “Name yourselves after me, but do not call yourselves by my *Kunya*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 739, Vol. 4)

CHAPTER 3. Preference of changing ugly names to good names, and to change the name *Barrah* to Zainab and Jûwairiyah etc.

1384. Narrated Abû Huraira : رضى الله عنه Zainab’s original name was *Barrah*^[1] but it was said, “By that she is giving herself the prestige of piety.” So the Prophet صلى الله عليه وسلم changed her name to Zainab. (*Sahîh Al-Bukhâri*, *Hadîth* No. 212, Vol. 8)

CHAPTER 4. Prohibition of calling the ruler as king of kings.

1385. Narrated Abû Huraira : رضى الله عنه The Prophet صلى الله عليه وسلم said, “The most perfidious (awful) name in Allâh’s consideration is, that of a man calling

١٣٨٢ - حديث جابر رضي الله عنه، قال: ولد لرجل مثنا علام، فسماه القاسم، قلنا: لا نكينك أبا القاسم، ولا كرامه. فأخبر النبي ﷺ، فقال: سُم ابنك عبد الرحمن.

١٣٨٣ - حديث أبي هريرة، قال: قال أبو القاسم ﷺ: «سموا باسمي ولا تكتنوا بـكينتي».

(٣) باب: استخباب تغيير الأسم القبيح إلى حسن وتغيير اسم برة إلى زينب وجوارية ونحوها

١٣٨٤ - حديث أبي هريرة، أن زينب كان اسمها برة، فقيل: تزكي نفسها. فسمها رسول الله ﷺ: زينب.

(٤) باب: تحريم التسمي بملك الأملال وبملك الملوک

١٣٨٥ - حديث أبي هريرة، قال: قال رسول الله ﷺ: «أبغض الأسماء عند الله رجل تسمى بملك الأملال».

[1] (H.1384) *Barrah* means pious.

himself king of kings.” (*Sahîh Al-Bukhârî, Hadîth No. 225, Vol. 8*)

CHAPTER 5. It is preferable to perform *Tahnîk*⁽¹⁾ of a new-born child at the time of its birth and to carry it to a pious person to perform *Tahnîk* and there is no harm in naming the child on its birthday, and it is preferable to give such names as ‘Abdullâh, Ibrâhîm, and the names of all the Messengers of Allâh.

1386. Narrated Anas bin Mâlik رضي الله عنه : عن Abû Talha had a child who was sick. The child died when Abû Talha had gone out. When Abû Talha returned home, he asked, “How does my son fare?” Umm Sulaim (his wife) replied, “He is quieter than he has ever been.” Then she brought supper for him and he took his supper and slept with her. When he had finished, she said, (to him), “Bury the child (as he is dead).” Next morning Abû Talha came to Allâh’s Messenger صلى الله عليه وسلم and told him about that. The Prophet صلى الله عليه وسلم said (to him), “Did you sleep with your wife last night?” Abû Talha said, “Yes”. The Prophet صلى الله عليه وسلم said, “O Allâh! Bestow Your Blessing on them as regards that night of theirs.” Then (later on) Umm Sulaim gave birth to a boy. Abû Talha told me to take care of the child till he was taken to the Prophet صلى الله عليه وسلم . Abû Talha took the

(5) بَابُ: اسْتِخْبَابٌ تَعْنِيهِ الْمَوْلُودُ عِنْدَ وِلَادَتِهِ وَحَمْلِهِ إِلَى صَالِحٍ يُحَنِّكُهُ وَجَوَازٌ تَسْمِيهِ يَوْمَ وِلَادَتِهِ وَاسْتِخْبَابٌ التَّسْمِيَّةِ بِعَنْدِ اللَّهِ وَإِبْرَاهِيمَ وَسَائِرِ أَسْمَاءِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ

١٣٨٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: كَانَ ابْنُ لَأْيِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ. فَلَمَّا رَجَعَ أَبُو طَلْحَةَ، قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْمٍ: هُوَ أَسْكَنُ مَا كَانَ. فَقَرَبَتْ إِلَيْهِ الْعَشَاءُ، فَتَعَشَّى، ثُمَّ أَصَابَهُ وَنْهَا. فَلَمَّا فَرَغَ، قَالَتْ: وَارِ الصَّبِيُّ. فَلَمَّا أَضْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ. فَقَالَ: «أَغْرَسْتُمُ الظَّلَّلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا» فَوَلَدَتْ عُلَامَةً. قَالَ لِي أَبُو طَلْحَةَ: اخْفِظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ ﷺ فَأَتَى بِهِ النَّبِيُّ ﷺ، وَأَرْسَلَتْ مَعَهُ بِتَمَرَاتٍ، فَأَخْذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَّعَهُ شَيْءٌ؟» قَالُوا:

⁽¹⁾ (Ch.5) *Tahnîk* is the process of chewing some sweet food (e.g., dates or honey) and putting it into the baby’s mouth and rubbing its chin to train it to eat, and pronouncing *Adhâن* in the ear of a baby etc., and giving a name to the child, and ‘Aqîqa is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh (two sheep for a male child and one sheep for a female child).

child to the Prophet ﷺ and Umm Sulaim sent some dates along with the child. The Prophet ﷺ took the child (on his lap) and asked if there was something with him. They replied, "Yes, a few dates." The Prophet ﷺ took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did *Tahnîk* for him with that, and named him 'Abdullâh. (*Sahîh Al-Bukhâri*, *Hadîth* No. 379, Vol. 7)

1387. Narrated Abû Mûsa : رضى الله عنه A son was born to me and I took him to the Prophet ﷺ who named him Ibrâhîm, (Abraham) did *Tahnîk* for him with a date (fruit), invoked Allâh to bless him and returned him to me.(The narrator added: That was Abû Mûsa's eldest son.) (*Sahîh Al-Bukhâri*, *Hadîth* No. 376, Vol. 7)

1388. Narrated Asmâ' : رضى الله عنها that she conceived 'Abdullâh bin Az-Zubair. She added, "I migrated to Al-Madîna while I was at full term of pregnancy and alighted at Quba' where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date (fruit), chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allâh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date (fruit) and invoked for Allâh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islâmic land (i.e.

نعم، تمراتٌ. فأخذَها النبِيُّ ﷺ، فمضغَّها، ثمَّ أخذَ مِنْ فِيهِ، فجعلَهَا في في الصَّبَّيِّ، وحنَّكَهُ بِهِ، وسمَّاهُ عبدَ اللهِ .

١٣٨٧ - حديث أبي موسى رضي الله عنه
عنه، قال: ولد لي غلام، فآتته به النبِيُّ ﷺ، فسمَّاه إبراهيم، فحنَّكَه بِتمرة ودعاه لَهُ بالبركة ودفعه إلى. وكان أكبر ولد أبي موسى.

١٣٨٨ - حديث أسماء رضي الله عنها
عنه، أنها حملت بعبد الله بن الربيير. قالت: فخرجت وأنا متم فآتتها بالمدينة، فنزلت بقباء، فولذته بقباء. ثم آتتها به النبِيُّ ﷺ، فوضعته في حجره. ثم دعا بتمرة فمضغها، ثم نقلَ في فيه. فكان أول شيء دخل جوفه يوم رسول الله ﷺ. ثم حنَّكَه بتمرة، ثم دعا له وبَرَكَ عليه؛ وكان أول مولود ولد في الإسلام.

38. The Book of *Al-Adâb* (good manners)

Al-Madîna). (*Sahîh Al-Bukhârî, Hadîth*
No. 248, Vol. 5)

1389. Narrated Sahl bin Sa‘d : رضى الله عنه When Al-Mundhir bin Abû Usaid was born. He was brought to the Prophet ﷺ, who placed him on his thigh. While Abû Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abû Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy) he said, “Where is the boy?” Abû Usaid replied, “We have sent him home.” The Prophet ﷺ said, “What is his name?” Abû Usaid told the boy’s name. The Prophet ﷺ said, “No, his name is Al-Mundhir.” From that day the boy was called as Al-Mundhir. (*Sahîh Al-Bukhârî, Hadîth*
No. 211, Vol. 8)

1390. Narrated Anas : رضى الله عنه The Prophet ﷺ was the best of all the people in character, I had a brother called Abû ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ used to say, “O Abû ‘Umair! What did *Al-Nughair* (nightingale) (do)?” It was nightingale with which he used to play. (*Sahîh Al-Bukhârî, Hadîth* No. 222, Vol. 8)

CHAPTER 7. To ask permission for entering a house (etc.)

1391. Narrated Abû Sa‘îd Al-Khudrî : رضى الله عنه While I was present in one of

١٣٨٩ - حديث سهيل بن سعيد.
قال: أتني بالمنذر بن أبي أسيند إلى النبي ﷺ، حين ولد، فوضعه على فخذه، وأبو أسيند جالس؛ فلما النبي ﷺ يشئ بين يديه، فامر أبو أسيند بابنه فاختمل من فخذ النبي ﷺ، فاستفاق النبي ﷺ، فقال: «أين الصبي؟» فقال أبو أسيند: قلبناه، يا رسول الله! قال: «ما اسمه؟» قال: فلان. قال: «ولكن أسميه المنذر» فسماه يومئذ المنذر.

١٣٩٠ - حديث أنس : قال: كان النبي ﷺ، أحسن الناس خلقاً. وكان لي أخ يقال له: أبو عمير، فطيم. وكان إذا جاء قال: «يا أبا عمير، ما فعل التغير؟» نظر كان يلعب به.

(٧) باب: الاستئذان

١٣٩١ - حديث أبي سعيد الخدري .

the gatherings of the *Ansâr*, Abû Mûsa came as if he was scared, and said, “I asked permission to enter upon ‘Umar three times, but I was not given permission, so I returned.” (When ‘Umar came to know about it) he said to Abû Mûsa, “Why did you not enter?” Abû Mûsa replied, “I asked permission three times, and I was not given permission, so, I returned, for Allâh’s Messenger ﷺ said, ‘If anyone of you ask permission to enter thrice and permission is not given, then he should return.’” ‘Umar said, “By Allâh! We will ask Abû Mûsa to bring witnesses for it.” (Abû Mûsa went to a gathering of the *Ansâr* and said), “Did anyone of you hear this from the Prophet ﷺ?”. Ubai bin Ka‘b said, “By Allâh, none will go with you but the youngest of the people (as a witness).” I (Abû Sa‘îd) was the youngest of them, so I went with Abû Mûsa and informed ‘Umar that the Prophet ﷺ had said so. (*Sahîh Al-Bukhâri*, *Hadîth* No. 262, Vol. 8)

CHAPTER 8. It is disliked to say: ‘I’, in response to one’s inquiry while seeking permission to enter (etc.)

1392. Narrated Jâbir: I came to the Prophet ﷺ in order to consult him regarding my father’s debt. When I knocked on the door, he asked, “Who is that?” I replied, “I”. He said, “I, I?” He repeated it as if he disliked it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 267, Vol. 8)

قال: كُنْتُ فِي مَجَلِسٍ مِّنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَانَهُ مَذْعُورٌ. فَقَالَ: اسْتَأْذِنْتُ عَلَى عُمَرَ ثَلَاثَةً، فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. فَقَالَ: مَا مَنَعَكَ؟ قُلْتُ: اسْتَأْذِنْتُ ثَلَاثَةً فَلَمْ يُؤْذَنْ لِي، فَرَجَعْتُ. وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثَةً، فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ» فَقَالَ: وَاللَّهِ! لَتَقِيمَ عَلَيْهِ بَيْتَةً. أَمِنْتُكُمْ أَحَدْ سَمِعَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ أُبَيُّ بْنُ كَعْبٍ: وَاللَّهِ! لَا يَقُولُ مَعَكَ إِلَّا أَضَعُّ الْقَوْمَ، فَكُنْتُ أَضَعَّ الْقَوْمَ؛ فَقُلْتُ مَعَهُ فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ.

(٨) بَابٌ: كَرَاهَةٌ قَوْلِ الْمُسْتَأْذِنِ: أَنَا، إِذَا قِيلَ: مَنْ هَذَا؟

١٣٩٢ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دِينِ كَانَ عَلَى أَبِي. فَدَقَقْتُ الْبَابَ فَقَالَ: «مَنْ ذَاهِ؟» قُلْتُ: أَنَا. فَقَالَ: «أَنَا، أَنَا!» كَانَهُ كَرِهَهَا.

CHAPTER 9. Prohibition of peeping into the house of another person.

1393. Narrated Sahl bin Sa'd As-Sâ'âdî : A man peeped through a hole in the door of Allâh's Messenger's house and at that time, Allâh's Messenger ﷺ had a *Midrî* (an iron comb or bar) with which he was rubbing his head. So, when Allâh's Messenger ﷺ saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allâh's Messenger ﷺ added, "The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 38-B, Vol. 9)

1394. Narrated Anas bin Mâlik رضي الله عنه : A man peeped into a room of the Prophet ﷺ . The Prophet ﷺ stood up, holding an arrow head. It is as if I am just looking at him trying to stab the man. (*Sahîh Al-Bukhâri*, *Hadîth* No. 259, Vol. 8)

1395. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger ﷺ saying, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 26, Vol. 9)

(٩) بَابُ: تَحْرِيمُ النَّظَرِ فِي بَيْتِ عَيْنِهِ

١٣٩٣ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَجُلًا أَطْلَعَ فِي جُنْحَرٍ فِي بَيْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِذْرَى يَحْكُمُ بِهِ رَأْسَهُ. فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَوْ أَعْلَمُ أَنْ تَشَيَّرَنِي لَطَعْنَتُ بِهِ فِي عَيْنِيَكَ». قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جَعَلَ الْإِذْنَ مِنْ قَبْلِ الْبَصَرِ».

١٣٩٤ - حَدِيثُ أَنَّسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا أَطْلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُمْسِقُهُ بِمَشَاقِصٍ، أَوْ يُمْسَاقُهُ، فَكَانَ يُنْظُرُ إِلَيْهِ يَخْتَلِ الْرَّجُلُ لِيَطْعَنَهُ.

١٣٩٥ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِكَ أَحَدًا وَلَمْ تَأْذُنْ لَهُ، حَذَفَهُ بِحَصَّةِ فَقَاتَ عَيْنِهِ، مَا كَانَ عَيْنِكَ مِنْ جُنَاحٍ».

**39. THE BOOK OF AS-SALĀM
(GREETINGS)**

CHAPTER 1. The riding one should greet the walking one, and the small number of persons should greet the large number of persons.

1396. Narrated Abū Huraira : رضي الله عنه said ملی الله عليه وسلم said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons." (*Sahîh Al-Bukhâri*, Hadîth No. 251, Vol. 8)

CHAPTER 3. The right of a Muslim for a Muslim is to return the greetings.

1397. Narrated Abû Huraira : رضي الله عنه ملی الله عليه وسلم said ملی الله عليه وسلم saying, "The rights of a Muslim on a Muslim are five: (1) To return the greetings, (2) to visit the sick, (3) to follow the funeral processions (4) to accept invitation and (5) to reply the sneezer [saying, *Yarhamu-ka-Allah* (may Allâh be merciful to you), provided the sneezer says, *Al-hamdu-lillah* (all the praises are for Allâh)]. (*Sahîh Al-Bukhâri*, Hadîth No. 332, Vol. 2)

CHAPTER 4. Prohibition of saying first *As-Salam-u-'Alaikum* to the people of Scripture (Jews and Christians), and how to respond to their greeting

1398. Narrated Anas bin Mâlik رضي الله عنه said ملی الله عليه وسلم : عن The Prophet said, "If the people of the Scripture greet you, then you should say (in reply), 'Wa-

٣٩ - كِتَابُ السَّلَامِ

(١) بَابٌ: يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي
وَالْقَلِيلُ عَلَى الْكَثِيرِ

١٣٩٦ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاكِبُ
عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ،
وَالْقَلِيلُ عَلَى الْكَثِيرِ».

(٢) بَابٌ: مِنْ حَقِّ الْمُسْلِمِ لِلْمُسْلِمِ
رَدُّ السَّلَامِ

١٣٩٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ،
يَقُولُ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ،
وَأَبْيَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ،
وَتَشْوِيهُ الْعَاطِسِ».

(٤) بَابٌ: النَّهْيُ عَنِ ابْتِدَاءِ أَهْلِ
الْكِتَابِ بِالسَّلَامِ وَكَيْفَ يَرْدُ عَلَيْهِمْ

١٣٩٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا

'Alaikum (and on you).' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 275, Vol. 8)

سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ".

1399. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "When the Jews greet you, they usually say, '*As-Sâmu 'Alaikum* (death be on you), ' so you should say (in reply to them), '*Wa 'Alaikum* (and on you).'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 274, Vol. 8)

1400. Narrated 'Âisha رضي الله عنها : A group of Jews came to Allâh's Messenger صلى الله عليه وسلم and said, "*As-Sâmu 'Alaika* (death be on you)," and I understood it and said to them, "*Alaikum As-Sâmu wa-l-La 'na* (death and curse be on you)," Allâh's Messenger صلى الله عليه وسلم said, "Be calm! O 'Âisha, for Allâh loves that one should be kind and lenient in all matters." I said, "O Allâh's Messenger! Haven't you heard what they have said?" Allâh's Messenger صلى الله عليه وسلم said, "I have (already) said (to them), '*'Alaikum* (upon you).'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 273, Vol. 8)

CHAPTER 5. Preference of greeting the boys.

1401. Narrated Anas bin Mâlik رضي الله عنه that he passed by a group of boys and greeted them and said, "The Prophet صلى الله عليه وسلم used to do so." (*Sahîh Al-Bukhâri*, *Hadîth* No. 264, Vol. 8)

CHAPTER 7. It is allowed for women to go out for answering the call of nature.

1402. Narrated 'Âisha رضي الله عنها : Sauda (the wife of the Prophet صلى الله عليه وسلم

رضي الله عنها، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا سَلَّمَ عَلَيْكُمْ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ. فَقُلْ: وَعَلَيْكَ".

1400 - حديث عائشة رضي الله عنها، قَالَتْ: دَخَلَ رَهْطٌ مِّنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ. فَقَهْمَثْتُهَا، فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلًا، يَا عَائِشَةً! فَإِنَّ اللَّهَ يُحِبُّ الرُّفْقَ فِي الْأَمْرِ كُلِّهِ» فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «فَقَدْ قُلْتُ: وَعَلَيْكُمْ».

(5) بَابُ: اسْتِخْبَابِ السَّلَامِ عَلَى الصَّبِيَّانِ

1401 - حديث أنس بن مالك رضي الله عنه، أَنَّهُ مَرَّ عَلَى صَبِيَّانِ، فَسَلَّمَ عَلَيْهِمْ. وَقَالَ: كَانَ النَّبِيُّ ﷺ، يَفْعُلُهُ.

(7) بَابُ: إِيَّاهُ الْخُرُوجُ لِلنِّسَاءِ لِقَصَاءِ حَاجَةِ الْأَنْسَانِ

1402 - حديث عائشة رضي الله عنها،

39. The Book of As-Salām (Greetings)

went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So 'Umar bin Al-Khattâb saw her and said, "O Sauda! By Allâh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out." Sauda returned while Allâh's Messenger ﷺ was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Allâh's Messenger! I went out to answer the call of nature and 'Umar said to me so-and-so." Then Allâh inspired him (the Prophet ﷺ) and when the state of inspiration was over, and the bone was still in his hand, as he had not put it down, he said (to Sauda), "You (women) have been allowed to go out for your needs." (*Sahîh Al-Bukhârî*, *Hadîth* No. 318, Vol. 6)

CHAPTER 8. Prohibition of sitting with a foreign-lady in privacy or to enter to her (house etc.) while she is alone.

1403. Narrated ‘Uqba bin ‘Amir رضي الله عنه روى عقبة بن عامر رضي الله عنه said, صلى الله عليه وسلم Allâh’s Messenger : عنه “Beware of entering upon the ladies.”

A man from the *Ansâr* said, “Allâh’s Messenger! What about *Al-Hamu* [١] (the in-laws of the wife i.e. the brothers of her husband or his nephews etc.)?” The Prophet صلى الله عليه وسلم replied: The in-laws

قَالَتْ: خَرَجْتُ سَوْدَةً بَعْدَمَا ضُرِبَ
الْحِجَابُ، لِحَاجَتِهَا؛ وَكَانَتْ امْرَأَةً
جَسِيمَةً لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا؛
فَرَآهَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا
سَوْدَةً! أَمَا وَاللهِ مَا تَحْفَيْنَ عَلَيْنَا،
فَانْظُرِي كَيْفَ تَخْرُجِينَ. قَالَتْ:
فَانْكَفَاثُ رَاجِعَةٌ وَرَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي
بَيْتِيِّ، وَإِنَّهُ لِيَتَعَشَّى، وَفِي يَدِهِ عَرْقٌ.
فَدَخَلَتْ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي
خَرَجْتُ لِيَغْضِبَ حَاجَتِي، فَقَالَ لِي عُمَرُ
كَذَا وَكَذَا. قَالَتْ: فَأَوْحَى اللهُ إِلَيْهِ.
ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ، مَا
وَضَعَهُ. فَقَالَ: إِنَّهُ قَدْ أَذِنَ لَكُنَّ أَنْ
تَخْرُجَنَ لِحَاجَتِكَنَّ.

(٨) بَابٌ: تَخْرِيمُ الْحَلْوَةِ بِالْأَجْنِبَيَّةِ
وَالدُّخُولِ عَلَيْهَا

١٤٠٣ - حديث عقبة بن عامر، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ تَعَالَى عَنْهُ السَّمَاءَ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: «الْحَمْوُ الْمَوْتُ».

⁽¹⁾ (H.1403) It is mainly the brothers of the husband or the in-laws of the wife who are meant here, are only those who could have married that woman if she had not been married.

(*Al-Hamu*) of the wife are death itself.⁽¹⁾
(Sahîh Al-Bukhâri, Hadîth No. 159, Vol. 7)

CHAPTER 9. It is preferable for a man to tell (others etc.) while accompanied by his wife or a *Mahram*-lady that she is his wife or *Mahram* in order to remove suspicions.

1404. Narrated ‘Alî bin Al-Husain رضي الله عنه سفيه، عن سفیہ، زوج النبي ﷺ، told me that she went to Allâh’s Messenger ﷺ to visit him in the mosque while he was in *I’tikâf* in the last ten days of Ramâdan. She talked with him for a while then she got up in order to return home. The Prophet ﷺ accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Ansâri* men were passing by and they greeted Allâh’s Messenger ﷺ. He told them: Do not run away! And said, “She is (my wife) Saffiyya bint Huyâî.” Both of them said, “*Subhan Allâh*, (How dare we think of any evil) O Allâh’s Messenger.” And they felt it. The Prophet ﷺ said (to them), “Satan reaches everywhere in the human body as blood reaches it, (everywhere in one’s body.) I was afraid lest Satan might insert an evil thought in your minds.” (*Sahîh Al-Bukhâri, Hadîth No. 251, Vol. 3*)

(٩) بَابٌ: بَيَانٌ أَنَّهُ يُسْتَحِبُ لِمَنْ رُتِبَ
 خَالِيَّاً بِإِنْمَارَةٍ وَكَانَتْ زَوْجَةً أَوْ مَحْرَمًا
 لَهُ أَنْ يَقُولُ: هَذِهِ فُلَانَةُ، لِيَدْفَعَ ظَنَّ
 السُّوءِ بِهِ

١٤٠٤ - حَدِيثُ صَفِيَّةَ، زَوْجِ النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي الْمَسْجِدِ، فِي
 تَزُورَهُ فِي اغْتِيَافِهِ، فِي الْمَسْجِدِ، فِي
 الْعُشْرِ الْأَوَّلِيِّ مِنْ رَمَضَانَ. فَتَحَدَّثَتْ
 عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَقْلِبُ. فَقَامَ
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ
 بَابَ الْمَسْجِدِ، عِنْدَ بَابِ أُمّ سَلَمَةَ، مَرَ
 رَجُلًا مِنَ الْأَنْصَارِ. فَسَلَّمَ عَلَى
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «عَلَى رِسْلِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ
 حُبَيْبٍ» فَقَالَا: سُبْحَانَ اللَّهِ، يَا رَسُولَ
 اللَّهِ! وَكَبَرَ عَلَيْهِمَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «إِنَّ الشَّيْطَانَ يَتَلْعَبُ مِنَ الْإِنْسَانِ مَبْلَغَ
 الدَّمِ، وَإِنِّي خَيِّبْتُ أَنْ يَقْذِفَ فِي
 قُلُوبِكُمَا شَيْئًا».

⁽¹⁾ (H.1403) The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore the Prophet ﷺ compared the brother-in-law of a wife to death if he stays in seclusion with her.

CHAPTER 10. If a person comes to a gathering and finds space to sit, he should sit there or otherwise he should sit behind that gathering.

1405. Narrated Abû Wâqid Al-Laithî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: While Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting in the mosque with some people, three men came. Two of them came in front of Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the third went away. The narrator added: The two persons kept on standing before Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a while and then one of them found a place in the circle and sat there while the other sat behind them (the gathering,) and the third one went away. When Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allâh, so Allâh took him into His Grace and Mercy and accommodated him, the second felt shy from Allâh, so Allâh sheltered him in His Mercy (and did not punish him), while the third turned his face from Allâh and went away, so Allâh turned His Face from him (likewise)." (*Sahîh Al-Bukhârî, Hadîth No. 66, Vol. 1*)

CHAPTER 11. Prohibition for a man to make another man get up from his seat in a gathering in order to sit there.

1406. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there." (*Sahîh Al-Bukhârî, Hadîth No. 286, Vol. 8*)

(١٠) بَابٌ: مَنْ أَتَى مَجْلِسًا فَوَجَدَ فُرْجَةً فَجَلَسَ فِيهَا، وَإِلَّا وَرَاءَهُمْ

١٤٠٥ - حَدِيثُ أَبِي وَاقِدِ الْيَثِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَهَبَ وَاحِدٌ. قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ، فَجَلَسَ فِيهَا. وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ. وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الْثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ؛ وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ؛ وَأَمَّا الْآخَرُ فَأَغْرَضَ فَأَغْرَضَ اللَّهُ عَنْهُ». .

(١١) بَابٌ: تَحْرِيمٌ إِقَامَةِ الْإِنْسَانِ مِنْ مَوْضِعِهِ الْمُبَاحِ الَّذِي سَبَقَ إِلَيْهِ

١٤٠٦ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يُقْبِلُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ». .

CHAPTER 13. It is forbidden for an effeminate man to enter upon foreign women.

1407. Narrated Umm Salama رضي الله عنها : came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullâh bin Abî Umaiyya, "O 'Abdullâh! See if Allâh should make you conquer At-Tâ'if tomorrow, then take the daughter of Ghailân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet صلى الله عليه وسلم then said, "These (effeminate men) should never enter upon you (O women!)" Ibn Juraij said, "That effeminate man was called Hît." (*Sahîh Al-Bukhârî, Hadîth No. 613, Vol. 5*)

CHAPTER 14. It is allowed to seat a foreign woman on the ride behind one's back if she appears to be completely exhausted in the way.

1408. Narrated Asmâ' bint Abû Bakr رضي الله عنها : When Az-Zubair married me, he had not real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Ansâri* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Az-Zubair's land given to him by Allâh's Messenger صلى الله عليه وسلم and this land was two-third *Farsakh* (about two

(١٣) بَابُ: مَنْعِ الْمُخْنَثِ مِنَ الدُّخُولِ
عَلَى النِّسَاءِ الْأَجَانِبِ

١٤٠٧ - حَدِيثُ أُمِّ سَلَمَةَ رضي الله عنها، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخْنَثٌ، فَسَمِعَهُ يَقُولُ لِعَبْدِ اللَّهِ ابْنِ أُمِّيَّةَ: يَا عَبْدَ اللَّهِ! أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَعَلَيْكَ بِإِبْنَةِ عَيْلَانَ، فَإِنَّهَا تُقْبِلُ بِأَزْبَعِ، وَتُذْدِرُ بِشَمَانِ. وَقَالَ النَّبِيُّ ﷺ: «لَا يَدْخُلُ هُؤُلَاءِ عَلَيْكُنَّ». .

(١٤) بَابُ: جَوَازِ إِرْدَافِ الْمَرْأَةِ
الْأَجْنِبَيَّةِ إِذَا أَغْيَثَتِ فِي الطَّرِيقِ

١٤٠٨ - حَدِيثُ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رضي الله عنها، قَالَتْ: تَزَوَّجَنِي الزَّبِيرُ، وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلوكٍ وَلَا شَيْءٍ، عَيْرَ نَاضِحٍ وَغَيْرَ فَرِسِهِ. فَكُنْتُ أَغْلِفُ فَرَسَهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرِزُ عَرْبَةَ، وَأَعْجِنُ، وَلَمْ أَكُنْ أَخْسِنُ أَخْبِرُ. وَكَانَ يَحْبِزُ جَارَاتِ لِي مِنَ الْأَنْصَارِ، وَكُنَّ نِسْوَةً صِدْقِي. وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزَّبِيرِ الَّتِي أَفْطَعَهُ رَسُولُ اللَّهِ ﷺ، عَلَى

miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh's Messenger ﷺ along with some *Ansâri* people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh! so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghîra*, for he had the greatest sense of *Ghîra* of all the people. Allâh's Messenger ﷺ noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allâh's Messenger ﷺ while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghîra*^[11]. On that Az-Zubair said, "By Allâh, your carrying the date-stones (and you being seen by the Prophet ﷺ in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abû Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). (*Sahîh Al-Bukhâri*, *Hadîth No. 151*, Vol. 7)

CHAPTER 15. (About) the speaking-in-secret by two persons without the consent of the third one (if all the three are sitting together).

1409. Narrated ‘Abdullâh bin ‘Umar
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : رَضِيَ اللَّهُ عَنْهُمَا

The Prophet said, “When three persons are together, then no two of them should hold secret

رَأْسِي، وَهِيَ مِنِي عَلَى ثَلَاثَيْ فَرَسَخٍ.
فَجِئْتُ يَوْمًا وَالنَّوْى عَلَى رَأْسِي،
فَلَقِيَتْ رَسُولَ اللَّهِ ﷺ، وَمَعَهُ نَفْرٌ مِنَ
الْأَنْصَارِ فَدَعَانِي. ثُمَّ قَالَ: «إِخْ إِخْ»
لِيَحْمِلَنِي خَلْفَهُ. فَاسْتَحْيَتْ أَنْ أَسِيرَ
مَعَ الرِّجَالِ، وَذَكَرَتِ الزَّبِيرَ وَغَيْرَتِهِ،
وَكَانَ أَغْيَرَ النَّاسِ. فَعَرَفَ رَسُولُ اللَّهِ
ﷺ، أَنِّي اسْتَحْيَتْ، فَمَضَى فَجِئْتُ
الرَّبِيرَ، فَقُلْتُ: لِقَبِيَ رَسُولُ اللَّهِ ﷺ،
وَعَلَى رَأْسِي النَّوْى، وَمَعَهُ نَفْرٌ مِنْ
أَصْحَابِهِ، فَأَنَاخَ لِأَرْكَبَ فَاسْتَحْيَتْ
مِنْهُ، وَعَرَفَتْ غَيْرَتِكَ. فَقَالَ: وَاللَّهِ!
لَحَمْلُكِ النَّوْى كَانَ أَشَدَّ عَلَيَّ مِنْ
رُثُوبِكِ مَعَهُ. قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ
أَبُو بَكْرٍ، بَعْدَ ذَلِكَ، بِخَادِمٍ يُكْفِيَنِي
سِيَاسَةَ الْفَرَسِ، فَكَانَمَا أَغْتَقَنِي.

(١٥) بَابُ: مَنَاجَاهُ الْأَثَنِينِ دُونَ التَّالِيٍّ بِغَيْرِ رِضَاهُ

١٤٠٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا كَانُوا ثَلَاثَةً فَلَا يَتَنَاجِي اثْنَانٌ

^[1] (H.1408) *Għira*: See glossary.

counsel excluding the third person.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 303, Vol. 8)

دُونَ التَّالِيْثِ».

1410. Narrated ‘Abdullâh : رضى الله عنه said ملى الله عليه وسلم said, “When you are three persons; sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 305, Vol. 8)

١٤١٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ . قَالَ النَّبِيُّ ﷺ : «إِذَا كُتِّمْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ أَجْلَ أَنْ يَحْزُنَهُ». تَحْتَلِطُوا بِالنَّاسِ أَجْلَ أَنْ يَحْزُنَهُ».

CHAPTER 16. About medicine, disease and *Ruqya*.

1411. Narrated Abû Hurâira : رضى الله عنه said ملى الله عليه وسلم said, “The effect of an evil eye is a fact.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 636, Vol. 7)

(١٦) بَابُ: الْطَّبُّ وَالْمَرَضِ وَالرُّقْيَةِ

١٤١١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ ، قَالَ: «الْعَيْنُ حَقٌّ».

Chapter 17. (About) Magic.

1412. Narrated ‘Âisha : رضى الله عنها Magic was worked on Allâh’s Messenger so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyân said: That is the hardest kind of magic as it has such an effect.) Then one day he said, “O ‘Âisha! Do you know that Allâh has instructed me concerning matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one sitting near my head asked the other, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied, ‘Lubîd bin A‘sam, a man from Banî Zuraiq who was an ally of the Jews and was a hypocrite.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘A comb and the hair stuck to it.’ The first one asked, ‘Where (is

(١٧) بَابُ: السُّخْرِيَّةِ

١٤١٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ سُجِّرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ. قَالَ سُقِيَانُ (أَحَدُ رِجَالِ السَّنَدِ): وَهَذَا أَشَدُ مَا يَكُونُ مِنَ السُّخْرِ إِذَا كَانَ كَذَا. فَقَالَ: «يَا عَائِشَةً! أَعْلَمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَا أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ أَغْصَمَ، رَجُلٌ مِنْ زُرْبَقِ، حَلِيفُ لِيَهُودَ، كَانَ مُنَافِقاً. قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ.

that)?’ The other replied, ‘In a skin of pollen of a male date-palm kept under a stone in the well of Dharwân.’” So the Prophet went to that well and took out those things and said, “That was the well which was shown to me (in dream). Its water looked like the infusion of *Henna* leaves and its date-palm trees looked like the heads of devils.” The Prophet added, “Then that thing was taken out.” I said (to the Prophet ﷺ), “Why do you not treat yourself with *Nashra*? ” He said, “Allâh has cured me; I dislike to let evil spread among any of the people.” (*Sahîh Al-Bukhâri*, Hadîth No. 660, Vol. 7)

CHAPTER 18. (About) Poison.

1413. Narrated Anas bin Mâlik رضي الله عنه : عن عدوة : A Jewess brought a poisoned (cooked) sheep for the Prophet ﷺ who ate from it. She was brought to the Prophet ﷺ and he was asked, “Shall we kill her?” He said, “No.” Anas added: “I continued to see the effect of the poison on the palate of the mouth of Allâh’s Messenger ﷺ .” (*Sahîh Al-Bukhâri*, Hadîth No. 786, Vol. 3)

CHAPTER 19. Preference of treating a patient with *Ruqya*.

1414. Narrated ‘Âisha رضي الله عنها : Whenever Allâh’s Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allâh, saying, “Take away the disease, O the Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease.” (*Sahîh Al-Bukhâri*, Hadîth No. 579, Vol. 7)

قالَ : وَأَيْنَ؟ قَالَ : فِي جُفْنٍ طَلْعَةَ ذَكَرٍ تَخْتَ رَعْوَةَ، فِي بَثْرٍ ذَرْوَانَ» قَالَتْ : فَأَنِي النَّبِيُّ عَلَيْهِ السَّلَامُ الْبِشَرُ حَتَّى اسْتَخْرَجَهُ . قَالَ : «هُنُوَ الْبِشَرُ الَّتِي أُرْتَهَا وَكَانَ مَاءَهَا نَقَاعَةُ الْحِنَاءِ، وَكَانَ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ» قَالَ : «فَاسْتَخْرَجَ» قَالَتْ : فَقُلْتُ : أَفَلَا، أَيْ، تَسْتَرَتْ؟ قَالَ : «أَمَا وَاللَّهِ! فَقَدْ شَفَانِي، وَأَكْرَهَ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًا» .

(١٨) بَابُ : السُّمُّ

١٤١٣ - حديث أناس بن مالك
رضي الله عنه، أَنَّ يَهُودِيَّةً أَتَتِ النَّبِيَّ عَلَيْهِ السَّلَامُ، بِشَاءَ مَسْمُومَةً فَأَكَلَ مِنْهَا، فَجِيءَ بِهَا، فَقِيلَ: أَلَا تَقْتُلُهَا؟ قَالَ: «لَا». قَالَ: فَمَا زِلْتُ أَغْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ .

(١٩) بَابُ : اسْتِحْبَابُ رُقْبَةِ الْمَرِيضِ

١٤١٤ - حديث عائشة
رضي الله عنها ، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ، كَانَ إِذَا أَتَى مَرِيضًا، أَوْ أَتَيَ بِهِ قَالَ: «أَذْهَبِ الْبَاسَ، رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاؤَكَ لَا يُغَادِرُ سَقْمًا» .

CHAPTER 20. To perform *Ruqya* over a patient by reciting *Al-Mu‘awwidhat* [*Sûrat Al-Falaq* (113), and *Sûrat An-Nâs* (114) and blowing one’s breath and saliva over the patient while reciting these Verses.

1415. Narrated ‘Âisha : رضي الله عنها Whenever Allâh’s Messenger ﷺ became sick, he would recite *Mu‘awwidhat* (*Sûrat Al-Falaq* and *Surat An-Nâs*) and then blow his breath over his body. When he became seriously ill I used to recite (these two *Surah*) and rub his hands over his body hoping for its blessings. (*Sahîh Al-Bukhâri*, *Hadîth* No. 535, Vol. 6)

CHAPTER 21. It is advisable to treat the effect⁽¹⁾ of an evil eye,⁽²⁾ of poisonous stings (a snake-bite or a scorpion sting) etc. with the help of *Ruqya*.

1416. Narrated Al-Aswad : رضي الله عنه I asked ‘Âisha about treating poisonous stings (a snake-bite or a scorpion sting) with a *Ar-Ruqya*. She said, “The Prophet ﷺ allowed the treatment of poisonous sting with *Ruqya*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 637, Vol. 7)

1417. Narrated ‘Âisha : رضي الله عنها Allâh’s Messenger ﷺ used to read in his *Ruqya*, “In the Name of Allâh. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 642, Vol. 7)

(٢٠) باب: رُفِيَّةُ الْمَرِيضِ بِالْمُعَوَّذَاتِ
وَالنَّفَثِ

١٤١٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا اشْتَكَى، يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، وَيَنْفَثُ. فَلَمَّا اشْتَدَ وَجْهُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ بِيَدِي، رَجَاءً بَرَكَتَهَا.

(٢١) باب: اسْتِخْبَابُ الرُّفِيَّةِ مِنَ الْعَيْنِ
وَالنَّمَلَةِ وَالْحُمَّةِ وَالنَّظَرَةِ

١٤١٦ - حَدِيثُ عَائِشَةَ. عَنِ الْأَسْوَدِ ابْنِ يَزِيدَ، أَنَّهُ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّفِيَّةِ مِنَ الْحُمَّةِ. فَقَالَتْ: رَخَصَ النَّبِيُّ ﷺ الرُّفِيَّةَ مِنْ كُلِّ ذِي حُمَّةٍ.

١٤١٧ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ يَقُولُ لِلنَّمَلِ: يُسَمِّ اللَّهُ، تُرْبَةُ أَرْضِنَا، يُرِيقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا، يُؤْذِنُ رَبِّنَا.

^[1] (H.1417) The Prophet ﷺ while reciting the *Ruqya*, (i.e. *Sûrat Al-Fâtihâ* or other Divine Verses etc.), put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

1418. Narrated 'Âisha : رضي الله عنها The Prophet ﷺ ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye. (*Sahîh Al-Bukhâri*, *Hadîth* No. 634, Vol. 7)

1419. Narrated Umm Salama رضي الله عنها saw in her house a girl whose face had a black spot. He said, "She is under the effect of an evil eye, so treat her with a *Ruqya*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 635, Vol. 7)

CHAPTER 23. It is permissible to take the wages for the recitation of *Ruqya* with the Qur'ân etc.

1420. Narrated Abû Sa'îd : رضي الله عنه Some of the companions of the Prophet ﷺ went on a journey till they reached one of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them possess something (as treatment)." They went to the group of the companions (of the Prophet ﷺ) and said, "Our chief was bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allâh! I can recite a *Ruqya* but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it." They agreed to pay them a flock

١٤١٨ - حديث عائشة رضي الله عنها، قالت: أمرني رسول الله ﷺ، أو أمر أن يسترقى من العين.

١٤١٩ - حديث أم سلمة رضي الله عنها، أن النبي ﷺ، رأى في بيته حارية، في وجهها سفعة. فقال: استرقوا لها، فإن بها النّظرَةَ.

(٢٣) باب: جوازأخذ الأجرة على الرقية بالقرآن والأذكار

١٤٢٠ - حديث أبي سعيد رضي الله عنه، قال: انطلق نفرٌ من أصحاب النبي ﷺ، في سفارة سافرُوها، حتى نزلوا على حيٍّ من أحياء العرب، فاستضافوهُمْ، فأبوا أن يُضيّقوهُمْ. فلُدغ سيد ذلك الحي، فسعوا له بكل شيء، لا ينفعه شيء. فقال بعضُهمْ: لو أتيتم هؤلاء الرّهط الذين نزلوا، لعله أن يكون عند بعضهم شيء؟ فأتواهُمْ. فقالوا: يا أيها الرّهط! إن سيدنا لدغ، وسعينا له بكل شيء، لا ينفعه. فهل عند أحدكم منكم من شيء؟ فقال بعضُهمْ: نعم والله! إني لأزقي، ولكن والله! لقد استضفناكم فلم تُضيّقونا، فما أنا براقٍ لكم حتى

of sheep. One of them then went and recited “(*Sûrat Al-Fâtiha*)”: ‘All the praises and thanks are for the Lord of the ‘Âlamîn (mankind, jinns and all that exists)...’ and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, “Do not divide them till we go to the Prophet ﷺ and narrate the whole story to him, and wait for his order.” So, they went to Allâh’s Messenger ﷺ and narrated the story. Allâh’s Messenger ﷺ asked, “How did you come to know that *Sûrat Al-Fâtiha* was recited as *Ruqya*?” Then he added, “You have done the right thing. Divide (what you have earned) and assign a share for me as well.” The Prophet ﷺ smiled thereupon. (*Sahîh Al-Bukhâri*, *Hadîth* No. 476, Vol. 3)

CHAPTER 26. For every disease there is a treatment, and preference of treating.

1421. Narrated Jâbir bin ‘Abdullâh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: I heard the Prophet ﷺ saying, “If there is any healing in your medicines, then it is: (1) in cupping, (2) a gulp of honey or (3) branding with fire (cauterization), one of these three according to what suits the ailment, but I don’t like to be (cauterized) branded with fire.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 587, Vol. 7)

تَجْعَلُوا لَنَا جُعْلًا. فَصَالَ حُوْهُمْ عَلَى قَطِيعٍ مِنَ الْغَنَمِ. فَانْطَلَقَ يَنْفُلُ عَلَيْهِ. وَيَقُرَأُ «الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ» فَكَانَنَا نُشِطٌ مِنْ عِقَالٍ. فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلَّةٌ. قَالَ: فَأَوْفُوهُمْ جُعْلَهُمْ الَّذِي صَالَ حُوْهُمْ عَلَيْهِ. فَقَالَ بَغْضُهُمْ: أَقْسِمُوا. فَقَالَ الَّذِي رَقَى. لَا تَفْعَلُوا، حَتَّى تَأْتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَذَكِرَ لَهُ الَّذِي كَانَ، فَتَنْتَظِرَ مَا يَأْمُرُنَا. فَقَدِمُوا عَلَى رَسُولِ اللّٰهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرُوا لَهُ . فَقَالَ: «وَمَا يُذْرِيكَ أَنَّهَا رُؤْفَةٌ!» ثُمَّ قَالَ: «قَدْ أَصَبَّتُمْ، أَقْسِمُوا وَاضْرِبُوا لِي مَعْكُمْ سَهْمًا» فَضَحِكَ رَسُولُ اللّٰهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٢٦) بَابٌ: لِكُلِّ دَاءٍ دَوَاءٌ وَاسْتِخْبَابٌ التَّدَاوِي

١٤٢١ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ، أَوْ يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ، خَيْرٌ، فَفِي شَرْطَةٍ مِحْجَمٍ، أَوْ شَرْبَةٍ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ تُوَافِقُ الدَّاءَ، وَمَا أُحِبُّ أَنْ أَكْتُوَيْ».

1422. Narrated Ibn ‘Abbâs : رضي الله عنهمـا When the Prophet was ملى الله عليه وسلم cupped, he paid the man who cupped him his wages. (*Sahîh Al-Bukhâri*, *Hadîth* No. 478, Vol. 3)

1423. Narrated Anas : رضي الله عنه The Prophet used to get cupped and would never withhold the wages of any person. (*Sahîh Al-Bukhâri*, *Hadîth* No. 480, Vol. 3)

1424. Narrated Ibn ‘Umar : رضي الله عنهمـا The Prophet said, “Fever is from the heat of the Hell-fire, so abate fever with water.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 486, Vol. 4)

1425. Narrated Fâtima bint Al-Mundhir : رضي الله عنـها Whenever a lady suffering from fever was brought to Asmâ’ bint Abû Bakr, she used to invoke Allâh for her and then sprinkle some water on her body, at the chest and say, “Allâh’s Messenger صلـى الله علـيه وسـلم used to order us to abate fever with water.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 620, Vol. 7)

1426. Narrated Râfi‘ bin Khadîj : رضي الله عنه I heard Allâh’s Messenger صلـى الله علـيه وسـلم saying, “Fever is from the heat of Hell, so abate fever with water.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 622, Vol. 7)

CHAPTER 27. It is disliked to treat by pouring medicine forcibly into the mouth (of the patient).

1427. Narrated ‘Âisha : رضي الله عنـها We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say, “Don’t pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little

١٤٢٢ - حديث ابن عباس رضي الله عنهـما، قال: اختجم النبي ﷺ وأعطي الحجاج أجره.

١٤٢٣ - حديث أنس رضي الله عنهـما، قال: كان النبي ﷺ يختجم، ولم يكن يظلم أحداً أجره.

١٤٢٤ - حديث ابن عمر رضي الله عنـها، عنـ النبي ﷺ، قال: «الحمى من فحـر جـهـنـم فـأبـرـدوـها بـالمـاء».

١٤٢٥ - حديث أسماء بنت أبي بكر رضي الله عنـها، كانت، إذا أتـيت بالمرأة قد حـمـت تـدـعـو لـهـا، أـخـذـت المـاء فـصـبـتـهـا وـبـيـنـ جـيـنـهـا. قالـتـ: وـكـانـ رـسـولـ الله ﷺ، يـأـمـرـنا أـنـ نـبـرـدـها بـالمـاءـ.

١٤٢٦ - حديث رافع بن خديج، قالـ: سـمعـتـ النبي ﷺ يقولـ: «الـحـمـىـ منـ فـحـرـ جـهـنـمـ، فـأـبـرـدوـهاـ بـالمـاءـ».

(٢٧) بـاـبـ: كـراـهـةـ التـدـاوـيـ بـالـلـدـوـدـ

١٤٢٧ - حديث عائشة، قالـ: لـذـنـاهـ فـيـ مـرـضـهـ، فـجـعـلـ يـشـيرـ إـلـيـنـاـ أـنـ لـأـ تـلـذـونـيـ. فـقـلـناـ: كـراـهـةـ الـمـرـيـضـ لـلـدـوـدـ. فـلـمـاـ أـفـاقـ، قـالـ: «أـلـمـ أـنـهـكـمـ أـنـ تـلـذـونـيـ؟» فـلـنـاـ: كـراـهـةـ الـمـرـيـضـ

better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike patients usually have for medicines." He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al 'Abbâs as he has not witnessed you (doing the same to me)." (*Sahîh Al-Bukhâri*, Hadîth No. 735, Vol. 5)

CHAPTER 28. Treatment with Indian Aloes-Wood and that is *Qust*.

1428. Narrated Umm Qais bint Mihsan رضي الله عنها : I brought my young son, who had not started eating, (ordinary food) to Allâh's Messenger صلى الله عليه وسلم who took him and made him sit on his lap. The child urinated on the garment of the Prophet صلى الله عليه وسلم and he asked for water and poured it over the soiled (area) and did not wash it. (*Sahîh Al-Bukhâri*, Hadîth No. 223, Vol. 1)

1429. Narrated Umm Qais bint Mihsan رضي الله عنها : I heard the Prophet صلى الله عنه saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." (*Sahîh Al-Bukhâri*, Hadîth No. 596, Vol. 7)

CHAPTER 29. Treatment with black cumin (*Nigelia seed*).

1430. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There is healing in black cumin for all diseases except death." (*Sahîh Al-Bukhâri*, Hadîth No. 592, Vol. 7)

لِلدواءِ. فَقَالَ «لَا يَمْكُرُ أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ وَأَنَا أَنْظُرُ، إِلَّا الْعَبَاسَ، فَإِنَّهُ لَمْ يَشْهُدْكُمْ».

(٢٨) بَابُ التَّدَاوِي بِالْعُودِ الْهِنْدِيِّ وَهُوَ الْكَنْثُ

١٤٢٨ - حَدِيثُ أُمِّ قَيْسِ بِنْتِ مُخْصَنِ، أَنَّهَا أَتَتْ بَابِنَ لَهَا صَغِيرًا، لَمْ يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ ﷺ. فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَاهُ بِمَا فَنَصَحَهُ وَلَمْ يَغْسِلْهُ.

١٤٢٩ - حَدِيثُ أُمِّ قَيْسِ بِنْتِ مُخْصَنِ، قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةً أَشْفَيَّةً، يُسْتَعْطَى بِهِ مِنَ الْعُدْرَةِ، وَيَلْدَدُ بِهِ مِنْ ذَاتِ الْجَنْبِ».

(٢٩) بَابُ التَّدَاوِي بِالْحَبَّةِ السَّوْدَاءِ

١٤٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ».

CHAPTER 30. *At-Talbîna* (A dish prepared from flour or bran and honey) gives rest and comfort to the heart of the patient.

1431. Narrated ‘Âisha رضي الله عنها، the wife of the Prophet صلى الله عليه وسلم that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbîna* be cooked. Then *Tharîd* (a dish prepared from meat and bread) would be prepared and the *Talbîna* would be poured on it. ‘Âisha رضي الله عنها would say (to the women), “Eat of it, for I have heard Allâh’s Messenger صلى الله عليه وسلم saying, ‘The *Talbîna* soothes the heart of the patient and releases him from some of his sadness (by giving rest and comfort).’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 328, Vol. 7)

CHAPTER 31. Treatment with honey (to drink it).

1432. Narrated Abû Sa‘îd Al-Khudrî صلى الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, “My brother has some abdominal trouble.” The Prophet صلى الله عليه وسلم said to him, “Let him drink honey.” The man came for the second time and the Prophet صلى الله عليه وسلم said to him, “Let him drink honey.” He came for the third time and the Prophet صلى الله عليه وسلم said, “Let him drink honey.” He returned again and said, “I have done that.” The Prophet صلى الله عليه وسلم then said, “Allâh has said the truth, but your brother’s abdomen has told a lie. Let him drink honey.” So, he made him drink honey and he was cured. (*Sahîh Al-Bukhâri*, *Hadîth* No. 588, Vol. 7)

(٣٠) بَابُ التَّلْبِينَةِ مَجَمَّةٌ لِفُؤَادِ
الْمَرِيضِ

١٤٣١ - حَدِيثُ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا كَانَتْ، إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذَلِكَ النَّسَاءُ، ثُمَّ تَقَرَّفُنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا، أَمْرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ. فَطُبِّخَتْ. ثُمَّ صُبِغَتْ بِرِيدٍ فَصُبِّيَتْ التَّلْبِينَةُ عَلَيْهَا. ثُمَّ قَالَتْ: كُلُّ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْتَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ نَدْهَبُ بِيَغْضِبِ الْحُزْنِ».

(٣١) بَابُ التَّدَاوِي بِسَقْيِ الْعَسَلِ

١٤٣٢ - حَدِيثُ أَبِي سَعِيدٍ، أَنَّ رَجُلًا أتَى النَّبِيَّ ﷺ، فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أتَى الثَّانِيَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أتَاهُ الثَّالِثَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أتَاهُ، فَقَالَ: فَعَلْتُ. فَقَالَ: «صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلًا». فَسَقَاهُ، فَبَرَأَ.

CHAPTER 32. (About) plague, ill-omen, and soothsaying.

(٣٢) بَابُ: الْطَّاغُونِ وَالْطَّيْرَةِ وَالْكَهَانَةِ
وَغَيْرِهَا

1433. Narrated Usâma bin Zaid رضى الله عنه said عَنْهُ اللَّهُ عَلَيْهِ وَسَلَّمَ : “Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and if plague should appear in a land where you are present, then don’t leave that land in order to run away from it(i.e. plague).” (*Sahîh Al-Bukhâri, Hadîth No. 679, Vol. 4*)

1434. Narrated ‘Abdullâh bin ‘Abbâs رضى الله عنهما ‘Umar bin Al-Khattâb رضى الله عنه departed for Shâm and when he reached Sargh, the commanders of the (Muslim) army, Abû ‘Ubaida bin Al-Jarrâh and his companions met him and told him that an epidemic had broken out in Shâm. ‘Umar said, “Call for me the early emigrants.” So ‘Umar called them, consulted them and informed them that an epidemic had broken out in Shâm. Those people differed in their opinions. Some of them said, “We have come out for a purpose and we do not think that is is proper to give it up,” while others said (to ‘Umar), “You have along with you, other people and the companions of Allâh’s Messenger ﷺ, so we do not advise that we take them to this epidemic.” ‘Umar said to them, “Leave me now.” Then he said, “Call the *Ansâr* for me.” I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, “Leave me now,” and added, “Call for me the old people

١٤٣٣ - حَدِيثُ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْطَّاغُونُ رِجْسٌ، أُرْسِلَ عَلَى طَائِفَةٍ مِّنْ بَنِي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدِمُوا عَلَيْهِ. وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِّنْهُ. (وَفِي رِوَايَةِ) لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِّنْهُ».

١٤٣٤ - حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه، خَرَجَ إِلَى الشَّامَ، حَتَّى إِذَا كَانَ بِسَرْعَةَ لَقِيهِ أَمْرَاءُ الْأَجْنَادِ، أَبُو عُبَيْدَةَ بْنَ الْجَرَاحِ وَأَصْحَابَهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ. قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: اذْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ. فَدَعَاهُمْ فَاسْتَشَارُوهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا. فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ، وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا نَرَى أَنْ تُقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ. فَقَالَ: ارْتَقِبُوهُ عَنِّي. ثُمَّ قَالَ: اذْعُ لِي الْأَنْصَارَ. فَدَعَوْتُهُمْ، فَاسْتَشَارُوهُمْ

of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you return with the people and not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madîna in the morning, so you should do the same." Abû 'Ubaida bin Al-Jarrâh said (to 'Umar), "Are you running away from what Allâh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abû 'Ubaida! Yes, we are running from what Allâh had ordained to what Allâh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allâh had ordained that, and you would graze them on the dry one only if Allâh had ordained that?" At that time 'Abdur Rahmân bin 'Aûf, who had been absent because of some job, came and said, "I have heard Allâh's Messenger ﷺ saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allâh and returned (to Al-Madîna). (*Sahîh Al-Bukhârî*, *Hadîth* No. 625, Vol. 7)

فَسَلَكُوا سَيِّلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا
كَاخْتِلَافِهِمْ. فَقَالَ: ارْتَقِعُوا عَنِّي. ثُمَّ
قَالَ: اذْعُ لِي مِنْ كَانَ هُنَّا مِنْ مَشِيقَةٍ
قُرِيشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ. فَدَعَوْتُهُمْ،
فَلَمْ يَخْتَلِفُ مِنْهُمْ عَلَيْهِ رَجُلٌ.
فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا
تَقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ. فَنَادَى عُمَرُ،
فِي النَّاسِ: إِنِّي مُضِبِّحٌ عَلَى ظَهِيرٍ
فَأَصْبِحُوا عَلَيْهِ قَالَ أَبُو عَبْيَدَةَ بْنُ
الْجَرَاحَ: أَفَرَارًا مِنْ قَدَرِ اللَّهِ؟ فَقَالَ
عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عَبْيَدَةَ!
نَعَمْ، نَفِرْ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ،
أَرَأَيْتَ لَوْ كَانَ لَكَ إِلَيْهِ هَبَطْتُ وَادِيَّ لَهُ
عَذْوَاتِنِ، إِخْدَاهُمَا خَصِبَةً وَالْأُخْرَى
جَذْبَةً، أَلَيْسَ إِنْ رَعَيْتَ الْخَضِبَةَ رَعَيْتَهَا
يُقَدَّرُ اللَّهُ، وَإِنْ رَعَيْتَ الْجَذْبَةَ رَعَيْتَهَا
يُقَدَّرُ اللَّهُ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ
عَوْفٍ وَكَانَ مُتَعَيِّبًا فِي بَعْضِ حَاجَتِهِ،
فَقَالَ: إِنَّ عِنْدِي فِي هَذَا عِلْمًا.
سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِذَا
سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدِمُوا عَلَيْهِ،
وَإِذَا وَقَعَ بِأَرْضٍ وَأَتْقَمْ بِهَا فَلَا تَخْرُجُوا
فِرَارًا مِنْهُ». قَالَ: فَحَمِدَ اللَّهُ عُمَرُ، ثُمَّ
انْصَرَفَ.

(٣٣) بَابٌ: لَا عَذَوَى وَلَا طَيْرَةَ وَلَا
هَامَةَ وَلَا صَفَرَ وَلَا نَوْءَ وَلَا غُولَ وَلَا

CHAPTER 33. There is no 'Adwâ, nor *Tiyara*, nor *Hâma*, nor *Safar*, nor star promising rain, nor *Ghoul*, and

يُورِدُ مُفْرِضٌ عَلَى مُصْحَّحٍ

the sick should not go to healthy (i.e. to take evil omens from these things).

1435. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه، said: "There is no 'Adwa (no disease is conveyed from the sick to the healthy without Allâh's Permission), nor Safar (a disease that afflicts the abdomen), nor Hâma (a night bird or an owl etc.)." A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said, "Then who conveyed the (mange) disease to the first one?" (*Sahîh Al-Bukhârî, Hadîth No. 615, Vol. 7*)

1436. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه، said, "Do not put a patient with a healthy person." (*Sahîh Al-Bukhârî, Hadîth No. 665-B, Vol. 7*)

CHAPTER 34. Evil-omen, *Al-Fâ'l* etc.

1437. Narrated Anas bin Mâlik رضي الله عنه عن أبي هريرة رضي الله عنه، said, "No 'Adwa nor Tiyara^[1]; but I like *Fâ'l*." They said, "What is the *Fâ'l*?" He said, "A good word." (*Sahîh Al-Bukhârî, Hadîth No. 668, Vol. 7*)

1438. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه، said: "There is no Tiyara, and the best omen is the *Fâ'l*." They asked, "What is the *Fâ'l*?" He said, "A good word that one of you hears (and takes as a good omen)." (*Sahîh Al-Bukhârî, Hadîth No. 650, Vol. 7*)

1435 - حديث أبي هريرة رضي الله عنه، قال: إِنَّ رَسُولَ اللَّهِ يَكُونُ فِي الرَّمَلِ كَأَنَّهَا الظِّبَاءُ، فَيَأْتِيَ الْعَيْرُ الْأَجْرَبُ فَيَذْخُلُ بَيْنَهَا فَيُغَرِّبُهَا؟ فَقَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟».

1436 - حديث أبي هريرة رضي الله عنه، قال النبئي عليه السلام: لَا يُورِدُنَّ مُفْرِضٌ عَلَى مُصْحَّحٍ.

(٣٤) باب: الطيره والفال وما يكون فيه الشوم

1437 - حديث أنس بن مالك رضي الله عنه، عن النبي عليه السلام: لَا عَذَوَى وَلَا طِيرَةً، وَيُغَرِّبُنَّ الْفَالُ قَائِلُوا: وَمَا الْفَالُ؟ قَالَ: «كَلِمَةُ طَيْيَةٍ».

1438 - حديث أبي هريرة رضي الله عنه، سمعت رسول الله عليه السلام يقول: لَا طيره، وَخَيْرُهَا الْفَالُ قَائِلُوا: وَمَا الْفَالُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحةُ يَسْمَعُهَا أَحَدُكُمْ».

^[1] (H.1437) Tiyara means drawing an evil omen from birds etc.

39. The Book of *As-Salâm* (Greetings)

1439. Narrated 'Abdullâh bin 'Umar said, "There is neither 'Adwa (no contagious disease is conveyed to others without Allâh's Permission), nor *Tiyara*, but an evil omen may be in three: a woman, a house or an animal." (*Sahîh Al-Bukhâri*, *Hadîth* No. 649, Vol. 7)

1440. Narrated Sahl bin Sa'd Al-Sâ'i'dî said, "If there is any evil omen in anything, then it is in a woman, a horse and a house."^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 111, Vol. 4)

CHAPTER 37. Killing of snakes, and others (similar etc.)

1441. Narrated Ibn 'Umar that he heard the Prophet delivering a *Khutba* on the pulpit saying, "Kill snakes and kill *Dhat Tufyatain* (i.e. a snake with two white lines on its back) and *Al-Abtar* (i.e. a snake with a short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullâh bin 'Umar further added): Once while I was chasing a snake in order to kill it, Abû Lubâba called me saying, "Don't kill it." I said, "Allâh's Messenger ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhri said, "Such snakes are called *Al-'Awâmir*.")

١٤٣٩ - حديث ابن عمر رضي الله عنهما، أنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَذَوَى وَلَا طِيرَةً، وَالشَّوْمُ فِي ثَلَاثَتِ فِي الْمَرْأَةِ وَالدَّارِ وَالدَّارَةِ.

١٤٤٠ - حديث سهل بن سعد الساعدي رضي الله عنه، أنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنْ كَانَ فِي شَيْءٍ فِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكِنِ».

(٣٧) باب: قتل الحيات وغیرها

١٤٤١ - حديث ابن عمر وأبي لبابة رضي الله عنهم. قال ابن عمر رضي الله عنهما: إِنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ عَلَى الْمِنْبَرِ، يَقُولُ: «اَفْتُلُوا الْحَيَاتِ، وَاقْتُلُوا ذَا الْطُّفْيَتِينَ وَالْأَبْتَرَ، فَإِنَّهُمَا يَظْهِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَلَ». قَالَ عَبْدُ اللهِ: فَبَيْنَا أَنَا أُطَارُدُ حَيَّةً لَا قُتَلَهَا، فَنَادَانِي أَبُو لَبَّابَةَ: لَا تَقْتُلْهَا. فَقَتَلْتُ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَدْ أَمَرَ بِقَتْلِ الْحَيَاتِ. قَالَ: إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ الْبَيْوتِ، وَهِيَ الْعَوَامُ.

^[1] (H.1440) Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihâd*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

(*Sahîh Al-Bukhârî*, *Hadîth* No. 518, Vol. 4) وَفِي رِوَايَةٍ (فَرَأَيَ أَبُو لُبَّاَةَ أَوْ زَيْدَ ابْنَ الْخَطَّابِ).

1442. Narrated ‘Abdullâh : رضى الله عنه While we were with Allâh’s Messenger in a cave, *Sûrat Wal-Mursalât* was revealed to him and we received it directly from his mouth as soon as he had received the revelation. Suddenly a snake came out and Allâh’s Messenger said صلى الله عليه وسلم, “Get at it and kill it!” We ran to kill it but it outstripped us. Allâh’s Messenger said صلى الله عليه وسلم, “It has escaped your evil, as you too, have escaped its (evil).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 454, Vol. 6)

CHAPTER 38. It is preferable to kill house-lizard

1443. Narrated Umm Sharîk رضى الله عنها that the Prophet صلى الله عليه وسلم ordered her to kill house-lizards. (*Sahîh Al-Bukhârî*, *Hadîth* No. 526, Vol. 4)

1444. Narrated ‘Âisha رضى الله عنها, the wife of the Prophet Allâh’s Messenger صلى الله عليه وسلم called house-lizard a bad animal, but I did not hear him ordering it to be killed. (*Sahîh Al-Bukhârî*, *Hadîth* No. 57, Vol. 3)

CHAPTER 39. It is forbidden to kill ants.

1445. Narrated Abû Huraira رضى الله عنه I heard Allâh’s Messenger صلى الله عليه وسلم saying, “An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allâh inspired to him, ‘It is because one ant bit you that you burnt a nation amongst the nations that glorify Allâh?’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 261(B), Vol. 4)

1442 - حديث عبد الله بن مسعود قال: بَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي غَارٍ، إِذْ نَزَّلَتْ عَلَيْهِ «وَالْمُرْسَلَاتِ» فَتَلَقَّيْنَاهَا مِنْ فِيهِ. وَإِنَّ فَاهَ لَرَظَبَ بِهَا، إِذْ خَرَجَتْ حَيَّةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكُمْ أَفْتُلُوهَا» قَالَ: فَابْتَدَرْنَاهَا فَسَبَقْنَاهَا. قَالَ: فَقَالَ: «وَقَيْتُ شَرَكُمْ كَمَا وُقِيتُمْ شَرَّهَا».

(٣٨) باب: استحباب قتل الوزاغ

1443 - حديث أم شريك, أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَهَا بِقَتْلِ الْأَوْزَاغِ.

1444 - حديث عائشة رضى الله عنها، زوج النبى صلى الله علية وسلم، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْوَزَاغِ: «فُوئِسْتَ» وَلَمْ أَسْمَعْهُ أَمْرَ بِقَتْلِهِ.

(٣٩) باب: النهي عن قتل النمل

1445 - حديث أبي هريرة رضى الله عنه، قال: سمعت رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «فَرَصَثْ نَمَلَةٌ نِيَّاً مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرْبَيَةِ النَّمَلِ فَأَخْرَقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ فَرَصَنَكَ نَمَلَةٌ أَخْرَقْتَ أُمَّةً مِنَ الْأَمْمِ تُسْعِ؟».

CHAPTER 40. Prohibition of killing the cats.

1446. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger رَضِيَ اللَّهُ عَنْهُ said, “A lady was punished because of a cat which she had imprisoned, till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water, as she had imprisoned it, nor set it free to eat from the vermin of the earth.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 689, Vol. 4)

CHAPTER 41. Superiority of watering and feeding animals.

1447. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, ‘This (dog) is suffering from the same problem as that of mine.’ So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him.” The people asked, “O Allâh’s Messenger! Is there a reward for us in serving (the) animals?” He replied, “Yes, there is a reward for serving any animate.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 551, Vol. 3)

1448. Narrated Abû Huraira رضي الله عنه: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allâh forgave her because of that good deed.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 673, Vol. 4)

(٤٠) بَابٌ: تَحْرِيمٌ قَتْلُ الْهِرَةِ

١٤٤٦ - حَدِيثٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَذَّبَتْ امْرَأَةٌ فِي هِرَةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَنَتْهَا وَلَا سَقَنَتْهَا إِذْ هِيَ حَبَسَنَتْهَا، وَلَا هِيَ تَرَكَنَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

(٤١) بَابٌ: فَضْلٌ سَاقِي الْبَهَائِمَ

١٤٤٧ - حَدِيثٌ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَيْنَا رَجُلٌ يَمْشِي فَأَشْتَدَّ عَلَيْهِ الْعَطْشُ، فَتَرَزَّلَ يُثْرَا، فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ؛ فَإِذَا هُوَ يَكْلِبُ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطْشِ. فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلُ الَّذِي بَلَغَ بِي. فَمِلَأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقَى، فَسَقَى الْكَلْبَ. فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ»
قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّا فِي الْبَهَائِمِ أَخْرَى؟ قَالَ: «فِي كُلِّ كَيْدٍ رَطْبَيَّةٌ أَخْرَى».

١٤٤٨ - حَدِيثٌ أَبِي هُرَيْرَةَ
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كَادَ يَقْتُلُهُ الْعَطْشُ، إِذْ رَأَتْهُ بَغَيَّةٌ مِنْ بَعَاعِيَا بَنِي إِسْرَائِيلَ، فَتَرَعَثَ مُوقَهَا، فَسَقَتْهُ، فَغَفَرَ لَهَا بِهِ».

40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.

٤٠ - كِتَابُ الْأَلْفَاظِ مِنْ الْأَدْبَرِ وَغَيْرِهَا

CHAPTER 1. It is forbidden to abuse *Ad-Dahr*^[1] (the Time).

1449. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Allâh said, ‘The son of Adam annoys me for he abuses *Ad-Dahr* (the Time) though I am *Ad-Dahr*, in My Hands are all things, and I cause the revolution of day and night.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 351, Vol. 6)

CHAPTER 2. It is disliked to name the grapes as *Karm*.

1450. Narrated Abû Huraira رضي الله عنه : said, Allâh's Messenger صلى الله عليه وسلم [“Do not call (or name) the grapes ‘Al-Karm’]. And they say *Al-Karm* (the generous), and *Al-Karm* is only the heart of a believer.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 202, Vol. 8)

CHAPTER 3. Order for the proper use of the words: A slave, a lady- slave, *Al-Maula*, *As-Sayyid*.

1451. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “You

(١) بَابُ النَّهْيِ عَنْ سَبِّ الدَّهْرِ

١٤٤٩ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَسْبُبُ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَفَلَمْ تَرَكِنْ لِلَّيْلَ وَالنَّهَارَ؟».

(٢) بَابُ: كَرَاهَةِ تَسْمِيَةِ الْعِنْبِ كَرَمًا

١٤٥٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيَقُولُونَ: الْكَرْمُ! إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

(٣) بَابٌ: حُكْمٌ إِظْلَاقٌ لِفُظْتَةِ الْعَبْدِ
وَالْأَمَّةِ وَالْمَوْلَى وَالسَّيْدِ

١٤٥١ - حَدِيثُ أَبِي هُرَيْثَةَ رَضِيَ اللَّهُ عَنْهُ

^[1] (H.1449) ‘I am *Ad-Dahr*’ means ‘I am the Creator of time, and I manage the affairs of all creation including Time.’ One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allâh, and only He is the Disposer of everything.

should not say, ‘Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord,’ but should say, ‘My master (e.g. Feed your master instead of lord, etc.) (*Saiyidi*)’, or ‘My guardian (*Maulâi*)’, and one should not say ‘My slave (*'Abdi*)’, or ‘My girl-slave (*Amati*)’, but he should say, ‘My lad (*Fatâ'i*)’, ‘My lass (*Fatâ'i*)’, and ‘My boy (*Ghûlami*)’”. (*Sahîh Al-Bukhâri*, *Hadîth* No. 728, Vol. 3)

CHAPTER 4. It is disliked to say: I have become wicked, or have been overcome by nausea.

1452. Narrated 'Âisha : رضي الله عنها The Prophet said, “None of you should say ‘*Khabuthat nafsi*’ but he is recommended to say ‘*Laqisat nafsi*’.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 198, Vol. 8)

1453. Narrated Sahl bin Hunîf : رضي الله عنه The Prophet said, “None of you should say ‘*Khabuthat Nafsi*’ but he is recommended to say ‘*Laqisat Nafsi*’.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 199, Vol. 8)

عنه، عن النبی ﷺ أَنَّهُ قَالَ: «لَا يَقُلُّ أَحَدُكُمْ: أَطْعِمُ رَبَّكَ، وَضَئِّعُ رَبَّكَ، اسْتَقِ رَبَّكَ. وَلَيَقُلُّ: سَيِّدِي، مَوْلَايَةٌ. وَلَا يَقُلُّ أَحَدُكُمْ: عَبْدِي، أَمْتَيِي. وَلَيَقُلُّ: فَتَاهَ وَفَتَاهَ وَغُلَامِي».

(٤) بَابُ: كَرَاهَةُ قَوْلِ الْإِنْسَانِ حَبَّثَ نَفْسِي

١٤٥٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، عن النبی ﷺ، قَالَ: «لَا يَقُولُنَّ أَحَدُكُمْ: حَبَّثَ نَفْسِي، وَلِكُنْ لَيَقُلُّ: لَقِسْطَ نَفْسِي».

١٤٥٣ - حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ، عن النبی ﷺ، قَالَ: «لَا يَقُولُنَّ أَحَدُكُمْ: حَبَّثَ نَفْسِي، وَلِكُنْ لَيَقُلُّ: لَقِسْطَ نَفْسِي».

[1] (H.1452) Both expressions give the same meaning, but the first one (*Khabuthat nafsi*) has other meanings as well, e.g. I have become wicked. '*Laqisat nafsi*' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.

41. THE BOOK OF
POETRY

٤١ - كتاب الشعر

1454. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The most true words said by a poet was the words of Labîd. He said, ‘Verily, everything except Allâh is perishable and Umâiyya bin Abî As-Salt was about to embrace Islâm.’” (*Sahîh Al-Bukhâri, Hadîth No. 168, Vol. 8*)

1455. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry.” (*Sahîh Al-Bukhâri, Hadîth No. 176, Vol. 8*)

١٤٥٤ - حديث أبي هريرة رضي الله عنه، قال النبي ﷺ: «أصدق كلمة قالها الشاعر، كلمة لبيد * ألا كل شيء ما حلا الله باطل * وكاد أمية ابن أبي الصلب أن يسلّم».

١٤٥٥ - حديث أبي هريرة رضي الله عنه، قال: «لأن يمتلىء جوف رجلٍ فيحَا يريه، خيرٌ من أن يمتلىء شعراً».

42.THE BOOK OF DREAMS

٤٢ - كتاب الرؤيا

1456. Narrated Abû Qatâda : رضى الله عنه said مصطفى الله عليه وسلم saying, “A good dream is from Allâh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allâh from its evil for then it will not harm him.” (*Sahîh Al-Bukhâri*, Hadîth No. 643, Vol. 7)

1457. Narrated Abû Huraira : رضى الله عنه said مصطفى الله عليه وسلم said “When the Day of Resurrection approaches, a dream of a faithful believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nabuwwa* (Prophethood).” (*Sahîh Al-Bukhâri*, Hadîth No. 144, Vol. 9)

1458. Narrated ‘Ubâda bin As-Sâmit: The Prophet ﷺ said مصطفى الله عليه وسلم “A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nabuwwa* (Prophethood).” (*Sahîh Al-Bukhâri*, Hadîth No. 116, Vol. 9)

1459. Narrated Anas : رضى الله عنه said مصطفى الله عليه وسلم The Prophet ﷺ said مصطفى الله عليه وسلم “A (good) dream of a faithful believer is one of the forty-six parts of *An-Nabuwwa* (Prophethood).” (*Sahîh Al-Bukhâri*, Hadîth No. 123, Vol. 9)

1460. Narrated Abû Huraira : رضى الله عنه said مصطفى الله عليه وسلم The Prophet ﷺ said مصطفى الله عليه وسلم “A (good) dream of a faithful believer is a part of the forty-six parts of

١٤٥٦ - حديث أبي قتادة، قال: سمعت النبي ﷺ يقول: «الرؤيا من الله والحلُم من الشيطان، فإذا رأى أحدكم شيئاً يكرهه فلينفث، حين يستيقظ، ثلاث مرات، ويتغَوَّذ من شرها، فإنها لا تضره».

١٤٥٧ - حديث أبي هريرة، قال: قال رسول الله ﷺ: «إذا اقترب الزمان لم تكذب تكذب رؤيا المؤمن، ورؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة».

١٤٥٨ - حديث عبادة بن الصامت، عن النبي ﷺ قال: «رؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة».

١٤٥٩ - حديث أنس رضي الله عنه، قال: قال النبي ﷺ: «رؤيا المؤمن جزء من ستة وأربعين جزءاً من النبوة».

١٤٦٠ - حديث أبي هريرة رضي الله عنه، أنَّ رسول الله ﷺ قال: «رؤيا

An-Nabuwwa (Prophethood)." (*Sahih Al-Bukhari*, *Hadith* No. 117, Vol. 9)

المُؤْمِنُ جُزءٌ مِّنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا
مِّنَ النُّبُوَّةِ.

CHAPTER 1. The Prophet's statement: "Whoever has seen me in a dream, then no doubt he has seen me."

1461. Narrated Abû Huraira : رضي الله عنه said, I heard the Prophet ﷺ saying, "Whoever sees me in a dream will see me in his wakefulness,⁽¹⁾ and Satan cannot imitate me in shape." [Abû 'Abdullâh said, رضي الله عنه said, "Ibn Sîrîn said, 'Only if he sees the Prophet ﷺ in his (real) shape.'"] (*Sahîh Al-Bukhâri*, *Hadîth* No. 122, Vol. 9)

CHAPTER 3. Interpretation of dreams.

1462. Narrated Ibn 'Abbâs : رضي الله عنهما A man came to Allâh's Messenger ﷺ and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abû Bakr said, "O Allâh's Messenger! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet ﷺ said to

(١) بَابٌ: قَوْلِ النَّبِيِّ ﷺ مِّنْ رَأَيِّ فِي
الْمَنَامِ فَقَدْ رَأَيَ

١٤٦١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مِنْ رَأَيَ فِي الْمَنَامِ فَسَيِّرَانِي فِي الْيَقَظَةِ، وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

(٢) بَابٌ: فِي تَأْوِيلِ الرُّؤْيَا

١٤٦٢ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي رَأَيْتُ الْلَّيْلَةَ فِي الْمَنَامِ طَلَّةً تَنْطِفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا. فَالْمُسْتَكْثِرُ وَالْمُسْتَقْلُ وَإِذَا سَبَبَ وَاصِلُ مِنَ الْأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذَتِ بِهِ فَعَوَّتْ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَّا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَّا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ. فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! يَأْبِي أَنْتَ، وَاللهُ! لَتَدْعُنِي فَأَغْبُرُهَا. فَقَالَ النَّبِيُّ ﷺ:

⁽¹⁾ (H.1461) Wakefulness, i.e., in the Hereafter.

him, "Interpret it." Abû Bakr said, "The cloud with shade symbolizes Islâm, and the butter and honey dropping from it, symbolizes the Qur'ân, its sweetness dropping and some people learning much of the Qur'ân and some a little. The rope which is extended from the sky to the earth is the Truth which you (صلى الله عليه وسلم) are following. You follow it and Allâh will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allâh's Messenger! Let my father be sacrificed for you! Am I right or wrong?" The Prophet replied, "You are right in some of it and wrong in some." Abû Bakr said, "O Allâh's Messenger! By Allâh, you must tell me in what I was wrong." The Prophet said, "Do not swear." (*Sahîh Al-Bukhâri*, Hadîth No. 170, Vol. 9)

«اعْبُرْ» قَالَ: أَمَّا الظُّلَّةُ فَإِلِّا إِسْلَامُ، وَأَمَّا الَّذِي يَنْطَفُ مِنَ الْعَسْلِ وَالسَّمْنِ فَالْقُرْآنُ، حَلَاوَتُهُ تَنْطَفُ. فَالْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقْلُ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ؛ تَأْخُذُ بِهِ فَيُغَلِّيكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَغْلُبُ بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَغْلُبُ بِهِ. ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ لَهُ فَيَغْلُبُ بِهِ. فَأَخْبَرَنِي، يَا رَسُولَ اللَّهِ، يَا أَبِي أَنْتَ، أَصَبَّتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبَّتْ بَعْضًا وَأَخْطَأْتَ بَعْضًا» قَالَ: فَوَاللَّهِ لَتُحَدِّثَنِي بِالَّذِي أَخْطَأْتُ قَالَ: «لَا تُقْسِمْ».

CHAPTER 4. The dreams of the Prophet . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1463. Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me. One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did." (*Sahîh Al-Bukhâri*, Hadîth No. 246-B, Vol. 1)

(٤) بَابُ: رُؤْيَا النَّبِيِّ ﷺ

١٤٦٣ - حَدِيثُ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي أَتَسْوَكُ بِسِوَاكِ، فَجَاءَنِي رَجُلٌ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ فَنَأَوَلْتُ السِّوَاكَ الْأَضْعَرَ مِنْهُمَا، فَقَيلَ لِي: كَبَرُ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا».

1464. Narrated Abû Mûsa : رضي الله عنه said, "In a dream I saw myself migrating from Makka to a place having plenty of date trees. I thought that it was Al-Yamâma or Hajar, but it came to be Al-Madîna i.e. Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allâh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allâh, that was a blessing, and they symbolized the believers on the Day of Uhud. And the blessing was the good, Allâh bestowed upon us and the reward of true belief which Allâh gave us after the Day of Badr." (Sahîh Al-Bukhâri, Hadîth No. 818, Vol. 4)

1464 - حديث أبي موسى، عن النبي عليهما السلام، قال: «رأيت في المنام أنني أهاجر من مكانة إلى أرض بها نخل، فذهب وهلي إلى أنها اليمامة أو هجر. فإذا هي المدينة، يشرب ورأيت في رؤيائي هذه أنني هزرت سيفا فانقطع صدره، فإذا هو ما أصيب من المؤمنين، يوم أحد. ثم هرته بأخرى، فعاد أحسن مما كان، فإذا هو ما جاء الله به من الفتح وأجتمع المؤمنين. ورأيت فيها بقرا، والله خير، فإذا هم المؤمنون يوم أحد، وإذا الخير ما جاء الله، من الخير، وتواب الصدق الذي آتانا الله بعد يوم بذر».

1465. Narrated Ibn 'Abbâs : رضي الله عنهما Musailima Al-Kadhdhâb came during the life-time of the Prophet صلى الله عليه وسلم and started saying, "If Muhammad give me the rule after him, I will follow him." And he came to Al-Madîna along with a great number of the people of his tribe. Allâh's Messenger صلى الله عليه وسلم went to him in the company of Thâbit bin Qais bin Shammâs, and at that time, Allâh's Messenger had a stick of a date-palm tree in his hand. When he (i.e. the Prophet صلى الله عليه وسلم) stopped near Musailima while the latter was amidst his companions, he said to

1465 - حديث ابن عباس رضي الله عنهما، قال: قدم مسيلمة الكذاب على عهد رسول الله عليهما السلام، فجعل يقول: إن جعل لي محمد من بعدي تبعته. وقدمها في بشر كثير من قومه. فأقبل إليه رسول الله عليهما السلام، ومعه ثابت بن قيس بن شماس. وفي يد رسول الله عليهما السلام، قطعة جريد، حتى وقف على مسيلمة، في أصحابه. فقال: «لَوْ

him, "If you ask me for this piece (of stick), I will not give it to you, and Allâh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islâm), then Allâh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thâbit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him. I asked about the statement of Allâh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream." [See the next Hadith No. 1466.] (*Sahîh Al-Bukhâri*, *Hadîth* No. 659, Vol. 5)

1466. Narrated Abû Huraira رضي الله عنه that Allâh's Messenger ﷺ said, "When I was sleeping, I saw (in dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al 'Ansî and the other, Musailima." (*Sahîh Al-Bukhâri*, *Hadîth* No. 659, Vol. 5)

1467. Narrated Samûra bin Jundib رضي الله عنه : Allâh's Messenger ﷺ very often used to ask his companions, "Did anyone of you had a dream?" So dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet ﷺ said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and

سأُلْتَنِي هَذِهِ الْقِطْعَةُ مَا أَغْطِلْتِكُمَا . وَلَنْ تَنْدُو أَمْرَ اللَّهِ فِيكُوكَ ؛ وَلَئِنْ أَذْبَرْتَ لَيَقْرَنَّكَ اللَّهُ . وَلَإِنِّي لَأَرَاكَ الَّذِي أُرِيْتُ فِيهِ مَا رَأَيْتُ . وَهَذَا ثَابِتٌ يُحِبِّيْكَ عَنِّي » ثُمَّ انْصَرَفَ عَنْهُ .

قَالَ ابْنُ عَبَّاسٍ : فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ : « إِنَّكَ أَرَى الَّذِي أُرِيْتُ فِيهِ مَا رَأَيْتُ ». .

١٤٦٦ - فَأَخْبَرَنِي أَبُو هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « يَبْيَأُ أَنَا نَائِمٌ ، رَأَيْتُ فِي يَدَيِّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شَانِهِمَا ، فَأُوْجِيَ إِلَيَّ فِي النَّمَامِ أَنِ انْفَخُهُمَا ، فَنَفَخْتُهُمَا فَطَارَا ، فَأَوْلَاهُمَا كَذَابَيْنِ يَخْرُجَانِ بَعْدِي ؛ أَحْدُهُمَا الْعَنْسِيُّ ، وَالْآخَرُ مُسَيْلَمَةُ ». .

١٤٦٧ - حَدِيثُ سَمْرَةَ بْنِ جُنْدَبٍ
رضي الله عنه، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَاحِهِ: « هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ ». .
قَالَ: فَيَقْصُّ عَلَيْهِ مِنْ شَاءَ اللَّهُ أَنْ يَقْصَّ . وَإِنَّهُ قَالَ، ذَاتَ عَدَّةٍ: « إِنَّهُ

we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allāh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhān Allāh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to

أَتَانِي، اللَّيْلَةَ، أَتَيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي،
وَإِنَّهُمَا قَالَا لِي: انْظُلْنِي. وَإِنِّي انْظَلَقْتُ
مَعْهُمَا، وَإِنَا أَتَيْنَا عَلَى رَجُلٍ
مُضْطَجِعٍ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ
بِصَخْرَةٍ، وَإِذَا هُوَ يَهُوِي بِالصَّخْرَةِ
لِرَأْسِهِ، فَيَنْلَغُ رَأْسُهُ فَيَهَدَهُ الْحَجَرُ
هُنَّا، فَيَتَبَعُ الْحَجَرَ، فَيَأْخُذُهُ، فَلَا
يَرْجِعُ إِلَيْهِ حَتَّى يَصْبَحَ رَأْسُهُ كَمَا كَانَ.
ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعُلُ بِهِ مِثْلَ مَا فَعَلَ
الْمَرَّةُ الْأُولَى".

قَالَ: «قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ! مَا
هَذَا؟».

قَالَ: «قَالَا لِي: انْظُلْنِي».

قَالَ: «فَانْظَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ
مُسْتَلْقِ لِقَفَاهُ، وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ،
بِكَلْوَبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدٌ
شِفْنِي وَجْهَهُ فَيُشَرِّشُ شِدْقَهُ إِلَى قَفَاهُ،
وَمِنْحَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ».

قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ
الْآخِرِ، فَيَفْعُلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ
الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ
حَتَّى يَصْبَحَ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ
يَعُودُ عَلَيْهِ فَيَفْعُلُ مِثْلَ مَا فَعَلَ الْمَرَّةُ
الْأُولَى».

me, ‘Proceed! Proceed!’ And so we proceeded and came across a river.” I think he said, “...red like blood.” The Prophet ﷺ added, “And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, he went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and every time the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, ‘Who are these (two) persons?’ They replied, ‘Proceed! Proceed!’ And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, ‘Who is this (man)?’ They said to me, ‘Proceed! Proceed!’ So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of colours of spring. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, ‘Who is this?’ They replied, ‘Proceed! Proceed!’ So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions

قالَ: «قُلْتُ: سُبْحَانَ اللَّهِ! مَا هَذَا؟».

قالَ: «قَالَ لِي: انْطَلِقْ. فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ التَّنَورِ، فَإِذَا فِيهِ لَغْظَ وَأَصْوَاتٍ».

قالَ: «فَانْطَلَعْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاءٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهُبٌ مِنْ أَسْفَلِ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهُبُ ضَوْضَوًا».

قالَ: «قُلْتُ لَهُمَا: مَا هُؤُلَاءِ؟».

قالَ: «قَالَ لِي: انْطَلِقْ، انْطَلِقْ».

قالَ: «فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى نَهْرٍ أَخْمَرٍ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِعٌ يَسْبُحُ، وَإِذَا عَلَى شَطْ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذُلِكَ السَّابِعُ يَسْبُحُ مَا يَسْبِحُ ثُمَّ يَأْتِي ذُلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْعُرُ لَهُ فَاهُ، فَيُلْقِمُهُ حَجَرًا، فَيَنْطَلِقُ يَسْبُحُ ثُمَّ يَرْجِعُ إِلَيْهِ. كُلُّمَا رَجَعَ إِلَيْهِ فَعَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا».

قالَ: «قُلْتُ لَهُمَا: مَا هَذَا؟».

قالَ: «قَالَ لِي: انْطَلِقْ، انْطَلِقْ».

قالَ: «فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيمِ الْمَرْأَةِ، كَأْكِرَهُ مَا أَنْتَ رَأَيْ رَجُلًا

said to me, ‘Ascend up.’ And I ascended up.” The Prophet ﷺ added, “So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gate-keeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape.” The Prophet ﷺ further added, “My two companions (angels) said to me, ‘This place is the *Adn* Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, ‘That (palace) is your place.’ I said to them, ‘May Allâh bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur’ân and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined *Salât* (prayer). As for the man you came upon whose

مَرَآةً؛ وَإِذَا عِنْدَهُ نَارٌ يَحْسُهَا وَيَسْعَى
حَوْلَهَا».

قَالَ: «فُلْتُ لَهُمَا: مَا هَذَا؟».

قَالَ: «فَالَا لِي: انْطَلِقْ، انْطَلِقْ.
فَانْطَلَقْنَا، فَأَيْنَا عَلَى رَوْضَةِ مُعْمَمَةِ،
فِيهَا مِنْ كُلِّ نُورِ الرَّبِيعِ، وَإِذَا بَيْنَ
ظَهَرَيِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ
أَرَى رَأْسَهُ طُولًا فِي السَّمَاءِ، وَإِذَا
حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانِ رَأَيْتُهُمْ
قَطْ».

قَالَ: «فُلْتُ لَهُمَا: مَا هَذَا؟ مَا
هُوَ لَاءٍ؟».

قَالَ: «فَالَا لِي: انْطَلِقْ، انْطَلِقْ».

قَالَ: «فَانْطَلَقْنَا فَأَنْتَهَيْنَا إِلَى رَوْضَةِ
عَظِيمَةٍ؛ لَمْ أَرَ رَوْضَةَ قَطُّ أَعْظَمَ مِنْهَا
وَلَا أَخْسَنَ».

قَالَ: «فَالَا لِي: ارْزُقْ فِيهَا».

قَالَ: «فَأَرْتَقْنَا فِيهَا فَأَنْتَهَيْنَا إِلَى
مَدِينَةِ مَبْيَنَةِ، بِلَيْنِ ذَهَبٍ وَلَيْنِ فَضَّةٍ،
فَأَتَيْنَا بَابَ الْمَدِينَةِ، فَاسْتَفْتَحْنَا، فَفَتَحْ
لَنَا، فَدَخَلْنَاهَا، فَتَلَقَّنَا فِيهَا رِجَالٌ،
شَطَرٌ مِنْ خَلْقِهِمْ كَأَخْسَنِ مَا أَنْتَ رَاءِ،
وَشَطَرٌ كَأَقْبَحِ مَا أَنْتَ رَاءِ».

قَالَ: «فَالَا لَهُمْ: اذْهَبُوا فَعَمُوا فِي
ذَلِكَ النَّهَرِ».

sides of the mouth, nostrils and eyes were torn off from the front to the back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of *Riba* (usury)^[1], and the bad looking man whom you saw near the fire kindling it and going round it, is Mâlik, the gatekeeper of the Hell-Fire, and the tall man you saw in the garden, is Ibrâhîm (Abraham) and the children around him are those children who die with *Al-Fitrah* (the Islâmic Faith of Monotheism)." The narrator added: Some Muslims asked the Prophet ﷺ "O Allâh's Messenger! What about the children of *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in Oneness of Allâh and in His Messenger Muhammad ﷺ) The Prophet replied, "And also the children of *Al-Mushrikûn*." The Prophet ﷺ added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another act that was evil but Allâh forgave them.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 171, Vol. 9)

قال: «وإذا نهر مفترض يجري
كأن ماءه المنخفض في البياض. فذهبوا
فوقعوا فيه. ثم رجعوا إلينا، قد ذهب
ذلكسوء عنهم فصاروا في أحسن
صورة».

قال: «قلا لي: هذه جنة عدن،
وهذا منزلك».

قال: «فسما بصري صعدا، فإذا
قضر مثل الربابة البيضاء».

قال: «قلا لي: هذاك منزلك».

قال: «قلت لهم: بارك الله
فيكم، دراني فادخله. قال: أما الآن
فلأ. وأنت داخله».

قال: «قلت لهم: فإني قد رأيت
منذ الليلة عجبا. فما هذا الذي
رأيته؟».

قال: «قلا لي: أما إننا سنجربك.
اما الرجل الأول الذي أتيت عليه يبلغ
رأسه بالحجر، فإنه الرجل يأخذ
القرآن فيرضه، وينام عن الصلاة
المكتوبة. وأما الرجل الذي أتيت
عليه يسرسر شدده إلى قفاه، ومتخره
إلى قفاه، وعنته إلى قفاه، فإنه الرجل

^[1] (H.1467) *Riba*: See glossary.

يَعْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذَبَةَ تَبْلُغُ
 الْأَفَاقَ وَأَمَا الرَّجَالُ وَالنِّسَاءُ الْعَرَاءُ،
 الَّذِينَ فِي مِثْلِ بَنَاءِ التَّتُورِ، فَإِنَّهُمُ الزُّنَادُ
 وَالزَّوَانِي. وَأَمَا الرَّجُلُ الَّذِي أَتَيَتْ
 عَلَيْهِ يَسْبَحُ فِي النَّهَرِ وَيُلْقَمُ الْحَجَرَ،
 فَإِنَّهُ آكَلُ الرِّبَا. وَأَمَا الرَّجُلُ الْكَرِيهُ
 الْمَرَأَةُ، الَّذِي عِنْدَ النَّارِ، يَحْشُهَا
 وَيَسْعِي حَوْلَهَا، فَإِنَّهُ مَالِكُ خَازِنُ
 جَهَنَّمَ. وَأَمَا الرَّجُلُ الطَّوَيْلُ الَّذِي فِي
 الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَأَمَا
 الْوَلَدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ
 عَلَى الْفِطْرَةِ».

فَالَّذِي قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا
 رَسُولَ اللهِ! وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ
 رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَأَوْلَادُ الْمُشْرِكِينَ.
 وَأَمَا الْقَوْمُ الَّذِينَ كَانُوا، شَطَرُ مِنْهُمْ
 حَسَنًا وَشَطَرُ مِنْهُمْ قَبِحًا، فَإِنَّهُمْ قَوْمٌ
 خَلَطُوا عَمَلاً صَالِحًا وَآخَرَ سَيِّئًا،
 تَجَاوَرَ اللهُ عَنْهُمْ».

43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets)

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْأَئْمَانُ
عَلَيْهِمُ السَّلَامُ

CHAPTER 3. The Miracles of the Prophet ﷺ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

٤٣ - كتاب الفضائل

(٢) بَابٌ فِي مُفْحِزَاتٍ

النَّبِيُّ ﷺ

1468. Narrated Anas bin Mâlik رضي الله عنه : I saw Allâh's Messenger ﷺ when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of) water for ablution was brought to Allâh's Messenger ﷺ. He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet ﷺ). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (Sahîh Al-Bukhâri, Hadîth No. 170, Vol. 1)

1469. Narrated Abû Humaid As-Sâ'îdî رضي الله عنه : We took part in the holy battle of Tabûk in the company of the Prophet ﷺ and when we arrived at the Wâdî-al-Qura, there was a woman in her garden. The Prophet ﷺ asked his companions to estimate the amount of the fruits in the garden, and Allâh's Messenger ﷺ estimated it at ten Awsuq (One Wasaq = 60 Sâ', and 1 Sâ' = 3 Kgs. approximately). The Prophet ﷺ said to that lady, "Check what your garden will yeild." When we reached Tabûk, the Prophet ﷺ said, "There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it." So we fastened our camels. A strong

١٤٦٨ - حَدِيثُ أَنْسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ، فَأَنْتَمَسَ النَّاسُ الْوَضُوءَ، فَلَمْ يَجِدُوهُ، فَأَتَيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذُلِّكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّوْا مِنْهُ. قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبَغِي مِنْ تَحْتِ أَصْبَاعِهِ، حَتَّى تَوَضُّوَا مِنْ عِنْدِ آخِرِهِمْ.

١٤٦٩ - حَدِيثُ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: غَرَفْنَا مَعَ النَّبِيِّ ﷺ غَزَوَةَ تَبُوكَ. فَلَمَّا جَاءَ وَادِيَ الْقَرَى، إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا. قَالَ النَّبِيُّ ﷺ، لِأَصْحَابِهِ: «اخْرُصُوا» وَخَرَصَ رَسُولُ اللَّهِ ﷺ عَشَرَةً أَوْ سُقِّيَ. فَقَالَ لَهَا: «أَخْصِي مَا يَخْرُجُ مِنْهَا». فَلَمَّا أَتَيْنَا تَبُوكَ، قَالَ: «أَمَا إِنَّهَا سَهْبُ اللَّيْلَةِ رِيحٌ شَدِيدَةٌ، فَلَا يَقُومَنَّ أَحَدٌ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلِيَعْقِلْهُ» فَعَقَلْنَاهَا. وَهَبَتِ رِيحٌ شَدِيدَةٌ؛ فَقَامَ رَجُلٌ فَأَلْقَاهُ بِجَبَلٍ طَمِيعٍ.

wind blew at night and a man stood up and he was blown away to a mountain called Taîy. The King of Aila sent a white mule and a sheet for wearing to the Prophet ﷺ as a present, and wrote to the Prophet ﷺ that his people would stay in their place (and will pay Jizya taxation).⁽¹⁾ When the Prophet ﷺ reached Wâdî-al-Qura he asked that woman how much her garden had yielded. She said, "Ten Awsuq," and that was what Allâh's Messenger ﷺ had estimated. Then the Prophet ﷺ said, "I want to reach Al-Madîna quickly, and whoever among you wants to accompany me, should hurry up." The subnarrator Ibn Bakkâr said something which meant: When the Prophet ﷺ saw Al-Madîna he said, "This is Tâba." And when he saw the mountain of Uhud, he said, "This mountain loves us and we love it. Shall I tell you of the best of the families of the Ansâr?" They replied in the affirmative. He said, "The family of Banî An-Najjâr, and then the family of Banî 'Abdul Ashhal, then the family of Banî Sâ'ida or Banî Al-Hârith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Ansâr." Sa'd bin 'Ubâda followed us and said, "O Abû Usaid! Don't you see that the Prophet ﷺ compared the Ansâr and made us the last of them in superiority?" Then Sa'd met the Prophet ﷺ and said, "O Allâh's Messenger! In comparing the Ansâr families as to the degree of superiority, you have made us the last of them."

وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ ﷺ بَغْلَةً
يَيْضَاءَ، وَكَسَاهُ بُرْدَا وَكَتَبَ لَهُ بَخْرِهِمْ.
فَلَمَّا أَتَى وَادِيَ الْفَرْقَى، قَالَ
لِلْمَرْأَةَ أَوْسُقِي، خَرَصَ رَسُولُ اللهِ ﷺ.
فَقَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى
الْمَدِينَةِ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ
مَعِي فَلْيَتَعَجَّلْ». .

فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ:
«هَذِهِ طَابَةُ». فَلَمَّا رَأَى أُحْدَى، قَالَ:
«هَذَا جُبِيلٌ يُحِبُّنَا وَنُحِبُّهُ، أَلَا أَخْبِرُكُمْ
بِخَيْرٍ دُورِ الْأَنْصَارِ؟» قَالُوا: بَلَى.
قَالَ: «دُورُ بَنِي النَّجَارِ، ثُمَّ دُورُ بَنِي
عَبْدِ الْأَشْهَلِ، ثُمَّ دُورُ بَنِي سَاعِدَةَ، أَوْ
دُورُ بَنِي الْحَارِثِ بْنِ الْحَرَزَجِ، وَفِي
كُلِّ دُورِ الْأَنْصَارِ» يَعْنِي «خَيْرًا».

فَلَحِقْنَا سَعْدَ بْنَ عُبَادَةَ. فَقَالَ أَبُو
أُسَيْدٍ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللهِ ﷺ، حَيْرَ
الْأَنْصَارَ فَجَعَلَنَا أَخِيرًا. فَأَدْرَكَ سَعْدٌ
النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! حَيْرَ
دُورُ الْأَنْصَارِ فَجَعَلْنَا آخِرًا. فَقَالَ:
أَوَلَيْسَ بِحَسِيبِكُمْ أَنْ تَكُونُوا مِنَ
الْخَيْرِ؟

⁽¹⁾ (H.1469) *Jizya* is a head tax imposed by Islâm on the people of Scripture and other people who have a revealed Book when they are under Muslim rule.

43. The Book of Virtues and Merits

Allâh's Messenger ﷺ replied, "Isn't it sufficient that you are regarded amongst the best?" (*Sahîh Al-Bukhârî*, *Hadîth* No. 559, Vol. 2 & *Sahîh Al-Bukhârî*, *Hadîth* No. 135, Vol. 5)

CHAPTER 4. The Prophet ﷺ used to put his trust in Allâh (Alone), and Allâh's protecting him against the people.

1470. Narrated Jâbir bin 'Abdullâh : رَضِيَ اللَّهُ عَنْهُمَا We took part in the *Ghazwa* of Najd along with Allâh's Messenger ﷺ and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allâh's Messenger ﷺ called, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allâh.' So he sheathed it (i.e. the sword) and sat down, and here he is." But Allâh's Messenger ﷺ did not punish him. (*Sahîh Al-Bukhârî*, *Hadîth* No. 460, Vol. 5)

CHAPTER 5. The example of the guidance and knowledge with which the Prophet ﷺ was sent.

1471. Narrated Abû Mûsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The example of guidance and knowledge

(٤) بَابٌ : تَوْكِيلُهُ عَلَى اللَّهِ تَعَالَى
وِعِصْمَةُ اللَّهِ تَعَالَى لَهُ مِنَ النَّاسِ

١٤٧٠ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ
قَالَ : غَزَوْنَا مَعَ رَسُولِ اللَّهِ تَعَالَى غَزَوَةَ
نَجْدٍ . فَلَمَّا أَذْرَكَتْهُ الْفَاقِلَةُ ، وَهُوَ فِي
وَادٍ كَثِيرٍ الْعِصَاءِ ، فَنَزَّلَ تَحْتَ شَجَرَةَ ،
وَاسْتَأْنَلَ بِهَا ، وَعَلَقَ سَيْفَهُ . فَتَفَرَّقَ
النَّاسُ فِي الشَّجَرِ يَسْتَظِلُونَ . وَبَيْنَا نَحْنُ
كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللَّهِ تَعَالَى ،
فَجِئْنَا ، فَإِذَا أَغْرَاهُ فَقَاعِدٌ بَيْنَ يَدَيْهِ .
فَقَالَ : « إِنَّ هَذَا أَتَانِي وَآنَا نَائِمٌ
فَاخْتَرَطَ سَيْفِي فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ
عَلَى رَأْسِي ، مُخْتَرَطٌ صَلْتُ » قَالَ : مَنْ
يَمْنَعُكَ مِنِّي ؟ قُلْتُ : اللَّهُ ! فَشَامَهُ ، ثُمَّ
قَعَدَ فَهُوَ هَذَا » قَالَ : وَلَمْ يُعَاقبْهُ رَسُولُ
اللَّهِ تَعَالَى .

(٥) بَابٌ : بَيْانٌ مَثَلٌ مَا بَعَثَ النَّبِيُّ تَعَالَى
مِنَ الْهُدَى وَالْعِلْمِ

١٤٧١ - حَدِيثُ أَبِي مُوسَى ، عَنِ
النَّبِيِّ تَعَالَى ، قَالَ : « مَثَلٌ مَا بَعَثَنِي اللَّهُ يَهُ

43. The Book of Virtues and Merits

[the Qur'ân and the *Sunna* (legal ways of the Prophet ﷺ)] with which Allâh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allâh benefited the people with it and they utilized it for drinking, (making their animals drink from it) and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allâh's religion (Islâm) and gets benefit (from the knowledge) which Allâh has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The (last example is that of a) person who does not care for it and does not take Allâh's Guidance revealed through me (he is like that barren land)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 79, Vol. 1)

CHAPTER 6.The extreme love of
Allâh's Messenger ﷺ for his
followers (Muslim Nation) and his
excessive anxiety to warn them
against that which is a source of
trouble to them.

1472. Narrated Abû Huraira رضي الله عنه :
I heard Allâh's Messenger صلى الله عليه وسلم saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire) but they overpowered him and rushed into the

من الْهُدَى وَالْعِلْمِ، كَمَثَلَ الْغَيْثِ
الكَثِيرِ، أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ
قَبِيلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشَبَ
الكَثِيرَ. وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ
الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا
وَسَقَوْا وَزَرَعُوا وَأَصَابَتْ مِنْهَا طَائِفَةً
أُخْرَى، إِنَّمَا هِيَ قِيَانٌ لَا تُمْسِكُ
مَاءً، وَلَا تُثْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ
فَقَهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعْثَنَى اللَّهُ بِهِ،
فَعَلِمَ وَعَلِمَ . وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ
رَأْسًا وَلَمْ يَقْبِلْ هُدَى اللَّهِ الَّذِي أَرْسَلْتُ
بِهِ».

وَفِي رَوَايَةٍ: «وَكَانَ مِنْهَا طَائِفَةٌ فِيلَتُ الْمَاءَ».

(٦) بَابُ شَفْقَتِهِ عَلَى أُمَّهٖ وَمُبَاغِيَتِهِ فِي تَخْذِيرِهِمْ مِمَّا يَضُرُّهُمْ

سَمِعَ رَسُولَ اللَّهِ مِنْهُ، يَقُولُ: «إِنَّمَا
مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ
نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ
الْفَرَاشُ وَهَذِهِ الدَّوَابُ الَّتِي تَقَعُ فِي
النَّارِ يَقْعُنَ فِيهَا، فَجَعَلَ يَنْزَعُهُنَّ

fire.” The Prophet ﷺ added: “Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.”⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 490, Vol. 8*)

CHAPTER 7. (About) Allâh's Messenger (Muhammad ﷺ) being the last (end) of the Prophets.

1473. Narrated Abû Huraira رضي الله عنه said مصطفى عليه وسلم said, “My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, and say, ‘Would that this brick be put in its place!’ So I am that brick, and I am the last (end) of all the Prophets.” (*Sahîh Al-Bukhârî, Hadîth No. 735, Vol. 4*)

وَيَعْلَمُنَا، فَيَقْتَحِمُنَّ فِيهَا. فَأَنَا آخُذُ بِحَجَزِكُمْ عَنِ النَّارِ وَهُنْ يَقْتَحِمُونَ فِيهَا.

(٧) بَابُ ذِكْرِ كَوْنِهِ حَاتَّمُ النَّبِيِّينَ

1473 - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَخْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لِبَنَةٍ مِّنْ زَاوِيَّةِ بَيْتِهِ فَجَعَلَ النَّاسُ يَطْوِفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ: هَلَا وَضَعَتْ هَذِهِ الْبَنَةُ! فَأَنَا الْبَنَةُ، وَأَنَا حَاتَّمُ النَّبِيِّينَ».

1474 - حديث جابر بن عبد الله رضي الله عنهما. قال: قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَخْسَنَهَا إِلَّا مَوْضِعَ لِبَنَةٍ. فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلَا مَوْضِعُ الْبَنَةِ!».

(٩) بَابُ إِثْبَاتِ حَوْضِ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِفَاتِهِ

1474. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما said مصطفى عليه وسلم said : The Prophet ﷺ said, “My example and the example of the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they wonder at its beauty, and say, ‘But for the place of this brick (how splendid the house will be)!’” (*Sahîh Al-Bukhârî, Hadîth No. 734, Vol. 4*)

CHAPTER 9. Proof for the Prophet's *Haud (Al-Kauthar,* مصطفى عليه وسلم

⁽¹⁾ (H.1499) The fire symbolizes the unlawful deeds about which the Prophet ﷺ warned the people.

water-reservoir, tank etc.) and its characteristics.

1475. Narrated Jundab : رَضِيَ اللَّهُ عَنْهُ I heard the Prophet مُصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "I am your predecessor at the *Haud* (*Al-Kauthar*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 589, Vol. 8)

1476. Narrated Sahl bin Sa'd: The Prophet said, "I am your predecessor (forerunner) at the *Haud* (*Al-Kauthar*), and whoever will pass by me there, he will drink from it, and whoever will drink from it, he will never be thirsty (again). There will come to me some people, whom I will recognize, and they will recognize me, but a barrier will be placed between me and them (i.e. they will be driven away from it)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 585, Vol. 8)

1477. Narrated Abû Sa'îd Al-Khudrî (the same as Hadith No. 1476) رَضِيَ اللَّهُ عَنْهُ and added that the Prophet مُصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I will say: They are of me (i.e. my followers)." It will be said, "You do not know what they innovated (new things) in the religion after you (left)." Then I will say, "Far removed, far removed (from mercy), those who changed (their religion) after me." (*Sahîh Al-Bukhâri*, *Hadîth* No. 585, Vol. 8)

1478. Narrated 'Abdullâh bin 'Amr مُصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : The Prophet رَضِيَ اللَّهُ عَنْهُ said, "My *Haud* (*Al-Kauthar*) is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars in the sky; and whoever drinks from it,

١٤٧٥ - حَدِيثُ جُندَبَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

١٤٧٦ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا. لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَغْرِفُهُمْ وَيَغْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ».

١٤٧٧ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ، يَزِيدُ فِيهِ «فَأَقُولُ»: إِنَّهُمْ مِنِّي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَخْدَثْتُكَ، فَأَقُولُ: سُحْقًا! سُحْقًا! لِمَنْ غَيَّرَ بَعْدِي».

١٤٧٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَوْضِي مَسِيرَةُ شَهْرٍ، مَاوِهُ أَيْضُضُ مِنَ الْبَنِينَ، وَرِيحَهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْزَانُهُ كَنْجُومُ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأْ أَبَدًا».

will never be thirsty.” (*Sahîh Al-Bukhâri*, Hadîth No. 581, Vol. 8)

1479. Narrated Asmâ’ bint Abû Bakr رضي الله عنها said : The Prophet ﷺ said, “I will be standing at the *Haud* (*Al-Kauthar*) so that I will see whom among you will come to me, and some people will be taken away from me, and I will say, ‘O Lord (they are) from me and from my followers.’ Then it will be said, ‘Did you notice what they did after you? By Allâh, they kept on turning on their heels (turned as renegades).’ ” The subnarrator, Ibn Abî Mulaika رضي الله عنه said, “O Allâh, we seek refuge with You from turning on our heels, or being put to trial in our religion.” (*Sahîh Al-Bukhâri*, Hadîth No. 592, Vol. 8)

١٤٧٩ - حديث أسماء بنت أبي بكر
رضي الله عنها. قالت: قال النبي ﷺ:
إني على الحوض حتى أنظر من يرده
عليَّ منكم، وسيُخذل الناس دوني،
فأقول: يا رب! مني ومن أمتي.
فيقال: هل شعرت ما عملوا بعذرك،
والله ما برحو يرجعون على
أعقابهم.

فكان ابن أبي ملينكة (رأوي هذا
الحديث عن أسماء) يقول: اللهم! إنا
نعود بك أن نرجع على أعقابنا، أ
تفتن عن ديننا.

1480. Narrated ‘Uqba bin ‘Âmir رضي الله عنه said : Allâh’s Messenger ﷺ offered the funeral prayers of the martyrs of Uhud eight years after (their death) as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and your promised place to meet me will be *Haud* (*Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship other besides Allâh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it.” (*Sahîh Al-Bukhâri*, Hadîth No. 374, Vol. 5)

١٤٨٠ - حديث عقبة بن عامر.
قال: صلى رسول الله ﷺ على قتلى
أحد، بعد ثمانية سنين، كالمودع
للاحياء والآموات، ثم طلع المنبر،
فقال: إني بين أيديكم فرط، وأنا
عليكم شهيد، وإن موعدكم الحوض،
وإنني لأنظر إليه من مقامي هنا، وإنني
لست أخشى عليكم أن تشركوا،
ولكنني أخشى عليكم الدنيا، أن
تنافسوا».

1481. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, “I am your predecessor at the *Haud (Al-Kauthar)*.” ‘Abdullâh added: The Prophet صلى الله عليه وسلم said, “I am your predecessor at the *Haud (Al-Kauthar)* and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, ‘O Lord: my companions!’ It will be said, ‘You do not know what they innovated (new things) in the religion after you left.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 578, Vol. 8)

1482. Narrated Hâritha bin Wahb رضي الله عنه : I heard the Prophet صلى الله عليه وسلم narrating about the *Haud (Al-Kauthar)* saying, “[The width of the *Haud (Al-Kauthar)* is equal to the distance between Al-Madîna and Sanâ’â].” (*Sahîh Al-Bukhârî*, *Hadîth* No. 591, Vol. 8)

1483. Narrated Hâritha bin Wahb رضي الله عنه : Al-Mustaurid said to Hâritha, “Didn’t you hear him talking about [its (*Haud-Al-Kauthar*) drinking] vessels?” He said, “No” Al-Mustaurid said, “The vessels are seen in it as (innumberable as) the stars.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 591, Vol. 8)

1484. Narrated Ibn ‘Umar رضي الله عنه عنهما : The Prophet صلى الله عليه وسلم said, “There will be a *Haud (Al-Kauthar)* in front of you as large as the distance between Jarbâ’ and Adhruh (two towns).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 579, Vol. 8)

1485. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “By Him in Whose Hands my soul is, some people will be driven out from my *Haud (Al-Kauthar)* on the Day of

1481 - حديث عبد الله بن مسعود
رضي الله عنه، عن النبي ﷺ، قال: «أنا فرطكم على الحوض، وليرفعن رجال منكم، ثم ليختلجن دوني، فأقول: يا رب! أصحابي. فيقال: إلك لا تدرى ما أخذتوا بعذك».

1482 - حديث حارثة بن وهب
قال: سمعت النبي ﷺ، وذكر الحوض فقال: «كما بين المدينة وصنعاء».

1483 - فقال له المستورد، ألم
تشمئه قال: الأوانى؟ قال: لا. قال المستورد: «ترى فيه الآية مثل الكواكب».

1484 - حديث ابن عمر رضي الله عنهما، عن النبي ﷺ
قال: «أما مكتم حوض كما بين جرباء وأذرخ».

1485 - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ
قال: «والذي نفسني بيده! لا أدون رجالاً عن

Resurrection as strange camels are driven away from a private trough.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 555, Vol. 3)

حَوْضِيٌّ، كَمَا تُذَادُ الْغَرِبَيْةُ مِنَ الْإِلَيْلِ
عَنِ الْحَوْضِ». .

1486. Narrated Anas bin Mâlik رضى الله عنه Allâh’s Messenger صلى الله عليه وسلم said, “The width of my *Haud* (*Al-Kauthar*) is equal to the distance between Aila (a town in Shâm) and San’â’ in Yemen and it has as many jugs-cups (on it) as are the number of stars in the sky.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 582, Vol. 8)

1487. Narrated Anas bin Mâlik رضى الله عنه said, “Some of my companions will come to me at *Al-Haud* (*Al-Kauthar*), and after I recognize them, they will then be taken away from me, whereupon I will say, ‘My Companions!’ Then it will be said, ‘You do not know what they innovated (new things) in the religion after you.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 584, Vol. 8)

CHAPTER 10. Fighting of angel Jibrael (Gabriel) and angel Mikâ’el (Michael) on behalf of (along with) Allâh’s Messenger صلى الله عليه وسلم in the battle of Uhud.

1488. Narrated Sa’d bin Abî Waqqâs ملئ الله عندهما رضى الله عنهما : I saw Allâh’s Messenger صلى الله عليه وسلم on the day of the battle of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery. I had never seen them before, nor did I saw them later on. [(It is said that they were angel Jibrael (Gabriel) and angel Mikâ’el (Michael)]. (*Sahîh Al-Bukhârî*, *Hadîth* No. 384, Vol. 5)

1486 - حديث أنس بن مالك رضي الله عنه، أنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ قَدَرَ حَوْضِي كَمَا بَيْنَ أَيْلَهَا وَصَنْعَاءَ مِنَ الْيَمِنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ، كَعَدَ نُجُومُ السَّمَاءِ».

1487 - حديث أنس بن مالك رضي الله عنه، قال: «لَيَرِدَنَ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضَ حَتَّى عَرَفْتُهُمْ اخْتَلُجُوا دُونِي، فَأَقُولُ: أَصْحَابِي! فَيَقُولُ: لَا تَدْرِي مَا أَخْدَثُوا بَعْدَكَ».

(١٠) بات: في قتال جبريل و ميكائيل
عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ يَوْمَ أُحْدٍ

1488 - حديث سعد بن أبي وقاص رضي الله عنهم، قال: رأيت رسول الله علية السلام يوم أحد، وممعه رجلان يقاتلان عنه، عليهما ثياب بيضاء، كأشد القتال، ما رأيتهما قبله ولا بعده.

CHAPTER 11. Courage of Allâh's Messenger ﷺ and his going ahead of all during battles.

1489. Narrated Anas : رضى الله عنه The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madîna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the truth (about the noise). He was riding an unsaddled horse belonging to Abû Talha and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast." (Qastalani). (*Sahîh Al-Bukhâri*, Hadîth No. 156, Vol. 4)

CHAPTER 12. The Prophet ﷺ was the most generous of people even more generous than the fair winds [sent by Allâh with glad tidings (rain)], (in readiness and haste to do charitable deeds).

1490. Narrated Ibn 'Abbâs : رضى الله عنهما Allâh's Messenger ﷺ was the most generous of all the people, and he used to reach the peak of generosity during the month of Ramadân, when Jibrael (Gabriel) met him. Jibreel used to meet him every night of Ramadân to teach him the Qur'ân. Allâh's Messenger ﷺ was the most generous person, even more generous than the fair winds sent [by Allâh with glad tidings (rain)], (in readiness and haste to do charitable deeds). (*Sahîh Al-Bukhâri*, Hadîth No. 5, Vol. 1)

(١١) بَابٌ فِي شَجَاعَةِ النَّبِيِّ ﷺ وَنَقْدِمِهِ لِلْحَرْبِ

١٤٨٩ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ وَأَشَجَعَ النَّاسِ، وَلَقَدْ فَرَغَ أَهْلُ الْمَدِينَةِ لِلَّيْلَةِ، فَخَرَجُوا نَحْوَ الصَّوْتِ، فَاسْتَقْبَلُهُمُ النَّبِيُّ ﷺ، وَقَدْ اسْتَبَرَ أَخْبَرَ وَهُوَ عَلَى فَرَسٍ، لَأَبِي طَلْحَةَ، عُزْرَى، وَفِي عُنْقِهِ السَّيْفُ، وَهُوَ يَقُولُ: «لَمْ تُرَاوِعُوا، لَمْ تُرَاعِوا» ثُمَّ قَالَ: «وَجَدْنَاهُ بَحْرًا» أَوْ قَالَ: «إِنَّهُ لَبَحْرٌ».

(١٢) بَابٌ كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

١٤٩٠ - حَدِيثُ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ. وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ. فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

CHAPTER 13. Allâh's Messenger ﷺ
was the best among mankind as regards character and behaviour.

1491. Narrated Anas : رضي الله عنه I served the Prophet ﷺ for ten years, and he never said to me, "Uff" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" (*Sahîh Al-Bukhâri, Hadîth No. 64, Vol. 8*)

1492. Narrated 'Abdul 'Azîz : رضي الله عنه Anas said, "When Allâh's Messenger ﷺ arrived at Al-Madîna, Abû Talha رضي الله عنه took hold of my hand and brought me to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet ﷺ at home and on journeys; by Allâh, he never said to me for anything which I did: 'Why have you done this like this, ' or for anything which I did not do: 'Why have you not done this like this?' " (*Sahîh Al-Bukhâri, Hadîth No. 46, Vol. 9*)

CHAPTER 14. Never was Allâh's Messenger ﷺ asked for a thing to be given for which his answer was "no", and he was extremely generous in charitable deeds.

1493. Narrated Jâbir : رضي الله عنه Never was the Prophet ﷺ asked for a thing to be given for which his answer was 'no'. (*Sahîh Al-Bukhâri, Hadîth No. 60, Vol. 8*)

1494. Narrated Jâbir bin 'Abdullâh : رضي الله عنه Once the Prophet ﷺ said (to me), "If the money of Bahrain

(١٣) بَابٌ: كَانَ رَسُولُ اللَّهِ أَكْبَرُ أَخْسَنَ النَّاسِ خُلُقًا

١٤٩١ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَدَمْتُ النَّبِيَّ ﷺ، عَشْرَ سِنِينَ، فَمَا قَالَ لِي: أَفْ؟ وَلَا: لَمْ صَنَعْتَ؟ وَلَا: أَلَا صَنَعْتَ!

١٤٩٢ - حَدِيثُ أَنَسٍ، قَالَ: لَمَّا قَدِيمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَأَنْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أَنَسًا غُلَامَ كَيْسٍ، فَلِيَخُدُّمْنَكَ. قَالَ: فَخَدَمْتَهُ فِي الْحَاضِرِ وَالسَّفَرِ. فَوَاللَّهِ! مَا قَالَ لِي، لِشَيْءٍ صَنَعْتُهُ: لَمْ صَنَعْتَ هَذَا هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ: لَمْ لَمْ تَصْنَعْ هَذَا هَكَذَا؟

(١٤) بَابٌ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا، وَكُثْرَةٌ عَطَائِهِ

١٤٩٣ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ، فَقَالَ: لَا.

١٤٩٤ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُما، قَالَ: قَالَ النَّبِيُّ ﷺ:

comes, I will give you so much and so much (a certain amount from it)." The Prophet ﷺ had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abû Bakr رضي الله عنه announced, "Whoever was promised by the Prophet should come to us." I went to Abû Bakr رضي الله عنه and said, "The Prophet promised me so-and-so." Abû Bakr رضي الله عنه gave me a handful of coins and when I counted them, they were five hundred in number. Abû Bakr رضي الله عنه then said, "Take twice the amount you have taken (besides)." (*Sahîh Al-Bukhârî, Hadîth No. 493, Vol. 3*)

CHAPTER 15. Allâh's Messenger ﷺ was most merciful towards children, and mankind in general, and about his humility and other good qualities.

1495. Narrated Anas bin Mâlik رضي الله عنه : We went with Allâh's Messenger ﷺ to the blacksmith Abû Saif، and he was the husband of the wet-nurse of Ibrâhîm (the son of the Prophet ﷺ). Allâh's Messenger ﷺ took Ibrâhîm and kissed him and smelled him and later we entered Abû Saif's house and at that time Ibrâhîm was in his last breaths, and the eyes of Allâh's Messenger ﷺ started shedding tears. 'Abdur Rahmân bin 'Aûf said, "O Allâh's Messenger, even you are weeping!" He said, "O Ibn 'Aûf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation." (*Sahîh Al-Bukhârî, Hadîth No. 390, Vol. 2*)

لَوْ قَدْ جَاءَ مَالُ الْبَخْرَينِ قَدْ أَعْطَيْتُكَ
هَكَذَا وَهَكَذَا وَهَكَذَا» فَلَمْ يَجِدِ مَالُ
الْبَخْرَينِ حَتَّى قُضِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَلَمَّا
جَاءَ مَالُ الْبَخْرَينِ أَمَرَ أَبُو بَكْرَ،
فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ
أَوْ دَيْنٌ فَلِيُؤْتِنَا. فَأَتَيْتُهُ، فَقُلْتُ: إِنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لِي: كَذَا وَكَذَا. فَحَشِّي
لِي حَشِّيَّةً، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسِيَّةٌ.
وَقَالَ: خُذْ مِثْلَهَا.

(15) بَابُ: رَحْمَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّبِيَّانَ وَالْعِيَالَ وَتَوَاضُّعَهُ وَقَضَلِ ذِلْكَ

١٤٩٥ - حديث أنس بن مالك رضي الله عنه. قال: دخلنا مع رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, على أبي سيف الأفني. وكان ظهراً لإبراهيم عليه السلام. فأخذ رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إبراهيم فقبله وشممه. ثم دخلنا عليه، بعد ذلك، وإبراهيم يجود بنفسه. فجعلت عينا رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تدريان فقال له عبد الرحمن بن عوف رضي الله عنه: وأنت يا رسول الله! فقال: «يا ابن عوف! إنها رحمة». ثم أتبعها بآخر. فقال صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إن العين تذمُّ، والقلب يخزن، ولا نقول إلا ما يرضي ربنا. وإنما

بِفَرَاقَكَ، يَا إِبْرَاهِيمُ! لَمَحْزُونُونَ.

1496. Narrated ‘Âisha رضي الله عنها : A bedouin came to the Prophet صلى الله عليه وسلم and said, “You (people) kiss the boys! We don’t kiss them.” The Prophet صلى الله عليه وسلم said, “I cannot put mercy in your heart after Allâh has taken it away from it.” (*Sahîh Al-Bukhâri*, Hadîth No. 27, Vol. 8)

١٤٩٦ - حديث عائشة رضي الله عنها
قالت: جاء أغرابي إلى النبي ﷺ،
فقال: تقبلون الصبيان! فما قبلتهم.
فقال النبي ﷺ: «أو أملك لك أن نزع
الله من قلبك الرحمة؟».

1497. Narrated Abû Huraira رضي الله عنه عن Allâh’s Messenger صلى الله عليه وسلم kissed Al-Hassan bin ‘Alî while Al-Aqra‘ bin Hâbis At-Tamîmî was sitting beside him. Al-Aqra‘ said, “I have ten children and I have never kissed anyone of them”. Allâh’s Messenger صلى الله عليه وسلم cast a look at him and said, “Whoever is not merciful to others, will not be treated mercifully.” (*Sahîh Al-Bukhâri*, Hadîth No. 26, Vol. 8)

١٤٩٧ - حديث أبي هريرة رضي الله عنه
عنه قال: قبل رسول الله ﷺ، الحسن
ابن علي، وعند الأقرع بن حabis
التيمي، جالسا. فقال الأقرع: إن
لي عشرة من الولد ما قبلت منهم
أحدا. فنظر إليه رسول الله ﷺ، ثم
قال: «من لا يرحم لا يرحم».

1498. Narrated Jarîr bin ‘Abdullâh رضي الله عنه عن The Prophet صلى الله عليه وسلم said, “He who is not merciful to others, will not be treated mercifully.” (*Sahîh Al-Bukhâri*, Hadîth No. 42, Vol. 8)

١٤٩٨ - حديث جرير بن عبد الله
عن النبي ﷺ، قال: «من لا يرحم لا
يرحم».

CHAPTER 16. The Prophet صلى الله عليه وسلم was extremely shy person.

(١٦) باب: كثرة حيائه ﷺ

1499. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه عن The Prophet صلى الله عليه وسلم was shier than a veiled virgin girl.^(١) (*Sahîh Al-Bukhâri*, Hadîth No. 762, Vol. 4)

١٤٩٩ - حديث أبي سعيد الخدري
رضي الله عنه، قال: كان النبي ﷺ أشد
حياءً من العذراء في خدرها.

^(١) (H.1499) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

1500. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : The Prophet was neither a “*Fâhish* nor *Mutafâhhish*.⁽¹⁾ He used to say, “The best amongst you are those who have the best manners and character.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 759, Vol. 4)

CHAPTER 18. The mercy and kindness of the Prophet صلى الله عليه وسلم for women, and his order to the camel-driver to drive the camels slowly on which women were riding.

1501. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allâh’s Messenger صلى الله عليه وسلم said, “*Waihaka!* (May Allâh be merciful to you), O Anjasha! Drive slowly (camels) with the glass vessels (women)!“ (*Sahîh Al-Bukhâri*, *Hadîth* No. 182, Vol. 8)

CHAPTER 20. The Prophet صلى الله عليه وسلم used to be very far away from sinful deeds and used to choose the easiest amongst the lawful good deeds and actions, and used to take revenge for Allâh’s sake when Allâh’s legal bindings were outraged.

1502. Narrated ‘Âisha رضي الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allâh’s

1000 - حديث عبد الله بن عمرو
رضي الله عنهما، قال: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ: «إِنَّ مِنْ خَيْرِكُمْ أَخْسَنُكُمْ أَخْلَاقًا».

(١٨) باب: في رحمة النبي ﷺ للنساء، وأمر السواعق مطايهاهن بالرفق بهن

١٥٠١ - حديث أنس بن مالك
قال: كَانَ رَسُولُ الله ﷺ فِي سَفَرٍ، وَكَانَ مَعَهُ غُلَامٌ لَهُ أَسْوَدُ، يُقَالُ لَهُ أَنْجَشَةُ، يَخْدُو. فَقَالَ لَهُ رَسُولُ الله ﷺ: «وَيَحْكَ! يَا أَنْجَشَةً! رُوَيْدَكَ بِالْقَوَارِيرِ».

(٢٠) باب: مباعدته ﷺ لِلأتام و اختياره من المباح أسلهله وانتقامه الله عند انتهاء حرماته

١٥٠٢ - حديث عائشة رضي الله عنها، أنها قالت: ما خير رسول الله ﷺ، بين أمرتين إلا أحذ أيسر هما، ما لم يكن إثما. فإن كان إثما كان أبعد

⁽¹⁾ (H.1500) *Fâhish* — one who speaks bad words *Mutafâhhish* — one who speaks obscene evil words to make people laugh.

Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allâh's Legal Laws and Bindings were outraged in which case he would take revenge for Allâh's sake. (*Sahîh Al-Bukhâri*, Hadîth No. 760, Vol. 4)

CHAPTER 21. The good fragrance of the Prophet ﷺ and his softness, and the blessing of his touch.

1503. Narrated Anas رضي الله عنه : I have never touched silk or *Dibâj* (i.e. thick silk) softer than the palm of the Prophet ﷺ , nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ . (*Sahîh Al-Bukhâri*, Hadîth No. 761, Vol. 4)

النَّاسِ مِنْهُ. وَمَا انتَقَمْ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهِكَ حُرْمَةُ اللَّهِ فَيُنْتَقَمْ اللَّهُ بِهَا.

(٢١) بَابُ طَيْبِ رَائِحَةِ النَّبِيِّ وَلِينِ مَسْهٍ وَالْتَّبَرُكِ بِمَسْحِهِ

١٥٠٣ - حَدِيثُ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا مَسَّنِتُ حَرِيرًا وَلَا دِيبَاجًا أَلَيْنَ مِنْ كَفِ النَّبِيِّ وَلَا شَمَّنِتُ رِيحًا قَطُّ أَوْ عَرَفًا قَطُّ أَطَيْبًا. مَنْ رَبَحَ أَوْ عَرَفَ النَّبِيِّ

CHAPTER 22. The good smell of Prophet's sweat and its blessing.

1504. Narrated Thumâma رضي الله عنه : Anas said, "Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with *Suk* (a kind of perfume). (*Sahîh Al-Bukhâri*, Hadîth No. 298, Vol. 8)

CHAPTER 23. The Prophet ﷺ used to sweat even in cold weather when the Divine Inspiration used to be revealed to him.

1505. Narrated 'Âisha رضي الله عنها , the mother of the faithful believers:

(٢٢) بَابُ طَيْبِ عَرَقِ النَّبِيِّ وَالْتَّبَرُكِ بِهِ

١٥٠٤ - حَدِيثُ أَنَّسٍ، أَنَّ أُمَّ سُلَيْمَ كَانَتْ تَبْسُطُ لِلنَّبِيِّ وَنَطَعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ النَّطَعِ. قَالَ: فَإِذَا نَامَ النَّبِيُّ وَأَخْذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سُكٍّ.

(٢٣) بَابُ عَرَقِ النَّبِيِّ وَجِبِينَ يَأْتِيهِ الْوَحْيُ

١٥٠٥ - حَدِيثُ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ

Al-Hârith bin Hishâm رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم "O Allâh's Messenger! How is the Divine Inspiration revealed to you?" Allâh's Messenger replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Âisha رضى الله عنها added: Verily, I saw the Prophet صلى الله عليه وسلم being inspired (Divinely) and noticed the sweat dripping from his forehead on a very cold day (as the Inspiration was over). (*Sahîh Al-Bukhâri*, *Hadîth* No. 2, Vol. 1)

CHAPTER 25. (About) the features of the Prophet صلى الله عليه وسلم and he was the most handsome amongst the people.

1506. Narrated Al-Barâ' bin 'Âzib رضى الله عنه: The Prophet صلى الله عليه وسلم was of moderate height having broad shoulders, (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person than him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 751, Vol. 4)

1507. Narrated Al-Barâ' رضى الله عنه: was the most handsome of all the people, and had the best appearance. He was neither very tall nor short. (*Sahîh Al-Bukhâri*, *Hadîth* No. 749, Vol. 4)

رضي الله عنها، أَنَّ الْحَارِثَ بْنَ هِشَام رضي الله عنه، سأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخِيَّا نَيْبِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُهُ عَلَيَّ، فَيُفَصِّمُ عَنِي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ. وَأَخِيَّا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكْلُمُنِي فَأَعِي مَا يَقُولُ». قَالَتْ عَائِشَةَ رضي الله عنها: وَلَقَدْ رَأَيْتُه يَنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيُفَصِّمُ عَنْهُ، وَإِنَّ جِينَهُ لِيَتَفَصَّدُ عَرْقًا.

(٢٥) بَابٌ: فِي صِفَةِ النَّبِيِّ ﷺ وَأَنَّهُ كَانَ أَحْسَنَ النَّاسِ وَجْهًا

١٥٠٦ - حديث البراء بن عازب رضي الله عنهما، قال: كان النبي ﷺ مربوعاً، بعيد ما بين المنكبين، له شعر يبلغ شحمة أذنيه، رأيته في حلة حمراء، لم أر شيئاً قط أحسن منه.

١٥٠٧ - حديث البراء، قال: كان رسول الله ﷺ، أحسن الناس وجهها، وأحسن حلقها، ليس بالطويل البائس ولا بالقصير.

CHAPTER 26. (About) the hair of the Prophet

صلى الله عليه وسلم

1508. Narrated Anas : رضى الله عنه The hair of Allâh's Messenger صلى الله عليه وسلم was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes. (*Sahîh Al-Bukhâri*, Hadîth No. 791, Vol. 7)

1509. Narrated Anas : رضى الله عنه The hair of the Prophet صلى الله عليه وسلم used to hang down up to his shoulders. (*Sahîh Al-Bukhâri*, Hadîth No. 790(A), Vol. 7)

CHAPTER 29. (About) the grey hair of the Prophet

صلى الله عليه وسلم

1510. Narrated Muhammad bin Sîrîn : رضى الله عنه I asked Anas : رضى الله عنه "Did the Prophet صلى الله عليه وسلم dye his hair?" Anas replied, "The Prophet صلى الله عنه did not have except a few grey hair." (*Sahîh Al-Bukhâri*, Hadîth No. 782, Vol. 7)

1511. Narrated Wahb, Abû Juhaifa As-Sawâ'î : رضى الله عنه I saw the Prophet صلى الله عليه وسلم and saw some white hair below his lower lip above the chin. (*Sahîh Al-Bukhâri*, Hadîth No. 745, Vol. 4)

1512. Narrated Abû Juhaifa : رضى الله عنه and Al Hasan bin 'Alî resembled him." (*Sahîh Al-Bukhâri*, Hadîth No. 744, Vol. 4)

(٢٦) بَابُ: صِفَةُ شَعْرِ النَّبِيِّ ﷺ

١٥٠٨ - حَدِيثُ أَنَسٍ، قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ رَجَلًا لَّيْسَ بِالسَّبِطِ وَلَا الْجَعْدِ، بَيْنَ أَذْنَيْهِ وَعَاتِقِهِ.

١٥٠٩ - حَدِيثُ أَنَسٍ، أَنَّ النَّبِيِّ ﷺ كَانَ يَضْرِبُ شَعْرَهُ مَنْكِبَتِهِ.

(٣٩) بَابُ: شَيْبُهُ ﷺ

١٥١٠ - حَدِيثُ أَنَسٍ. عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، قَالَ: سَأَلْتُ أَنَسًا! أَخْضَبَ النَّبِيَّ ﷺ؟ قَالَ: لَمْ يَلْغِ الشَّيْبَ إِلَّا قَلِيلًا.

١٥١١ - حَدِيثُ أَبِي جُحَيْفَةَ السُّوَائِيِّ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَرَأَيْتُ يَيَاضًا مِنْ تَحْتِ شَفَتِهِ السُّفْلَى، الْعَنْقَةَ.

١٥١٢ - حَدِيثُ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَكَانَ الْحَسَنُ بْنُ عَلَيٍّ، عَلَيْهِمَا السَّلَامُ، يُشَيْهُهُ.

(٣٠) بَابُ: إِثْبَاتِ خَاتَمِ الْبُوُّ وَصِفَتِهِ

CHAPTER 30. (About) the Seal of his Prophethood, its description and

its location over his body.

وَمَحْلِهِ مِنْ جَسَدِهِ

1513. Narrated As-Sâ'ib bin Yazîd رضي الله عنه : My aunt took me to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! This son of my sister has got a disease in his legs." So he passed his hand on my heads and prayed for Allâh's Blessings for me; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the *Zirril-Hajala* (means the button of a small tent, but some said 'egg of a partridge,' etc.) (*Sahîh Al-Bukhâri*, *Hadîth* No. 189, Vol. 1)

CHAPTER 31. Description of the Prophet ، صلى الله عليه وسلم his age at the time of the Divine Inspiration, and the duration of his life.

1514. Narrated Rabi'a bin Abî 'Abdur-Rahmân رضي الله عنه : I heard Anas bin Mâlik رضي الله عنه describing the Prophet صلى الله عليه وسلم saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten^[1] years in Makka receiving the Divine Inspiration, and stayed in Al-Madîna for ten more years. When he expired, he had scarcely twenty white hair in his head and beard." (*Sahîh Al-Bukhâri*, *Hadîth* No. 747, Vol. 4)

١٥١٣ - حَدِيثُ السَّائِبِ بْنِ يَزِيدَ، قَالَ: ذَهَبَتِي خَالِتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجْعٌ. فَمَسَحَ رَأْسِي، وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَشَرِبَ مِنْ وَضُوئِهِ، ثُمَّ قُفِّثَ خَلْفَ ظَهِيرَهُ، فَنَظَرَتْ إِلَى حَاتَمِ النُّبُوَّةِ بَيْنَ كَتَفَيْهِ، مِثْلَ زَرْ الْحَجَلَةِ.

(٣١) بَابٌ: فِي صِفَةِ النَّبِيِّ ﷺ وَمَعْنَيهِ وَسِنِّهِ

١٥١٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ. يَصِفُ النَّبِيَّ ﷺ، قَالَ: كَانَ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالظَّوِيلِ وَلَا بِالْقَصِيرِ، أَرْهَرَ اللَّوْنَ، لَيْسَ بِأَيْضَ أَمْهَقَ، وَلَا آدَمَ، لَيْسَ بِجَعْدِ قَطِيطٍ، وَلَا سَبِيطِ رَجْلٍ؛ أَنْزَلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشَرَ سِنِينَ يُنْزَلُ عَلَيْهِ، وَبِالمَدِينَةِ عَشَرَ سِنِينَ، وَلَيْسَ فِي رَأْسِهِ وَلِحَيَّتِهِ عِشْرُونَ شَعَرَةً يَيْضَاءَ.

[1] (H.1514) In the narration of Ibn Abbâs رضي الله عنه it is mentioned that he stayed in Makka for 13 years instead of 10 years. [See *Hadîth* No. 1516]

CHAPTER 32. What was the age of the Prophet ﷺ on the day he expired.

1515. Narrated ‘Aisha رضي الله عنها : The Prophet ﷺ died when he was sixty-three years old. (*Sahîh Al-Bukhârî, Hadîth No. 736, Vol. 4*)

CHAPTER 33. How long did the Prophet ﷺ stayed at Makkah and Al-Madînah.

1516. Narrated Ibn ‘Abbâs رضي الله عنهما : stayed in Allâh’s Messenger ﷺ for thirteen years (after receiving the first Divine Inspiration and ten years in Al-Madînah) and died at the age of sixty-three. (*Sahîh Al-Bukhârî, Hadîth No. 243, Vol. 5*)

CHAPTER 34. (About) the names of Allâh’s Messenger ﷺ .

1517. Narrated Jubair bin Mut‘im رضي الله عنه : Allâh’s Messenger ﷺ said, “I have five names: I am Muhammad and Ahmad; I am *Al-Mâhi* through whom Allâh will eliminate *Al-Kufr* i.e. disbelief (infidelity); I am *Al-Hâshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-‘Âqib* (i.e. there will be no Prophet after me).” (*Sahîh Al-Bukhârî, Hadîth No. 732, Vol. 4*)

CHAPTER 35. The knowledge of Allâh’s Messenger ﷺ about Allâh and his extreme fear of Him (Allâh).

1518. Narrated ‘Aisha رضي الله عنها : The Prophet ﷺ did something and allowed the people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that,

(٢٢) بَابٌ: كُمْ سِنُّ النَّبِيِّ ﷺ يَوْمَ قِبْضَهُ

1010 - حَدِيثٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ تُوْفِيَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

(٢٣) بَابٌ: كُمْ أَقَامَ النَّبِيِّ ﷺ بِمَكَّةَ وَالْمَدِينَةِ

1016 - حَدِيثٌ ابْنِ عَبَّاسٍ، قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ، بِمَكَّةَ ثَلَاثَ عَشَرَةَ، وَتُوْفِيَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

(٤) بَابٌ: فِي أَسْمَائِهِ ﷺ

1017 - حَدِيثٌ جُبَيْرٌ بْنُ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِي خَمْسَةُ أَسْمَاءٍ؛ أَنَا مُحَمَّدٌ وَأَخْمَدُ، وَأَنَا الْمَاجِيُّ الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَաشِرُ الَّذِي يُخْشِرُ النَّاسُ عَلَى قَدَمِيِّ، وَأَنَا الْعَاقِبُ».

(٥) بَابٌ: عِلْمِهِ ﷺ وَشِدَّةُ حَشْبَتِهِ

1018 - حَدِيثٌ عَائِشَةَ، قَالَتْ: صَنَعَ النَّبِيُّ ﷺ شَيْئًا، فَرَحَّصَ فِيهِ فَتَرَّأَ عَنْهُ قَوْمٌ، فَلَعَنَ ذَلِكَ النَّبِيُّ ﷺ،

he delivered a *Khutba*, and after having sent praises to Allâh, he said, “What is wrong with such people as refrain from doing a thing that I do? By Allâh, I know Allâh better than they, and I am more afraid of Him than they.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 123, Vol. 8)

CHAPTER 36. To follow Allâh's Messenger is obligatory.

1519. Narrated ‘Abdullâh bin Az-Zubair رضي الله عنهما : An *Ansâri* man quarrelled with Az-Zubair in the presence of the Prophet صلى الله عليه وسلم about the *Harra* water-stream which were used for irrigating the date-palms. The *Ansâri* man said to Az-Zubair, “Let the water pass,” but Az-Zubair refused to do so. So, the case was brought before the Prophet صلى الله عليه وسلم who said to Az-Zubair, “O Zubair! Irrigate (your land) and then let the water pass to your neighbour.” On that the *Ansâri* got angry and said to the Prophet صلى الله عليه وسلم , “Is it because he (i.e. Zubair) is your aunt’s son?” On that the colour of the face of Allâh’s Messenger صلى الله عليه وسلم changed (because of anger) and he said, “O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 548, Vol. 3)

1520. Zubair said, “By Allâh, I think that the following Verse was revealed on this occasion”: ‘But no, by your Lord, they can have no Faith until they make you (صلى الله عليه وسلم) judge in all disputes between them...” (V.4:65) (*Sahîh Al-Bukhâri*, *Hadîth* No. 548, Vol. 3)

فَخَطَبَ، فَحَمِدَ اللَّهَ، ثُمَّ قَالَ: «مَا يَأْلِي أَقْوَامٍ يَتَرَهُونَ عَنِ الشَّيْءِ أَضَبْعَهُ؟ قَوْالِهِ! إِنِّي لَا أَعْلَمُهُمْ بِاللَّهِ، وَأَشَدُّهُمْ لَهُ حَسْبَيْهَا».

(٣٦) بَابُ: وُجُوبِ اتِّبَاعِ ﷺ

1519 - حديث عبد الله بن الزبير
رضي الله عنهما، أنَّ رجلاً من الأنصار
خاصَّمَ الزبيرَ عندَ النبِيِّ ﷺ، في
شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ.
فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمْرُ.
فَأَبَى عَلَيْهِ. فَاخْتَصَّمَا عِنْدَ النبِيِّ ﷺ.
فَقَالَ رَسُولُ اللهِ ﷺ، لِلزَّبِيرِ: «اسْقِ يَا زَبِيرًا! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»
فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: أَنْ كَانَ
ابْنَ عَمَّتِكَ؟! فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ
ﷺ، ثُمَّ قَالَ: «اسْقِ يَا زَبِيرًا! ثُمَّ
اخْسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ».

**1520 - فَقَالَ الزَّبِيرُ: وَاللَّهِ! إِنِّي لَا خَسِبْ هَذِهِ الْآيَةَ نَزَّلَتْ فِي ذَلِكَ
هُفَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكُ
فِيمَا شَجَرَ بَيْنَهُمْ».**

CHAPTER 37. To show respect to Allâh's Messenger ﷺ and to give up asking too many questions especially those for which there is no need, and those which burdens one, and those which has not happened etc.

1521. Narrated Sa'd bin Abî Waqqâs رضي الله عنه said : The Prophet ﷺ said, "The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking." (*Sahîh Al-Bukhârî*, *Hadîth* No. 392, Vol. 9)

1522. Narrated Anas رضي الله عنه delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet ﷺ covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet ﷺ said, "So-and-so." So, this Verse was revealed: 'Ask not about things which, if made plain to you, may cause you trouble.' (V.5:101) (*Sahîh Al-Bukhârî*, *Hadîth* No. 145, Vol. 6)

1523. Narrated Anas رضي الله عنه : Once the people started asking Allâh's Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today," I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people,

(٣٧) بَابٌ: تَوْقِيرُهُ وَتَرْكُ إِكْتَارٍ
سُؤالِهِ عَمَّا لَا ضَرُورَةٌ إِلَيْهِ أَوْ لَا يَتَعَلَّقُ
بِهِ تَكْلِيفٌ، وَمَا لَا يَقْعُدُ، وَنَخُوْ ذَلِكَ

١٥٢١ - حديث سعد بن أبي وقاص
وَقَاصٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَعْظَمَ
الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ
يُحَرِّمْ فَحْرَمْ مِنْ أَجْلِ مَسَأْلَتِهِ».

١٥٢٢ - حديث أنس رضي الله عنه
قَالَ: حَطَبَ رَسُولُ اللهِ ﷺ، حُطْبَةً،
مَا سَمِعْتُ مِثْلَهَا قَطُّ. قَالَ: «لَزِ
تَغْلِمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا
وَلَبِكْتُمْ كَثِيرًا» قَالَ: فَعَطَى أَصْحَابَ
رَسُولِ اللهِ ﷺ، وُجُوهَهُمْ، لَهُمْ
خَيْرٌ. فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ:
«فُلَانٌ» فَنَرَأَتْ هَذِهِ الْآيَةُ «لَا تَسْأَلُوا
عَنْ أَشْيَاءِ إِنْ تَبَدَّلْ لَكُمْ تَسْوِيْكُمْ».

١٥٢٣ - حديث أنس رضي الله عنه
قَالَ: سَأَلُوا رَسُولَ اللهِ ﷺ، حَتَّى
أَخْفَزَهُ الْمَسَأَلَةُ، فَعَصِبَ، فَصَبَدَ
الْمِنْبَرَ، فَقَالَ: «لَا تَسْأَلُونِي الْيَوْمَ عَنْ
شَيْءٍ إِلَّا يَتَمَّتْ لَكُمْ» فَجَعَلَتْ أَنْظُرُ يَمِينًا
وَشِيمَالًا فَإِذَا كُلُّ رَجُلٍ لَافٌ رَأْسَهُ فِي
ثَوْبَهِ يَتَكَبَّرُ. فَإِذَا رَجُلٌ كَانَ إِذَا لَأْخَى

used to be called, as a son of a person other than his father. He said, "O Allâh's Messenger! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." And then 'Umar got up and said, "We accept Allâh as (our) Lord, and Islâm as (our) religion, and Muhammad as (our) Messenger; and we seek refuge with Allâh from the *Al-Fitn* (trial and afflictions etc.). Allâh's Messenger ﷺ said, "I have never seen a day like today in its good and its evil, for Paradise and the Hell-Fire were displayed in front of me, till I saw them just beyond this wall." (*Sahîh Al-Bukhâri*, *Hadîth* No. 373, Vol. 8)

1524. Narrated Abû Mûsa : رضى الله عنه was asked about things which he did not like, but when the questioner insisted, the Prophet ﷺ got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then another man got up and said, "Who is my father, O Allâh's Messenger?" He replied, "Your father is Sâlim, *Maula* (the freed slave) of Shaiba." So when 'Umar saw that (anger) on the face of the Prophet ﷺ he said, "O Allâh's Messenger! We repent to Allâh (for offending you)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 92, Vol. 1)

CHAPTER 39. The dignity of looking at the Prophet ﷺ and longing for it.

1525. Narrated Abû Huraira : رضى الله عنه said, "A time will come when one of you will love to see me rather than to have his family

الرّجَالَ يُذْعَى لِغَيْرِ أَبِيهِ. فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ أَبِيهِ؟ قَالَ: «حُذَافَةُ إِنَّمَا أَنْشَأَ عُمَرَ، فَقَالَ: رَضِيَنَا بِاللَّهِ رَبِّاً، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، نَعُوذُ بِاللَّهِ مِنَ الْفَتْنِ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَانَ يَوْمَ قَطُّ، إِنَّهُ صُورَثٌ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا وَرَأَيْتُهُمَا وَحَائِطًا».

١٥٢٤ - حديث أبي موسى ، قال: سُئِلَ النَّبِيُّ ﷺ، عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْثَرَ عَلَيْهِ غَضَبَ. ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» قَالَ رَجُلٌ: مَنْ أَبِيهِ؟ قَالَ: «أَبُوكَ حُذَافَةَ» فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِيهِ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ سَالِمَ مَوْلَى شَيْءَةَ» فَلَمَّا رَأَى عُمَرَ مَا فِي وَجْهِهِ، قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

(٣٩) بَابُ: فَضْلِ النَّظَرِ إِلَيْهِ ﷺ، وَتَمَثِّيلِهِ

١٥٢٥ - حديث أبي هريرة رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَلَيَأْتِنَّ عَلَى

and property doubled.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 787, Vol. 4)

أَحَدُكُمْ رَمَانْ لَأْنَ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ
أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ».

CHAPTER 40. The virtues of ‘Iesa (Jesus) . عليه السلام

1526. Narrated Abû Huraira : رضى الله عنه heard Allâh’s Messenger صلى الله عليه وسلم saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e. ‘Iesa (Jesus)].” (*Sahîh Al-Bukhâri*, *Hadîth* No. 651, Vol. 4)

1527. Narrated Sa‘îd bin Al-Musaiyab : رضى الله عنه Abû Huraira said, “I heard Allâh’s Messenger صلى الله عليه وسلم saying, ‘There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Maryam (Mary) and her son.’” Then Abû Huraira recited: ‘And I seek refuge with You (Allâh) for her and her off-spring from Satan, the outcast...’ (V.3:36) (*Sahîh Al-Bukhâri*, *Hadîth* No. 641, Vol. 4)

1528. Narrated Abû Huraira : رضى الله عنه The Prophet صلى الله عليه وسلم said, “‘Iesa (Jesus), the son of Maryam (Mary), seeing a man stealing, asked him, ‘Did you steal?’ He said, ‘No, by Allâh, except Whom there is no other *Ilâh* (god) — *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).’ ‘Iesa said, ‘I believe in Allâh and deny (or suspect) my eyes.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 653, Vol. 4)

(٤٠) بَابُ: فَضَائِلِ عِيسَى عَلَيْهِ السَّلَامُ

١٥٢٦ - حديث أبي هريرة رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «أنا أقرب الناس إلى ابن مريم، والأقرباء أولاد علات، ليس بيئني وبئته نبي».

١٥٢٧ - حديث أبي هريرة رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «ما من بني آدم مولود إلا يمسه الشيطان، حين يولد، فيستهل صارحاً من مس الشيطان، غير مزيم، وأيتها».

ثم يقول أبو هريرة: «واني أعيذها بكل وذرتها من الشيطان الرجيم».

١٥٢٨ - حديث أبي هريرة، عن النبي ﷺ، قال: «رأى عيسى ابن مريم رجلاً يسرق. فقال له: أسرقت؟ قال: كلاً، والله! الذي لا إله إلا هو. فقال عيسى: أمنت بالله وكذبت عيني».

**CHAPTER 41. The virtues of
Ibrâhîm (Abraham) Al-Khalil**
عليه السلام

(٤١) بَابٌ: مِنْ فَضَائِلِ إِبْرَاهِيمَ الْخَلِيلِ



1529. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم said, “Ibrâhîm (Abraham) did his circumcision with *Qaddûm* (an adze) at the age of eighty.” (*Sahîh Al-Bukhârî, Hadîth* No. 575, Vol. 4)

١٥٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقَدْوَمِ».

1530. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم said, “We are more liable to be in doubt than Ibrâhîm (Abraham) when he said, ‘My Lord! Show me how You give life to the dead.’ He (Allâh) said: ‘Do you not believe?’ He (Ibrâhîm) said: ‘Yes I believe but to be stronger in Faith...’” (V.2:260) And may Allâh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).”^{١١} (*Sahîh Al-Bukhârî, Hadîth* No. 591, Vol. 4)

١٥٣٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، إِذَا قَالَ: «رَبِّ أَرِنِي كَيْفَ تُخْبِي الْمَوْتَىٰ قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِنْ لَيَظْمَعَنَّ قَلْبِي» وَيَرْحَمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَمَّا شِئْتُ فِي السَّجْنِ طُولَ مَا لِيَثْ يُوسُفُ لَأَجَبْتُ الدَّاعِي».

1531. Narrated Abû Huraira : رضي الله عنه Ibrâhîm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allâh عزوجل when he said, “I am sick,” and he said, “(I have not done

١٥٣١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «لَمْ يَكُنْدِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، إِلَّا ثَلَاثَ كَذَبَاتٍ: ثَنَتَنِ

^{١١} (H.1530) The Prophet ملى الله عليه وسلم describes Yûsuf (Joseph) as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. When the Prophet ملى الله عليه وسلم makes such a supposition, he only wants to emphasize the fact that Yûsuf عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yûsuf عليه السلام .

this but) the big idol has done it.”⁽¹⁾ The (third was) that while Ibrâhîm and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, “This man (Ibrâhîm) is accompanied by a very charming lady.” So, he sent for Ibrâhîm and asked him about Sarah saying, “Who is this lady?” Abrâhîm said, “She is my sister.” Ibrâhîm went to Sarah and said, “O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don’t contradict my statement.” The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, “Pray to Allâh for me, and I shall not harm you.” So Sarah prayed to Allâh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, “Pray to Allâh for me, and I will not harm you.” Sarah prayed to Allâh again and he got cured. He then called one of his guards. (Who had brought her) and said, “You have not brought me a human being, but have brought me a devil.” The tyrant then gave Hâjrah (Hajar) as a girl-servant to Sarah. Sarah came back (to Ibrâhîm)

مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ. قَوْلُهُ: «إِنِّي سَقِيمٌ» وَقَوْلُهُ: «بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا». وَقَالَ: يَبْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةً، إِذَا أَتَى عَلَى جَبَارٍ مِنَ الْجَبَابِرَةِ. فَقَيلَ لَهُ: إِنَّهُمْ هُمْ رَجُلًا مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ، فَسَأَلَهُ عَنْهَا، فَقَالَ: مَنْ هُنْ؟ قَالَ: أُخْتِي. فَأَتَى سَارَةَ، قَالَ: يَا سَارَةُ! لَيْسَ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ، وَإِنَّ هَذَا سَائِلِي فَأَخْبَرْتُهُ أَنِّي أُخْتِي، فَلَا تُكَدِّبِينِي. فَأَرْسَلَ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَّاولُهَا بِيَدِهِ، فَأَخِذَهُ . فَقَالَ: اذْعِي اللَّهَ لِي، وَلَا أَضْرُرُكَ. فَدَعَتِ اللَّهَ، فَأُظْلِيقَ. ثُمَّ تَتَّاولُهَا الثَّانِيَةُ، فَأَخِذَهُ مِثْلَهَا أَوْ أَشَدَّ. فَقَالَ: اذْعِي اللَّهَ لِي وَلَا أَضْرُرُكَ. فَدَعَتِ، فَأُظْلِيقَ. فَدَعَاهَا بَعْضُ حَجَبِتِهِ، فَقَالَ: إِنَّكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ. فَأَخْدَمَهَا هَاجِرَ . فَأَتَتْهُ، وَهُوَ قَائِمٌ يُصَلِّي . فَأَوْمَأَ بِيَدِهِ، مَهْيَا . قَالَتْ: رَدَ اللَّهُ كَيْدَ الْكَافِرِ (أَوِ الْفَاجِرِ) فِي نَحْرِهِ، وَأَخْدَمَ هَاجِرَ .

⁽¹⁾ (H.1531) The Idolaters invited Ibrâhîm (Abraham) عليه السلام to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the Idolaters questioned him, he claimed that he had not destroyed their idols, but the chief idol had, which Ibrâhîm عليه السلام left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

while he was offering *Salât* (prayer). Ibrâhîm, gesturing with his hand, asked, "What has happened?" She replied, "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjrah for service." (Abû Huraira then addressed his listeners saying, "That (Hâjrah) was your mother, O Banî Ma'-is-Samâ' (i.e. the Arabs)" (*Sahîh Al-Bukhârî, Hadîth No. 578, Vol. 4)*

CHAPTER 42. The virtues of Mûsa (Moses)

• عليه السلام

1532. Narrated Abû Huraira رضي الله عنه : said مل على الله عليه وسلم , "The people of Banî Israel used to take bath naked (all together) looking at each other. Prophet Mûsa (Moses) عليه السلام used to take bath alone. They said, 'By Allâh! Nothing prevents Mûsa from taking a bath with us except that he has scrotal hernia.' So once Mûsa went out to take a bath and put his clothes over a stone. Behold! The stone ran away with his clothes! Mûsa followed that stone saying, 'My clothes, O stone! My clothes, O stone!' till the people of Banî Israel saw him and said, 'By Allâh, Mûsa has got no defect in his body.' Mûsa took his clothes and began to beat the stone." Abû Huraira رضي الله عنه added, "By Allâh! There are still six or seven marks present on the stone from that excessive beating." (*Sahîh Al-Bukhârî, Hadîth No. 277-A, Vol. 1*)

قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يَا بْنَي مَاءِ السَّمَاءِ.

(٤٢) بَابٌ: مِنْ فَضَائِلِ مُوسَى

١٥٣٢ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَتْ بُنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءً، يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ. وَكَانَ مُوسَى يَغْتَسِلُ وَخَدَهُ. فَقَالُوا: وَاللهِ! مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدُرُ. فَذَهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَقَرَأَ الْحَجَرَ بِثَوْبِهِ، فَخَرَجَ مُوسَى فِي إِثْرِهِ يَقُولُ: ثَوْبِي يَا حَجَرُ! حَتَّى نَظَرَتْ بُنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا: وَاللهِ! مَا يَمْوِسِي مِنْ بَأْسٍ. وَأَخَذَ ثَوْبَهُ، فَطَفِقَ بِالْحَجَرِ ضَرِبَّاً».

فَقَالَ أَبُو هُرَيْرَةَ: وَاللهِ! إِنَّهُ لَنَدْبَ بِالْحَجَرِ، سِتَّةُ أَوْ سَبْعَةُ ضَرِبَّاً بِالْحَجَرِ.

1533. Narrated Abû Huraira رضي الله عنه : The angel of death was sent to Mûsa (Moses) عليه السلام and when he went to him, Mûsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allâh), and said, "You sent me to a slave who does not want to die," Allâh restored his eye and said, "Go back and tell him (i.e. Mûsa عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mûsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allâh that He bring him near the Sacred Land at a distance of a stone's throw. Allâh's Messenger ﷺ said, "Were I there I would show you the grave of Mûsa by the way near the red sand-hill." (*Sahîh Al-Bukhâri*, Hadîth No. 423, Vol. 2)

1534. Narrated Abû Huraira رضي الله عنه : Two persons, a Muslim and a Jew, quarrelled. The Muslim said, "By Him Who gave Muhammad صلى الله عليه وسلم superiority over all the people!" The Jew said, "By Him Who gave Mûsa (Moses) عليه السلام superiority over all the people!" At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet صلى الله عليه وسلم and informed him of what had happened between him and the Muslim. The Prophet صلى الله عليه وسلم sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet صلى الله عليه وسلم said, "Do not give me superiority over Mûsa, for on the

1533 - حديث أبي هريرة رضي الله عنه
 عنه، قال: «أرسل ملك الموت إلى موسى عليهما السلام. فلما جاءه صاحبُه. فرجع إلى ربِّه، فقال: أرسلتني إلى عبد لا يريد الموت! فردَّ الله عليه عينه. وقال: ارجع فقل له يضع يده على متن ثور. فله بكل ما عطث به يده، بكل شعرة سنة. قال: أي رب! ثمَّ ماذا؟ قال: ثمَّ الموت. قال: فالآن. فسأل الله أن يذنبه من الأرض المقدسة زميرة يبحير».

قال: قال رسول الله ﷺ: «فلو كنْتَ ثُمَّ لآرِيشُكُمْ قبرَةٌ إِلَى جانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الْأَخْمَرِ».

1534 - حديث أبي هريرة رضي الله عنه
 عنه، قال: استَبَّ رجلاً، رجُلٌ من المسلمين، ورجلٌ من اليهود. قال المسلم: والذِّي اضطُفَ مُحَمَّداً عَلَى الْعَالَمَيْنَ! فقال اليهودي: والذِّي اضطُفَ مُوسَى عَلَى الْعَالَمَيْنَ! فرَفَعَ المسلم يده، عند ذلك، فلَظَمَ وجه اليهودي. فذهب اليهودي إلى النبي ﷺ، فأخبره بما كان من أمره وأمر المسلمين. فدعى النبي ﷺ المسلمين، فسأله عن ذلك، فأخبره. فقال النبي

Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to regain consciousness, and will see Mūsa standing and holding the side of the Throne (of Allāh). I will not know whether (Mūsa) has also fallen unconscious and got up before me, or Allāh has exempted him from that stroke.” (*Sahīh Al-Bukhārī, Hadīth No. 594, Vol. 3*)

عَنْهُ: «لَا تُخِيرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضْعَفُونَ يَوْمَ الْقِيَامَةِ، فَأَضَعَعُهُمْ، فَأَكُونُ أَوَّلَ مَنْ يُبْثِقُ، فَإِذَا مُوسَى بَاطَشَ جَانِبَ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعَقَ فَأَنَّاقَ قَبْلِي، أَوْ كَانَ مِمَّنِ اسْتَنَى اللَّهُ». ﴿كَلِيلٌ﴾

1535. Narrated Abū Sa‘id Al-Khudrī صَلَّى اللَّهُ عَنْهُ: While Allāh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was sitting, a Jew came and said, “O Abul-Qâsim! One of your companions has slapped me on the face.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked who that was. He replied that he was one of the *Ansâr*. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, sent for him, and upon his arrival, he asked him whether he had slapped the Jew. He (replied in the affirmative and) said, “I heard him taking an oath in the market saying, ‘By Him, Who gave Mūsa superiority over all the human beings.’ I said, ‘O wicked man! (Has Allāh given Mūsa (Moses) عَلَيْهِ السَّلَامُ superiority) even over Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? I became furious and slapped him on his face.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Do not give a Prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Mūsa standing and holding one of the pillars of the Throne. I will not know whether Mūsa has fallen unconscious or the first unconsciousness was

١٥٣٥ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: يَبْيَنُّا رَسُولُ اللَّهِ ﷺ جَالِسٌ، جَاءَ يَهُودِيًّا . فَقَالَ: يَا أَبَا الْقَاسِمِ! ضَرَبَ وَجْهِي رَجُلٌ مِّنْ أَصْحَابِكَ فَقَالَ: «مَنْ؟» قَالَ: رَجُلٌ مِّنَ الْأَنْصَارِ . قَالَ: «إِذْعُوهُ» فَقَالَ: «أَضْرَبْتَهُ؟» قَالَ: سَمِعْتُهُ بِالسُّوقِ يَخْلُفُ، وَالَّذِي اضْطَفَنِي مُوسَى عَلَى الْبَشَرِ! قَلْتُ: أَيْ خَيْرٌ! عَلَى مُحَمَّدٍ ﷺ؟ فَأَخْذَنِي عَصْبَةُ ضَرَبَتْ وَجْهَهُ . فَقَالَ النَّبِيُّ ﷺ: «لَا تُخِيرُوا بَيْنَ الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضْعَفُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ تَشَقَّعُ عَنِ الْأَرْضِ . فَإِذَا أَنَا بِمُوسَى أَخِذُ بِقَائِمَةَ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعَقَ أَمْ حُوَسِبَ بِصَعْقَةَ الْأُولَى؟» .

sufficient for him.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 595, Vol. 3)

CHAPTER 43. (About) Yûnus (Jonah) and the statement of the Prophet ﷺ: “None should say that I am better than Yûnus (Jonah) bin Matta.”

1536. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “None should say that I am better than Yûnus (Jonah) bin Matta.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 627, Vol. 4)

1537. Narrated Ibn ‘Abbâs : رضي الله عنّه The Prophet ﷺ said, “No slave (of Allâh) should say that I am better than Yûnus (Jonah) bin Matta.” So the Prophet ﷺ mentioned his father’s name with his name. (*Sahîh Al-Bukhâri*, *Hadîth* No. 625, Vol. 4)

CHAPTER 44. The virtues of Yûsuf (Joseph) . عليه السلام

1538. Narrated Abû Huraira : رضي الله عنه The people said, “O Allâh’s Messenger! Who is the most honourable amongst the people (with Allâh)?” He said, “*Atqâhum* (the most

(٤٣) بَابٌ: فِي ذِكْرِ يُونُسَ عَلَيْهِ السَّلَامُ وَقَوْلِ النَّبِيِّ ﷺ: لَا يَتَبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِّنْ يُونُسَ بْنِ مَتَّى

١٥٣٦ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَتَبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِّنْ يُونُسَ بْنِ مَتَّى».

١٥٣٧ - حَدِيثُ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَتَبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِّنْ يُونُسَ بْنِ مَتَّى» وَنَسَيْهُ إِلَى أَبِيهِ.

(٤٤) بَابٌ: مِنْ فَضَائِلِ يُوسُفَ عَلَيْهِ السَّلَامُ

١٥٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قيل: يا رسول الله! من أكرم الناس؟ قال: «أَنْقَاهُمْ» فَقَالُوا: لَيْسَ

^[1] (H.1535) This is an allusion to the event where Mûsa (Moses) fell unconscious on wishing to see Allâh when he was beside the mountain.

“And when Mûsa came at the time and place appointed by Us, and his Lord (Allâh) spoke to him, he said: “O my Lord! Show me (Yourself), that I may look upon You.” Allâh said: “You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me.” So when his Lord appeared to the mountain (the appearance of Allâh) to the mountain was very little of Him. It was approximately equal to the tip of one’s little finger, as explained by the Prophet ﷺ when he recited this Verse, this *Hadîth* is quoted by *Tirmidhi*), He made it collapse to dust, and Mûsa fell down unconscious. Then when he recovered his sense he said: “Glory be to You, I turn in repentance to You, and I am the first of the believers.” (V.7:143)

pious and righteous amongst them)^[1].” They said, “We do not ask you about this.” He said, “Then Yūsuf (Joseph), Allāh’s Prophet, the son of Allāh’s Prophet, the son of Allāh’s Khalil (friend) [i.e. Ibrāhīm (Abraham)].” They said, “We do not ask you about this.” He said, “Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islāmic Period of Ignorance will be the best in Islām provided they comprehend the religious knowledge.” (*Sahīh Al-Bukhārī, Hadīth No. 572, Vol. 4*)

CHAPTER 46. The virtues of Al-Khidr . عليه السلام

عَنْ هَذَا نَسْأَلُكَ . قَالَ: «فَيُوسُفُ نَبِيُّ
اللهِ ابْنُ نَبِيٍّ اللَّهِ ابْنِ نَبِيٍّ اللَّهِ ابْنِ خَلِيلِ
اللهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ .
قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ نَسْأَلُونَ؟
خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي
الإِسْلَامِ إِذَا فَقَهُوا» .

(٤٦) بَابٌ: مِنْ فَضَائِلِ الْخَضِيرِ عَلَيْهِ السَّلَامُ

1539. Narrated Ubai bin Ka'b رضي الله عنه عن النبي صلى الله عليه وسلم said, “Once the Prophet Mūsa (Moses) عليه السلام stood up and addressed Banī Israel. He was asked, ‘Who is the most learned man amongst the people?’ He said, ‘I am the most learned.’ Allāh admonished Mūsa as he did not attribute absolute knowledge to Him (Allāh). So Allāh inspired him: ‘At the junction of the two seas there is a slave amongst My slaves who is more learned than you.’ Mūsa said, ‘O my Lord! How can I meet him?’ Allāh سلام said, ‘Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.’ So Mūsa set out along with his (servant) boy, Yūsha' bin Nūn and carried a fish in a basket till they

١٥٣٩ - حَدِيثُ أُبَيِّ بْنِ كَعْبٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَامْوَسِيَ النَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ . فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدِ الْعِلْمَ إِلَيْهِ . فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَخْرَيْنِ هُوَ أَعْلَمُ مِنْكَ قَالَ: يَا رَبُّ ! وَكَيْفَ يَهُ؟ فَقَيْلَ لَهُ: اخْمِلْ حُوتًا فِي مِكْتَلٍ، فَإِذَا فَقَدَتْهُ فَهُوَ ثَمَّ . فَانْطَلَقَ، وَانْطَلَقَ بِفَنَاءِ يُوشَعَ بْنِ نُونٍ، وَحَمَلَ حُوتًا فِي مِكْتَلٍ، حَتَّى كَانَ اِعْنَدَ الصَّخْرَةِ، وَضَعَا رُؤُوسَهُمَا وَنَامَا .

[1] (H.1538) *At-Taqwa* (Piety, Righteousness etc.)

Muttaqūn: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. It was an amazing thing for both Mûsa and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mûsa said to his (servant) boy: 'Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.' Mûsa did not get tired till he passed the place about which he was told. There the (servant) boy told Mûsa, 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mûsa remarked, 'That is what we have been seeking.' So they went back retracing their foot-steps till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mûsa greeted him. Al-Khidr عليه السلام replied saying, 'How do people greet each other in your land?' Mûsa said, 'I am Mûsa.' He asked, 'The Mûsa of Banî Israel?' Mûsa replied in the affirmative and added, 'May I follow you so that you may teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You will not be able to have patience with me, O Mûsa! I have some of the knowledge of Allâh عزوجل which He has taught me and which you do not know, while you have some knowledge which Allâh has taught you which I do not know.' Mûsa said, 'If Allâh will, you will find me patient and I will not disobey you in aught.' So both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew

فَانْسَلَّ الْحُوْثُ مِنَ الْمِكْتَلِ فَاتَّخَذَ سَيْلَهُ فِي الْبَخْرِ سَرَبًا. وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا. فَانْظَلَقَا بَقِيَّةَ لَيْتَهُمَا وَيَوْمَهُمَا. فَلَمَّا أَضْبَعَ، قَالَ مُوسَى لِفَتَاهُ: أَتَنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى مَسَا مِنَ الصَّبِ حَتَّى جَاءَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. فَقَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيَتُ الْحُوْثَ. قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي. فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصَا. فَلَمَّا انتَهَيَا إِلَى الصَّخْرَةِ، إِذَا رَجُلٌ مُسَجَّى بِثَوْبٍ (أَوْ قَالَ: تَسَجَّى بِثَوْبِهِ) فَسَلَّمَ مُوسَى. فَقَالَ الْحَاضِرُ: وَأَنَّى يَأْرِضِكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى. فَقَالَ: مُوسَى بْنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ. قَالَ: هَلْ أَتَيْتُكَ عَلَى أَنْ تَعْلَمَنِي مِمَّا عَلِمْتَ رُشْدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبْرًا يَا مُوسَى! إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلِمْنِيهِ لَا تَعْلَمُهُ أَنْتَ، وَأَنْتَ عَلَى عِلْمٍ عَلِمَكُهُ لَا أَعْلَمُهُ. قَالَ: سَتَحْدِنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَغْصِي لَكَ أَمْرًا. فَانْظَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَخْرِ، لَيْسَ لَهُمَا سَفِينَةً. فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَخْمُلُوهُمَا، فَعَرَفَ الْحَاضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ.

recognised Al-Khidr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khidr said, ‘O Mûsa! My knowledge and your knowledge have not decreased Allâh’s Knowledge except like the amount of water taken by this sparrow from the sea with its beak.’ Then Al-Khidr went to one of the planks of the boat and plucked it out. Mûsa said, ‘These people gave us a free ride but you have broken their boat and scuttled it so as to drown its people.’ Al-Khidr replied, ‘Didn’t I tell you that you will not be able to have patience with me?’ Mûsa said, ‘Call me not to account for what I forgot.’ The first (excuse) of Mûsa was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khidr took hold of the boy’s head and plucked it out with his hands (i.e. killed him). Mûsa said, ‘Have you killed an innocent person who has killed none?’ Al-Khidr replied, ‘Did I not tell you that you cannot remain patient with me?’ Then they both proceeded till they came to the people of a town, they asked them for food but they refused to entertain them. Then they found a wall on the point of collapsing. Al-Khidr repaired it with his own hands. Mûsa said, ‘If you had wished, surely you could have taken wages for it.’ Al-Khidr replied, ‘This is the parting between you and me.’” The Prophet ﷺ added, “May Allâh be Merciful to Mûsa! Would that he could have been more patient to learn more about their story.” (*Sahîh Al-Bukhâri, Hadîth No. 124, Vol. 1*)

فَجَاءَ عُضْفُورٌ فَوَقَعَ عَلَى حَرْفِ السَّفِينَةِ، فَنَفَرَ نَفَرَةً أَوْ نَفَرَتَيْنِ فِي الْبَحْرِ. فَقَالَ الْخَضِيرُ: يَا مُوسَى! مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا كَنْفَرَةً هَذَا الْعُضْفُورُ فِي الْبَحْرِ. فَعَمَدَ الْخَضِيرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ . فَقَالَ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدْتَ إِلَى سَفِينَتِهِمْ فَحَرَقْتَهَا لِتُغَرِّقَ أَهْلَهَا! قَالَ: أَلَمْ أَقُلْ: إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا . قَالَ: لَا تُؤَاخِذنِي بِمَا نَسِيْتُ، فَكَانَتِ الْأُولَى مِنْ مُوسَى نِسِيَانًا . فَانْظَلَقَا، فَإِذَا غَلَامٌ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَ الْخَضِيرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَاقْتُلَعَ رَأْسُهُ بِيَدِهِ . فَقَالَ مُوسَى: أَقْتَلْتَ نَفْسًا رَّكِيَّةً بَغْيَرِ نَفْسٍ؟ قَالَ: أَلَمْ أَقُلْ: لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا؟ فَانْظَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعُمَا أَهْلَهَا، فَأَبْوَا أَنْ يُضَيِّقُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ، فَأَقَامَهُ . قَالَ الْخَضِيرُ بِيَدِهِ فَأَقَامَهُ . فَقَالَ لَهُ مُوسَى: لَوْ شِئْتَ لَا تَخْذَنَ عَلَيْهِ أَجْرًا . قَالَ: هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ . قَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى! لَوْدِنَا لَوْ صَبَرَ حَتَّى يُقَصَّ عَلَيْنَا مِنْ أَمْرِهِمَا».

**44. THE BOOK OF THE VIRTUES
OF THE COMPANIONS OF THE
PROPHET**

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

CHAPTER 1.The virtues of Abû Bakr As-Siddîq .

رَضِيَ اللَّهُ عَنْهُ

٤٤ - كتاب فضائل الصحابة

(١) بَابٌ: مِنْ فَضَائِلِ أَبِي بَكْرِ الصَّدِيقِ
رَضِيَ اللَّهُ عَنْهُ

١٥٤٠ - حَدِيثُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَنَا فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمِيَّهِ لَأَبْصَرْنَا. فَقَالَ: «مَا ظَنَّكَ، يَا أَبَا بَكْرٍ! يَا شَيْئِنَ اللَّهُ ثَالِثُهُمَا؟».

١٥٤١ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمُنْبِرِ، فَقَالَ: «إِنَّ عَبْدًا حَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيهِ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ» فَبَكَى أَبُو بَكْرٍ، وَقَالَ: فَدِينَاكَ يَا بَابَائِنَا وَأَمْهَاتِنَا. فَعَجِبْنَا لَهُ. وَقَالَ النَّاسُ: انْظُرُوا إِلَى هَذَا الشَّيْخِ، يُخْبِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ عَبْدٍ حَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيهِ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، وَهُوَ يَقُولُ: فَدِينَاكَ يَا بَابَائِنَا وَأَمْهَاتِنَا. فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْمُحِيرُ، وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمُنَا بِهِ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ مِنْ أَمْنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ،

1540. Narrated Abû Bakr I said to the Prophet while I was in the cave (of the mountain called Ath-Thûr at Makka), "If any of them should look under his feet, he would see us." He said, "O Abû Bakr! What do you think of two (persons) the third of whom is Allâh?" (*Sahîh Al-Bukhâri*, *Hadîth* No. 5, Vol. 5)

1541. Narrated Abû Sa‘îd Al-Khudrî Allâh's Messenger sat on the pulpit and said, "Allâh has given one of His slave, the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allâh). So he has chosen that good which is with Allâh." On that Abû Bakr wept and said, "Our fathers and mothers be sacrificed for you. We became astonished at this". The people said, "Look at this old man! Allâh's Messenger talks about a slave of Allâh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, 'Our fathers and mothers be sacrificed for you.'" But it was Allâh's Messenger who had been given option, and Abû Bakr knew it better than us. Allâh's Messenger added, "No doubt Abû Bakr has favoured me much both with his company and

his property more than anybody else. And if I had to take a *Khalil*⁽¹⁾ from my followers, I would certainly have taken Abû Bakr, but the fraternity of Islâm is sufficient. Let no *Khoukha*⁽²⁾ of the mosque remain open, except the *Khoukha* of Abû Bakr.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 244, Vol. 5)

1542. Narrated ‘Amr bin Al-‘Âs رضي الله عنه : The Prophet صلى الله عليه وسلم deputed me to lead the army of *Dhat-as-Salâsil*. I came to him and said, “Who is the most beloved person to you?” He said, “‘Aisha.” I asked, “Among the men?” He said, “Her father.” I said, “Who then?” He said, “Then ‘Umar bin Al-Khattâb” He then named other men. (*Sahîh Al-Bukhâri*, *Hadîth* No. 14, Vol. 5)

1543. Narrated Jubair bin Mut‘im رضي الله عنه : A woman came to the Prophet صلى الله عليه وسلم who ordered her to return to him again. She said, “What if I came and did not find you?” as if she wanted to say, “If I found you dead?” The Prophet said, “If you should not find me, go to Abû Bakr.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 11, Vol. 5)

1544. Narrated Abû Huriara رضي الله عنه : Once Allâh’s Messenger صلى الله عليه وسلم offered the morning prayer and then faced the people and said, “While a man was driving a cow, he rode over it and beat it. The cow said, ‘We have not been created for this, but we have been created for ploughing.’” On that the

ولَوْ كُنْتُ مُتَّخِذًا حَلِيلًا مِنْ أَمْتَنِي
لَا تَحْذَثُ أَبَا بَكْرًا، إِلَّا خُلَّةً الْإِسْلَامِ.
لَا يَقِنَّ فِي الْمَسْجِدِ حَوْنَخَةً إِلَّا حَوْنَخَةً
أَبِي بَكْرًا.

1542 - حديث عمرو بن العاص
رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، بَعْثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ» فَقُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا»، فَقُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عُمَرُ بْنُ الْحَطَابِ» فَعَدَ رِجَالًا.

1543 - حديث جعير بن مطعم
قَالَ: أَتَتِ امْرَأَةُ النَّبِيِّ ﷺ فَأَمْرَرَهَا أَنْ تَرْجِعَ إِلَيْهِ . قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَانَهَا تَقُولُ: الْمَوْتَ . قَالَ عَلَيْهِ السَّلَامُ: «إِنْ لَمْ تَجِدِينِي فَأُتَيْ أَبَا بَكْرًا» .

1544 - حديث أبي هريرة رضي الله عنه
عنه، قَالَ: صَلَّى رَسُولُ اللهِ ﷺ، صَلَاةَ الصُّبْحِ ثُمَّ أَفْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَبْنَا رَجُلٌ يَسُوقُ بَقَرَةً إِذْ رَكِبَهَا فَضَرَبَهَا». فَقَالَتْ: إِنَّا لَمْ نُخْلَقْ لِهُنَا!

⁽¹⁾ (H.1541) *Khalil*: See glossary.

⁽²⁾ (H.1541) *Khoukha*: Means a small door (opening) in a big gate.

people said astonishingly, “Glorified be Allâh! A cow speaks!” The Prophet ﷺ said, “I believe this, and Abû Bakr and ‘Umar too, believe it, although neither of them was present there.” The Prophet ﷺ added: “While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he rescued it (the sheep) from the wolf, whereupon the wolf said, ‘You have rescued it (the sheep) from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me?’” The people said surprisingly, “Glorified be Allâh! A wolf speaks!”⁽¹⁾ The Prophet ﷺ said, “But I believe this, and Abû Bakr and ‘Umar too, believe this, although neither of them was present there.” (*Sahîh Al-Bukhâri*, Hadîth No. 677, Vol. 4)

إِنَّمَا خُلِقْنَا لِلْحَرْثِ» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! بَقَرَةٌ تَكَلَّمُ؟ فَقَالَ: «فَإِنِّي أُوْمِنُ بِهَذَا، أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثُمَّ «وَيَئِنَّمَا رَجُلٌ فِي غَنَمِهِ إِذْ عَدَ الْذُئْبَ فَذَهَبَ مِنْهَا بَشَاءً، فَظَلَّبَ حَتَّى كَانَهُ اسْتَقْدَمًا مِنْهُ، فَقَالَ لَهُ الذُئْبُ: هَذَا، اسْتَقْدَمْتَهَا مِنِّي، فَمَنْ لَهَا يَوْمَ السَّيْعِ، يَوْمَ لَا رَاعِي لَهَا غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! ذُئْبٌ يَتَكَلَّمُ؟ قَالَ: «فَإِنِّي أُوْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثُمَّ.

⁽¹⁾ (H.1544) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madîna as narrated in *Musnad* of Imâm Ahmad and in the *Musnad* of Abû Sa‘îd Al-Khudrî (رضي الله عنه عن رضي الله عنه) (Vol 3, Page 83): Narrated Abû Sa‘îd Al-Khudrî (رضي الله عنه عن رضي الله عنه): (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allâh, you have taken the provision from me which Allâh gave me”. The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being”. The wolf said: “Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allâh (صلی الله علیہ وسلم) in Yathrib (Al-Madîna) informing the people about the news of the past.” Then the shepherd (after hearing that) proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna, cornered his sheep in a place, and came to Allah's Messenger (Muhammad ﷺ) and informed the whole story. Allah's Messenger ordered for the proclamation of a congregational prayer (صلوة جامعۃ المساجد), then he (صلی الله علیہ وسلم) came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allah's Messenger (صلی الله علیہ وسلم) said: “He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him. [Musnad of Imâm Ahmad. Vol 3, p. 83, Musnad Abû Sa‘îd Al-Khudrî]

CHAPTER 2. The virtues of ‘Umar

· رضى الله عنه ·

(٢) بَابٌ مِنْ فَضَائِلِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

1545. Narrated Ibn ‘Abbâs : رضى الله عنهما When (the dead body of) ‘Umar was put on his death-bed, the people gathered around him and invoked (Allâh) and prayed for him before the body was taken away and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was ‘Alî bin Abî Tâlib. ‘Alî invoked Allâh’s Mercy for ‘Umar and said, “O ‘Umar! You have not left behind you a person whose deeds I like to imitate and meet Allâh with more than I like your deeds. By Allâh! I always thought that Allâh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, ‘I, Abû Bakr and ‘Umar went (somewhere); I, Abû Bakr and ‘Umar entered (somewhere); and I, Abû Bakr and ‘Umar went out.’” (*Sahîh Al-Bukhâri*, Hadîth No. 34, Vol. 5)

1546. Narrated Abû Sa‘îd Al-Khudrî : رضى الله عنه Allâh’s Messenger ﷺ said, “While I was sleeping I saw (in a dream), that some people were displayed before me wearing shirts, of which some were reaching breasts only, while others were even shorter than that. And ‘Umar bin Al-Khattâb was displayed before me wearing a long shirt which he was dragging.” The people asked, “How did you interpret it? (What is its interpretation), O Allâh’s Messenger? He (the Prophet ﷺ replied: “It is the religion.” (*Sahîh Al-Bukhâri*, Hadîth No. 22, Vol. 1)

١٥٤٥ - حَدِيثُ عَلَيْهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: وُضِعَ عُمَرُ عَلَى سَرِيرِهِ، فَكَتَفَهُ النَّاسُ، يَدْعُونَ وَيُصَلُّونَ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ. فَلَمْ يَرْغُنِي إِلَّا رَجُلٌ أَخَذَ مِنْكِي؛ فَإِذَا عَلَيَّ، فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَقْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَنْقَى اللَّهُ بِمِثْلِ عَمَلِهِ مِنْكَ. وَأَيُّمُ اللَّهُ! إِنْ كُنْتُ لَأُظْنَّ أَنْ يَجْعَلَ اللَّهُ مَعَ صَاحِبِيَّكَ، وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ ﷺ، يَقُولُ: «دَهْبَتْ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتْ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

١٥٤٦ - حَدِيثُ أَبِي سَعِيدٍ الْحُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُغَرَّضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمْصٌ، مِنْهَا مَا يَنْلَعُ الثِّدَيِّ، وَمِنْهَا مَا دُونَ ذَلِكَ. وَعَرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابَ وَعَلَيْهِ قَمِيصٌ يَجْرِئُهُ» قَالُوا: فَمَا أَوْلَ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الدِّينُ».

1547. Narrated Ibn ‘Umar : رضي الله عنهما Allâh’s Messenger صلى الله عليه وسلم said, “While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed its (the milk) wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattâb.” (The companions of the Prophet) asked, “What have you interpreted (about this dream)? O Allâh’s Messenger”. He replied, “It is (religious) knowledge.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 82, Vol. 1)

1548. Narrated Abû Huraira : رضي الله عنه صلى الله عليه وسلم saying, “While I was sleeping, (in a dream) I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allâh wished. Then Ibn Abî Quhâfa (i.e. Abû Bakr) took the bucket from me and took out one or two buckets (of water) and there was weakness in his drawing the water. May Allâh forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattâb took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 16, Vol. 5)

1549. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما The Prophet صلى الله عليه وسلم said, “In a dream I saw myself drawing water from a well with a bucket. Abû Bakr came and drew a bucket or two (of water) and there was weakness in his drawing. May Allâh forgive him. Then ‘Umar bin Al-Khattâb came and the bucket turned into a very large one

1547 - حديث ابن عمر. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «بَيْنَا أَنَا نَائِمٌ، أُتِيتُ بِقَدْحٍ لَّيْنَ، فَشَرِنْتُ حَتَّى إِنِّي لَأَرَى الرَّوَى يَخْرُجُ فِي أَظْفَارِي. ثُمَّ أَغَطَنْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ» قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

1548 - حديث أبي هريرة رضي الله عنه. قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلِيلٍ، عَلَيْهَا دَلْوٌ. فَتَرَغَّبْتُ مِنْهَا مَا شَاءَ اللَّهُ». ثُمَّ أَخْذَهَا ابْنُ أَبِي قُحَافَةَ فَتَرَعَ بِهَا ذَنْبُوْبَا أَوْ ذَنْبُوْبِينَ. وَفِي تَرَزِّعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحَالَتْ عَرْبَيَا، فَأَخْذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَبْقَرِيَا مِنَ النَّاسِ يَتَرَزَّعُ تَرَزِّعَ عُمَرَ، حَتَّى ضَرَبَ النَّاسُ بَعْطَنِ».

1549 - حديث عبد الله بن عمر رضي الله عنهما. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أُرِيَتُ فِي الْمَنَامِ أَنِّي أَتَرَزَّعُ بِدَلْوٍ بَكْرَةَ عَلَى قَلِيلٍ. فَجَاءَ أَبُو بَكْرٍ، فَتَرَعَ ذَنْبُوْبَا أَوْ ذَنْبُوْبِينَ تَرَزِّعًا ضَعِيفًا، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ

in his hands. I had never seen such a mighty person as he in doing such hard work till all the people drank to their satisfaction and watered their camels that knelt down there." (*Sahîh Al-Bukhâri*, *Hadîth* No. 31, Vol. 5)

1550. Narrated Jâbir bin Abdullâh رضي الله عنه said : The Prophet صلى الله عليه وسلم said, "I entered Paradise and saw a palace and asked whose palace is this?" It was said, 'This palace belongs to 'Umar bin Al-Khattâb.' I intended to enter it, and nothing stopped me except my knowledge about your sense of *Ghîra* (honour or self-respect etc.) (O 'Umar)." 'Umar said, "O Allâh's Messenger! Let my father and mother be sacrificed for you! O Allâh's Prophet! How dare I think of my *Ghîra* being offended by you?" (*Sahîh Al-Bukhâri*, *Hadîth* No. 153, Vol. 7)

1551. Narrated Abû Huraira رضي الله عنه : While we were in the company of the Prophet صلى الله عليه وسلم he said, "While I was asleep, (in a dream) I saw myself in Paradise and there I beheld a woman making ablution beside a palace. I asked, 'To whom does this palace belong?' They said, 'To 'Umar bin Al-Khattâb.' Then I remembered 'Umar's *Ghîra*⁽¹⁾ and so I quickly went away from that palace." (When 'Umar heard this from the Prophet صلى الله عليه وسلم), he wept and said, "Do you think it is likely that I feel *Ghîra* because of you, O Allâh's Messenger?" (*Sahîh Al-Bukhâri*, *Hadîth* No. 465, Vol. 4)

1552. Narrated Sa'd bin Abî Waqqâs رضي الله عنه : Once 'Umar asked the

جاء عمر بن الخطاب فاستحالت
غرباً، فلما أر عقريباً يفرى فريه، حتى
روي الناس وصرعوا بعطن".

1000 - حديث جابر بن عبد الله
رضي الله عنهما، عن النبي ﷺ، قال:
«دخلت الجنة أو أتيت الجنة فأبصرت
قصرًا فقلت: لمن هذا؟ قالوا: لعمراً
بن الخطاب. فاردث أن أدخله، فلما
يمنعني إلا علمي بغيرتك» قال عمر
بن الخطاب: يا رسول الله! يأبى أن
وأممي يا نبي الله! أو عليك أغوار؟

1001 - حديث أبي هريرة رضي الله عنه
، قال: بينما نحن عند رسول الله
ﷺ، إذ قال: «بينا أنا نائم، رأيتني
في الجنة. فإذا امرأة تتوضأ إلى
جانب قصر، فقلت: لمن هذا القصر؟
 فقالوا: لعمراً بن الخطاب. فذكرت
غيرته فوليت مذيراً فبكى عمر،
وقال: أعلينك أغوار يا رسول الله؟

1002 - حديث سعد بن أبي

⁽¹⁾ (H.1551) *Ghîra*: See glossary.

permission to see Allâh's Messenger in whose company there were some *Quraishi* women who were talking to him and asking him for more financial support, raising their voices. When 'Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allâh's Messenger admitted 'Umar, Allâh's Messenger was smiling. 'Umar asked, "O Allâh's Messenger! May Allâh keep you happy always." Allâh's Messenger said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allâh's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allâh's Messenger?" They replied, "Yes, for you are a fearful and fierce man as compared with Allâh's Messenger." On that Allâh's Messenger said (to 'Umar), "By Him in Whose Hands my life is, whenever Satan sees you taking a path, he follows a path other than yours." (*Sahîh Al-Bukhâri*, *Hadîth* No. 515, Vol. 4)

1553. Narrated Ibn 'Umar رضي الله عنهما : When 'Abdullâh bin 'Ubâi died, his son 'Abdullâh bin Abdullâh came to Allâh's Messenger and asked him, to give him his shirt in order to shroud his father in it. He gave it to him and then 'Abdullâh asked the Prophet to offer the funeral prayer for him (his father). Allâh's Messenger got up to offer the funeral prayer for him, but 'Umar got up too, and caught hold of

وَقَاصِ، قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمُنَّهُ، وَيَسْتَكْثِرُنَّهُ، عَالَيْهِ أَصْوَاتُهُنَّ. فَلَمَّا اسْتَأْذَنَ عُمَرُ قُمِنَ يَبْتَدِرُنَ الْحِجَابَ. فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ. قَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ! قَالَ: «عَجِبْتُ مِنْ هُؤُلَاءِ الْلَّاتِي كُنَّ عِنْدِي.» فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرَنَ الْحِجَابَ» قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ! كُنْتَ أَحَقَّ أَنْ يَهْبِئَنَّ. ثُمَّ قَالَ: أَيْ عَدُوَاتٍ أَنْفَسِهِنَّ! أَتَهْبِتُنِي وَلَا تَهْبِئَنَّ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ! أَنْتَ أَفْظُرُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجَأً إِلَّا سَلَكَ فَجَأَ غَيْرَ فَجَجَكَ».

1553 - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما ، قَالَ: لَمَّا تُؤْتَيَ عَبْدُ اللَّهِ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَيْ رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيهِ قِيمَصَهُ يُكَفِّنُ فِيهِ أَبَاهُ، فَأَعْطَاهُ. ثُمَّ سَأَلَهُ أَنْ يُصَلِّي عَلَيْهِ. فَقَامَ رَسُولُ اللَّهِ ﷺ، لِيُصَلِّي، فَقَامَ عُمَرُ فَأَخْدَى بِثَوْبِ رَسُولِ اللَّهِ ﷺ.

the garment of Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Will you offer the funeral prayer for him though your Lord has forbidden you to offer the prayer for him?" Allâh's Messenger ﷺ said, "But Allâh has given me the choice by saying: 'Whether you (O Muhammad ﷺ) ask forgiveness for them, (hypocrites) or ask not forgiveness for them... (and even) if you ask seventy times for their forgiveness...' (V.9:80). So I will ask more than seventy times." 'Umar said, "But he ('Abdullâh bin 'Ubâi) is a hypocrite!" However, Allâh's Messenger ﷺ did offer the funeral prayer for him whereupon Allâh revealed: 'And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...' (V.9:84) (*Sahîh Al-Bukhârî, Hadîth No. 192, Vol. 6*)

CHAPTER 3.The virtues of 'Uthmân bin 'Affân

رضي الله عنه .

فَقَالَ: يَا رَسُولَ اللَّهِ! تُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّي عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا حَيَرَنِي اللَّهُ أَنْ تَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً» وَسَأَزِيدُهُ عَلَى السَّبْعِينَ» قَالَ: إِنَّهُ مُنَافِقٌ. قَالَ: فَصَلِّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبْدًا وَلَا تَقْرُنْ عَلَى قَبْرِهِ».

(٢) بَابٌ: مِنْ فَضَائِلِ عُثْمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ

رضي الله عنه : While I was with the Prophet ﷺ in one of the gardens of Al-Madîna, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abû Bakr. I informed him (with glad tidings) of what the Prophet ﷺ had said, and he praised and thanked Allâh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give

1554 - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فِي حَائِطٍ مِنْ جِيَطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمِدَ اللَّهَ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ عُمَرُ.

him the glad tidings of entering Paradise.” I opened (the gate) for him, and behold! It was ‘Umar. I informed him of what the Prophet ﷺ had said, and he praised and thanked Allâh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, “Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him.” Behold! It was ‘Uthmân. I informed him of what Allâh’s Messenger ﷺ had said. He praised and thanked Allâh and said, “It is Allâh Whose help I seek.” (*Sahîh Al-Bukhârî, Hadîth No. 42, Vol. 5*)

1555. Narrated Abû Mûsa Al-Ash‘arî : رضى الله عنه I performed ablution in my house and then went out and said, “Today I shall stick to (or remain constantly with) Allâh’s Messenger ﷺ and stay with him all this day of mine (in his service).” I went to the mosque and asked about the Prophet ﷺ . They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bi’r Arîs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arîs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, “Today I will be the gate-keeper for the Prophet ﷺ .” Abû Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abû Bakr.” I told him to wait, went in and said, “O Allâh’s Messenger! Abû Bakr asks for permission to enter.” He said,

فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ، فَحَمَدَ اللَّهَ. ثُمَّ أَسْتَفْتَحَ رَجُلٌ فَقَالَ لِي: «اَفْتَنْهُ وَيَشْرُهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ» فَإِذَا عُثْمَانُ . فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ فَحَمَدَ اللَّهَ، ثُمَّ قَالَ: اللَّهُ الْمُسْتَعْانُ .

١٥٥٥ - حَدِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقُلْتُ: لَا لَزَمَنَ رَسُولَ اللَّهِ ﷺ وَلَا كُونَنَ مَعَهُ يَوْمَيْ هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ وَوَجَهَ هُنَا. فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ. حَتَّى دَخَلَ بَيْرَ أَرِيسِ . فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ . فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بَيْرَ أَرِيسِ ، وَتَوَسَّطَ قَبْهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُما فِي الْبَيْرِ . فَسَلَمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ . فَقُلْتُ لَا كُونَنَ بَوَابَ رَسُولِ اللَّهِ ﷺ، الْيَوْمَ . فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ:

"Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abû Bakr, "Come in, and Allâh's Messenger ﷺ gives you the glad tidings of entering Paradise." Abû Bakr entered and sat on the right side of Allâh's Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allâh wants good for so-and-so (i.e. my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khattâb." I asked him to wait, went to Allâh's Messenger ﷺ greeted him and said, "Umar bin Al-Khattâb asks the permission to enter." He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allâh's Messenger ﷺ gives you the glad tidings of entering Paradise." So, he entered and sat beside Allâh's Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allâh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthmân bin 'Affân." I asked him to wait, and went to the Prophet ﷺ and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So I went up to him and said to him, "Come in; Allâh's Messenger ﷺ gives you the glad tidings of entering

أبُو بَكْرٍ. فَقُلْتُ : عَلَى رِسْلِكَ . ثُمَّ ذَهَبْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ! هَذَا أبُو بَكْرٍ يَسْتَأْذِنُ . فَقَالَ : «إِذْنُ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَأَقْبَلْتُ حَتَّى قُلْتُ لِأبِي بَكْرٍ : ادْخُلْنِي ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ . فَدَخَلَ أبُو بَكْرٍ ، فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقُفْ ، وَدَلَّ رِجْلَيْهِ فِي الْبَئْرِ ، كَمَا صَنَعَ النَّبِيُّ ﷺ ، وَكَشَفَ عَنْ سَاقِيْهِ . ثُمَّ رَجَعْتُ فَجَلَسْتُ ، وَقَدْ تَرَكْتُ أخِي يَتَوَاضَأْ وَيَلْحَقُنِي . فَقُلْتُ : إِنْ يُرِدَ اللَّهُ بِفُلَانٍ خَيْرًا (يُرِيدُ أَخَاهُ) يَأْتِ بِهِ . فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ . فَقُلْتُ : مَنْ هَذَا؟ فَقَالَ : عُمَرُ بْنُ الْخَطَّابِ . فَقُلْتُ : عَلَى رِسْلِكَ . ثُمَّ حِثْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ ، فَقُلْتُ : هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ : «إِذْنُ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ ، فَقُلْتُ : ادْخُلْنِي وَبَشِّرْكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ . فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقُفْ ، عَنْ يَسَارِهِ ، وَدَلَّ رِجْلَيْهِ فِي الْبَئْرِ . ثُمَّ رَجَعْتُ فَجَلَسْتُ . فَقُلْتُ : إِنْ يُرِدَ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِ بِهِ . فَجَاءَ إِنْسَانٌ يُحْرِكُ الْبَابَ . فَقُلْتُ : مَنْ هَذَا؟ فَقَالَ : عُثْمَانُ بْنُ عَفَانَ . فَقُلْتُ : عَلَى رِسْلِكَ . فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ

Paradise after a calamity that will befall you.” Uthmân then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. [Sa‘îd bin Al-Musaiyab said, “I interpret this (narration) in terms of their graves.”] (*Sahîh Al-Bukhârî*, *Hadîth* No. 23, Vol. 5)

فَأَخْبَرْتُهُ، فَقَالَ: «إِنَّنِي لَهُ وَيَشْرُهُ
بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ» فَجَئْتُهُ،
فَقُلْتُ لَهُ: اذْهُلْ، وَبَشِّرْكَ رَسُولَ اللَّهِ
بِكُلِّهِ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ.
فَدَخَلَ، فَوَجَدَ الْقُفْتَ قَدْ مُلِئَ، فَجَلَسَ
وُجَاهَهُ مِنَ الشَّقِّ الْآخِرِ.

قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ (رَاوِي
الْحَدِيثِ عَنْ أَبِي مُوسَى): فَأَوْلَتُهَا
قُبُورَهُمْ.

CHAPTER 4. The virtues of ‘Alî bin Abî Tâlib

رضي الله عنه .

(٤) بَابٌ: مِنْ فَضَائِلِ عَلَيِّ بْنِ أَبِي
طَالِبٍ رَضِيَ اللَّهُ عَنْهُ

1556. Narrated Sa‘d bin Abî Waqqâs رضي الله عنه that Allâh’s Messenger ﷺ set out for Tabuk, appointing ‘Alî as his deputy (in Al-Madîna). ‘Alî said, “Do you want to leave me with the children and women?” The Prophet ﷺ said, “Will you not be pleased that you will be to me like Hârûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 700, Vol. 5)

1557. Narrated Sahl bin Sa‘d رضي الله عنه that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, “I will give the flag to a person at whose hands Allâh will grant victory.” So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for ‘Alî. Someone informed

١٥٥٦ - حَدِيثُ سَعْدِ بْنِ أَبِي
وَقَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى
تَبُوكَ، وَاسْتَخْلَفَ عَلَيْهَا. فَقَالَ:
أَتَخَلَّفُنِي فِي الصَّبَيَانِ وَالنَّسَاءِ؟ قَالَ:
«أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ
هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ تَيَسَّ نَيَّيَ
بَعْدِي».

١٥٥٧ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ رضي
الله عنه، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، يَوْمَ
حَيْثِرَ: «لِأُغْطِيَنَ الرَّأْيَةَ رَجُلًا يَقْتَنُ اللَّهُ
عَلَى يَدِيهِ» فَقَامُوا يَرْجُونَ لِذِلْكَ، أَيُّهُمْ
يُعْطَى. فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى.
فَقَالَ: «أَيْنَ عَلَيْهِ؟» فَقَيْلَ: يَشْتَكِي
عَيْنِي فَأَمَرَ، فَدُعِيَ لَهُ، فَبَصَقَ فِي

him that he was suffering from eye-trouble. So, he ordered them to bring ‘Alī in front of him. (When ‘Alī was brought) then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye trouble. ‘Alī said, “We will fight with them (i.e. infidels) till they become like us (i.e. Muslims).” The Prophet ﷺ said, “Be patient, till you face them and invite them to Islām and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e. through you), that will be better for you than the red camels.” (*Sahīh Al-Bukhārī*, Hadīth No. 192, Vol. 4)

1558. Narrated Salama bin Al-Akwa ‘^{رضي الله عنه} : ‘Alī remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble, but then he said, “How should I stay behind Allāh’s Messenger ﷺ?” So, he set out till he joined the Prophet ﷺ. On the eve of the day of the conquest of Khaibar, Allāh’s Messenger ﷺ said, “(No doubt) I will give the flag,” or he said, “Tomorrow, a man whom Allāh and His Messenger ﷺ love”, or said, “Who loves Allāh and His Messenger ﷺ will take the flag. Allāh will bestow victory upon him.” Suddenly ‘Alī joined us though we were not expecting him. The people said, “Here is ‘Alī.” So, Allāh’s Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him. (*Sahīh Al-Bukhārī*, Hadīth No. 219-A, Vol. 4)

1559. Narrated Sahl bin Sa‘d ^{رضي الله عنه} : went to Allāh’s Messenger ﷺ but did not find ‘Alī

عَيْنِيهِ، فَبَرَأَ مَكَانَهُ. حَتَّىٰ كَانَهُ لَمْ يَكُنْ بِهِ شَيْءٌ. فَقَالَ: نُقَاتِلُهُمْ حَتَّىٰ يَكُونُوا مِثْلًا؟ فَقَالَ: «عَلَىٰ رِسْلِكَ، حَتَّىٰ تَنْزَلَ بِسَاحِتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرُهُمْ بِمَا يَجِدُ عَلَيْهِمْ، فَوَاللَّهِ لَأَنْ يُهْدِي بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعْمٍ».

1558 - حديث سلمة بن الأكوع
 رضي الله عنه. قال: كانَ عَلَيْهِ رضي الله عنه تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْرٍ، وَكَانَ بِهِ رَمْدٌ. فَقَالَ: أَنَا أَتَخَلَّفُ عَنِ رَسُولِ اللهِ ﷺ! فَخَرَجَ عَلَيْهِ، فَلَحِقَ بِالنَّبِيِّ ﷺ. فَلَمَّا كَانَ مَسَاءُ اللَّيْلَةِ الَّتِي فَتَحَّا فِي صَبَاحِهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا غَطِيَّنَ الرَّايَةَ» أَوْ قَالَ: «لَيَأْخُذَنَ عَدَا رَجُلٌ يُجْهِهُ اللَّهُ وَرَسُولُهُ»، أَوْ قَالَ: «يُجْهِ اللَّهُ وَرَسُولُهُ يَفْتَحُ اللَّهُ عَلَيْهِ». فَإِذَا نَحْنُ عَلَيْهِ، وَمَا نَرْجُوهُ. فَقَالُوا: هَذَا عَلَيْهِ. فَأَعْطَاهُ رَسُولُ اللهِ ﷺ، فَفَتَحَ اللَّهُ عَلَيْهِ.

1559 - حديث سهل بن سعد
 قال: جاءَ رَسُولُ اللهِ ﷺ، بَيْتَ

there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house." Allâh's Messenger ﷺ asked a person to look for him. That person came and said, "O Allâh's Messenger! He ('Alî) is sleeping in the mosque." Allâh's Messenger ﷺ went there and 'Alî was lying. His *Ridâ* (upper body cover) had fallen down to one side of his body and was covered with dust. Allâh's Messenger ﷺ started cleaning the dust from him saying, "Get up! O Abû Turâb!⁽¹⁾ Get up! O Abû Turâb." (*Sahîh Al-Bukhâri*, *Hadîth* No. 432, Vol. 1)

CHAPTER 5. The virtues of Sa'd bin Abî Waqqâs

رضي الله عنهما

1560. Narrated 'Âisha : رضي الله عنها The Prophet was vigilant one night and when he reached Al-Madîna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abî Waqqâs and have come to guard you." So, the Prophet ﷺ slept (that night). (*Sahîh Al-Bukhâri*, *Hadîth* No. 136, Vol. 4)

1561. Narrated 'Alî : رضي الله عنه I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e. Sa'd bin Mâlik (Abî Waqqâs)]. I heard him

فاطمة، فلم يجد عليها في البيت. فقال: «أين ابن عمك؟» قال: كان يتبني وبيته شيء، فعاذبني، فخرج فلم يقل عندي. فقال رسول الله ﷺ لإنسان: «انظر أين هو؟» فجاء، فقال: يا رسول الله! هو في المسجد راقد. فجاء رسول الله ﷺ، وهو مضطجع، قد سقط رداوته عن شقه، وأصحابه تراب. فجعل رسول الله ﷺ يمسحه عنه، ويقول: «قُمْ أبا تراب! قُمْ أبا تراب!».

(5) بات: في فضل سعد بن أبي وفاص رضي الله عنهما

1560 - حديث عائشة رضي الله عنها.
قالت: كأن النبي ﷺ سهر، فلما قدم المدينة، قال «ليت رجلاً من أصحابي صالحًا يحرسني الليلة» إذ سمعنا صوت سلاح. فقال: «من هذا؟» فقال: أنا سعد بن أبي وفاص، جئت لأحرسك. ونام النبي ﷺ.

1561 - حديث علي رضي الله عنه،
قال: ما رأيت النبي ﷺ يقدّي رجلاً بعد سعد. سمعته يقول: «إِنَّمَا فِدَاكَ أَبِي وأُمِّي».

⁽¹⁾ (H.1559) *Abû Turâb*: Literally means, O father of dust.

saying (to him), “Throw (the arrows)! Let my parents sacrifice their lives for you.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 154, Vol. 4)

1562. Narrated Sa‘d (bin Abî Waqqâs) : رضى الله عنه On the day of the battle of Uhud, the Prophet ﷺ mentioned for me both his parents (i.e. saying, “Let my parents be sacrificed for you”). (*Sahîh Al-Bukhâri*, *Hadîth* No. 71, Vol. 5)

CHAPTER 6. The virtues of Talha and Az-Zubair

رضي الله عنهم

1563. Narrated Abû ‘Uthmân : رضى الله عنه During one of the *Ghazawât* in which Allâh’s Messenger ﷺ was fighting, none remained with the Prophet ﷺ but Talha and Sa‘d. (*Sahîh Al-Bukhâri*, *Hadîth* No. 69, Vol. 5)

1564. Narrated Jâbir : رضى الله عنه The Prophet ﷺ said, “Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahzâb* (the confederates)?” Az-Zubair said, “I will.” The Prophet ﷺ said again, “Who will bring me the information about the enemy?” Az-Zubair said again, “I will.” The Prophet ﷺ said, “Every Prophet had a *Hawârî* (disciple) and my *Hawârî* is Az-Zubair.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 99, Vol. 4)

1565. Narrated ‘Abdullâh bin Az-Zubair : رضي الله عنه During the battle of *Al-Ahzâb*, I and ‘Umar bin Abî Salama were kept

1562 - حديث سعد. قال: جمَعْ
لِي النَّبِيُّ ﷺ، أَبَوئِهِ يَوْمَ أَحْدَى.

(٦) بَابُ: فَضَائِلُ طَلْحَةَ وَالرَّبَيْرِ رَضِيَ
اللهُ عَنْهُمَا

1563 - حديث طلحة وسعد. عَنْ
أَبِي عُثْمَانَ، قَالَ: لَمْ يَقِنْ مَعَ النَّبِيِّ
ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ، الَّتِي قَاتَلَ
فِيهِنَّ رَسُولُ اللهِ ﷺ، غَيْرُ طَلْحَةَ
وَسَعْدٍ، عَنْ حَدِيثِهِمَا.

1564 - حديث جابر رضي الله عنه
قال: قال النبي ﷺ: «مَنْ يَأْتِينِي بِخَبْرِ
الْقَوْمِ؟» يَوْمَ الْأَخْرَابِ . قَالَ الرَّبَيْرُ:
أَنَا . ثُمَّ قَالَ: «مَنْ يَأْتِينِي بِخَبْرِ الْقَوْمِ؟»
قَالَ الرَّبَيْرُ: أَنَا . فَقَالَ النَّبِيُّ ﷺ: «إِنَّ
لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيًّا الرَّبَيْرُ» .

1565 - حديث الرَّبَيْرِ . عَنْ عَبْدِ اللهِ
ابْنِ الرَّبَيْرِ، قَالَ: كُنْتُ، يَوْمَ

behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banî Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banî Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes". He said, "Allâh's Messenger ﷺ said, 'Who will go to Banî Quraiza and bring me their news?' So I went, and when I came back, Allâh's Messenger ﷺ mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.' " (*Sahîh Al-Bukhâri*, Hadîth No. 66, Vol. 5)

الأَخْرَابِ، جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ، فِي النِّسَاءِ. فَنَظَرَتْ فَإِذَا أَنَا بِالرَّبِيعِ عَلَى فَرِسِيهِ، يَخْتِلُ إِلَيْنِي قُرِيَّةٌ، مَرَّتِينِ أَوْ ثَلَاثَةِ. فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ! رَأَيْتَكَ تَخْتِلُ، قَالَ: أَوْ هَلْ رَأَيْتَنِي يَا بُنْيَ؟ قُلْتُ: نَعَمْ! قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ يَأْتِ بَنِي قُرِيَّةَ فَيَأْتِينِي بِخَبَرِهِمْ؟» فَانْظَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ، فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي». .

CHAPTER 7.The virtues of Abû 'Ubaida bin Al-Jarrâh :

(٧) بَابُ: فَضَائِلُ أَبِي عَبِيدَةَ بْنِ الْجَرَاحِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

1566. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger ﷺ said, "Every nation has an *Amin* (trustworthy man), and the *Amin* of this (i.e. Muslim) nation is Abû 'Ubaida bin Al-Jarrâh." (*Sahîh Al-Bukhâri*, Hadîth No. 87, Vol. 5)

1567. Narrated Hudhaifa رضي الله عنه : The Prophet ﷺ said to the people of Najrân, "I will send you the most trustworthy man." (Every one of) the companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abû 'Ubaida رضي الله عنه . (Sahîh Al-Bukhâri, Hadîth No. 88, Vol. 5)

١٥٦٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيْتَهَا الْأُمَّةَ، أَبُو عَبِيدَةَ بْنُ الْجَرَاحِ». .

١٥٦٧ - حَدِيثُ حُذَيْفَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ لِأَهْلِ نَجْرَانَ: «لَا بَعْشَنَ، يَعْنِي عَلَيْكُمْ، يَعْنِي أَمِينًا حَقَّ أَمِينٍ» فَأَشَرَّفَ أَصْحَابَهُ، فَبَعَثَ أَبَا عَبِيدَةَ رضي الله عنه .

CHAPTER 8. The virtues of Al-Hasan and Al-Husain

رضي الله عنهم .

(٨) بَابُ: فَضَائِلُ الْحَسَنِ وَالْحُسَيْنِ
رَضِيَ اللَّهُ عَنْهُمَا

1568. Narrated Abû Huraira Ad-Dûsî صلى الله عليه وسلم : رضي الله عنه went out during the day. Neither did he talk to me nor I to him till he reached the market of Bani Qainuqâ, and then he sat in the compound of Fâtima's house and asked about the small boy (his grandson Al-Hasan رضي الله عنه but Fâtima kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet صلى الله عليه وسلم embraced and kissed him and then said, "O Allâh! Love him, and love whoever loves him." (*Sahîh Al-Bukhâri, Hadîth No. 333, Vol. 3*)

1569. Narrated Al-Barâ' رضي الله عنه while Al-Hasan (bin 'Alî) was over his shoulder saying, "O Allâh! I love him, so please love him." (*Sahîh Al-Bukhâri, Hadîth No. 92, Vol. 5*)

CHAPTER 10. The virtues of Zaid bin Hâritha and Usâma bin Zaid

رضي الله عنهم .

١٥٦٨ - حِدِيثُ أَبِي هُرَيْرَةَ الدَّوْسِيِّ
رضي الله عنه، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةِ النَّهَارِ، لَا يُكَلِّمُنِي وَلَا أُكَلِّمُهُ، حَتَّى أَتَى سُوقَ بَنِي قَيْقَاعَ، فَجَاسَ يَفْنَاءَ بَيْتَ فَاطِمَةَ، فَقَالَ: «أَثَمَ لُكْعُ؟ أَثَمَ لُكْعُ؟» فَحَبَسَتْهُ شَيْئًا، فَظَنَّتْ أَنَّهَا تُلْبِسُهُ سِخَابًا، أَوْ تُغَسِّلُهُ. فَجَاءَ يَسْتَدِّحُ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: «اللَّهُمَّ أَحِبِّهُ وَأَحِبَّ مَنْ يُحِبُّهُ». .

١٥٦٩ - حِدِيثُ الْبَرَاءِ رضي الله عنه ، قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَالْحَسَنُ عَلَى عَاتِقِهِ، يَقُولُ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبْهُ». .

(١٠) بَابُ: فَضَائِلُ زَيْدِ بْنِ حَارِثَةَ
وَأَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا

1570. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : We used not to call Zaid bin Hâritha, the freed slave of Allâh's Messenger ﷺ, except Zaid bin Muhammad رضي الله عنهما till the Qur'ânic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh..."

١٥٧٠ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ زَيْدَ بْنَ حَارِثَةَ، مَوْلَى رَسُولِ اللَّهِ ﷺ، مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ. حَتَّى نَزَّلَ الْقُرْآنُ «إذْعُوهُمْ لَأَبَانِهِمْ هُوَ أَفْسَطُ

44. Virtues of the Companions of the Prophet

(V.33:5) (*Sahîh Al-Bukhâri*, Hadîth No. 305, Vol. 6)

عِنْدَ اللَّهِ .

1571. Narrated ‘Abdullâh bin ‘Umar مُلَى اللهُ عَلَيْهِ وَسَلَّمَ : رَضِيَ اللَّهُ عَنْهُمَا sent an army under the command of Usâma bin Zaid. When some people criticised his leadership, the Prophet صلى الله عليه وسلم said, “If you are criticising Usâma’s leadership, you used to criticise his father’s leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usâma) is one of the dearest to me after him (Zaid).” (*Sahîh Al-Bukhâri*, Hadîth No. 77, Vol. 5)

١٥٧١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: بَعَثَ النَّبِيُّ ﷺ
بَعْنَا، وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدَ،
فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ، فَقَالَ
النَّبِيُّ ﷺ: «أَنْ تَظْعُنُوا فِي إِمَارَتِهِ فَقَدْ
كُتُّمْتُمْ تَظْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ،
وَإِنَّمَا اللَّهُ أَنْ كَانَ لَخَلِيقًا لِلِّإِمَارَةِ، وَإِنْ
كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا
لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ».

CHAPTER 11. The virtues of ‘Abdullâh bin Ja‘far رضي الله عنهما .

(١١) بَابُ: فَضَائِلِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ
رَضِيَ اللَّهُ عَنْهُمَا

1572. Narrated Ibn Abî Mulaika رضي الله عنهما said to Ibn Az-Zubair رضي الله عنهما : عَنْهُ : عَنْهُ said to Ibn Ja‘far رضي الله عنهما , “Do you remember when I, you and Ibn ‘Abbâs رضي الله عنهما went out to receive Allâh’s Messenger صلى الله عليه وسلم ?” Ibn Ja‘far replied in the affirmative. Ibn Az-Zubair added, “And Allâh’s Messenger صلى الله عليه وسلم made us (i.e. I and Ibn ‘Abbâs) ride along with him and left you.” (*Sahîh Al-Bukhâri*, Hadîth No. 315, Vol. 4)

١٥٧٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرَ .
قَالَ ابْنُ الرَّبِيعِ لِابْنِ جَعْفَرٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنْذَكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ
أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ!
فَحَمَّلْنَا وَتَرَكْنَا .

CHAPTER 12. The virtues of Khadîja (the Mother of Believers) رضي الله عنها .

(١٢) بَابُ: فَضَائِلِ خَدِيجَةِ أُمِّ الْمُؤْمِنِينَ
رَضِيَ اللَّهُ تَعَالَى عَنْهَا

1573. Narrated ‘Alî رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying,

١٥٧٣ - حَدِيثُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ ،
قَالَ: سَمِعْتُ النَّبِيًّا ﷺ، يَقُولُ: «خَيْرٌ

"Maryam (Mary), the daughter of 'Imrān, was the best among the women (of the world of her time) and Khadīja is the best amongst the women (of this nation)." (*Sahîh Al-Bukhâri, Hadîth No. 642, Vol. 4*)

نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيرَجَةُ .

1574. Narrated Abû Mûsa : رضي الله عنه عن Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asîya, Fir'aun's (Pharaoh's) wife; and Maryam (Mary), the daughter of 'Imrâan. And no doubt, the superiority of 'Âisha to other women is like the superiority of *Tharîd* (i.e. a meat and bread dish) to other meals." (*Sahîh Al-Bukhâri, Hadîth No. 623, Vol. 4*)

1575. Narrated Abû Huraira : رضي الله عنه Jibrâel (Gabriel) came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! This is Khadîja, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allâh) and on my behalf, and give her the glad tidings of having a *Qasab*^[1] (palace) in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc.)." (*Sahîh Al-Bukhâri, Hadîth No. 168-A, Vol. 5*)

1574 - حديث أبي موسى رضي الله عنه، قال: قال رسول الله ﷺ: «كمل من الرجال كثير، ولم يكمل من النساء إلا آسيئة امرأة فرعون، ومريم بنت عمران. وإن فضل عائشة على النساء كفضل الثريد على سائر الطعام» .

1575 - حديث أبي هريرة رضي الله عنه، قال: أتني جبريل النبي عليه السلام ف قال: «يا رسول الله! هذه خديجة قد أتت معها إناة فيه إدام أو طعام أو شراب فإذا هي أتتكم فاقرأوا عليهما السلام من ربها ومني، وبشرها بيته في الجنة من قصبة، لا صخب فيه ولا نصب» .

1576. Narrated Ismâ'îl: I asked 'Abdullâh bin Abî Aufa رضي الله عنهما, "Did the Prophet صلى الله عليه وسلم give glad tidings to Khadîja?" He said, "Yes, of a palace of *Qasab*^[1] (in Paradise) where there will be neither any noise nor any toil

1576 - حديث عبد الله بن أبي أوفى . عن إسماعيل، قال: قلت لعبد الله بن أبي أوفى رضي الله عنهما: بشّر النبي عليه السلام خديجة؟ قال: نعم! بيته

¹ (H.1575) & (H.1576) *Qasab*: Pipes made of gold, pearls and other precious stones.

(or fatigue, trouble etc.).” (*Sahih Al-Bukhari*, Hadith No. 167, Vol. 5)

1577. Narrated ‘Aisha رضي الله عنها : I did not feel jealous of any of the wives of the Prophet صلى الله عليه وسلم as much as I did of Khadija though I did not see her, but the Prophet used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija.” He would say, “Khadija was such and such, and from her I had children.” (*Sahih Al-Bukhari*, Hadith No. 166, Vol. 5)

من قَصْبٍ، لَا صَخْبَرٌ فِيهِ وَلَا نَصْبٌ.

1577 - حديث عائشة رضي الله عنها
 عنها، قالت: مَا غَرِّتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غَرِّتُ عَلَى حَدِيجَةَ، وَمَا رَأَيْتُهَا. وَلَكِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ ذِكْرَهَا. وَرَبِّيَّا ذَبَحَ الشَّاةَ ثُمَّ يَقْطَعُهَا أَغْصَاءَ، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ حَدِيجَةَ؛ فَرَبِّيَّا قُلْتُ لَهُ: كَانَهُ لَمْ يَكُنْ فِي الدُّنْيَا اِمْرَأَةً إِلَّا حَدِيجَةُ؟ فَيَقُولُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ».

1578. Narrated ‘Aisha رضي الله عنها : Once Hala bint Khwailid, Khadija’s sister, asked the permission of the Prophet صلى الله عليه وسلم to enter. On that , the Prophet remembered the way Khadija used to ask permission, and that upset him. He said, “O Allâh! Hâla!” So I became jealous and said, “What makes you remember an old woman amongst the old women of Quraish (with a toothless mouth) of red gums who died long ago and in whose place Allâh has given you someone better than her?” (*Sahih Al-Bukhari*, Hadith No. 168(B), Vol. 5)

1578 - حديث عائشة رضي الله عنها
 عنها، قالت: اسْتَأْذَنْتُ هَالَّهُ بِنْتَ حُوَيْلِدَ، أَخْتَ حَدِيجَةَ، عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَعَرَفَ اسْتِئْذَانَ حَدِيجَةَ، فَارْتَاعَ لِذَلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَّهُ». قَالَتْ: فَغَرِّتُ فَقُلْتُ: مَا تَذَكُّرُ مِنْ عَجُوزٍ مِنْ عَجَائزِ قُرَيْشٍ، حَمْرَاءَ الشَّدَقَيْنِ، هَلَكَتْ فِي الدَّفْرِ، قَدْ أَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا.

CHAPTER 13. The virtues of ‘Aisha

رضي الله عنها

(١٣) بَابٌ: فِي فَضْلِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا

1579. Narrated ‘Aisha رضي الله عنها that the Prophet صلى الله عليه وسلم said to her, “You

1579 - حديث عائشة رضي الله عنها

have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), ‘This is your wife.’ When I uncovered the picture, I saw that it was yours. I said, ‘If this is from Allâh, it will be accomplished.’” (*Sahîh Al-Bukhâri*, Hadîth No. 235, Vol. 5)

1580. Narrated ‘Âisha رضي الله عنها that Allâh’s Messenger ﷺ said to her, “I know when you are pleased with me or angry with me.” I said, “Whence do you know that?” He said, “When you are pleased with me, you say, ‘No, by the Lord of Muhammad,’ but when you are angry with me, then you say, ‘No, by the Lord of Ibrâhîm (Abraham).’” Thereupon I said, “Yes (you are right), but by Allâh, O Allâh’s Messenger, I leave nothing but your name.” (*Sahîh Al-Bukhâri*, Hadîth No. 155, Vol. 7)

أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «أُرِيتُكَ فِي الْمَنَامِ مَرَّتَيْنِ، أَرَى أَنَّكَ فِي سَرْقَةٍ مِنْ حَرِيرٍ، وَيَقُولُ: هَذِهِ امْرَأَتُكَ، فَأَكْشِفُ عَنْهَا. فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُونَ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِيهِ».

1580 - حديث عائشة رضي الله عنها.
 قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَعْلَمُ إِذَا كُنْتِ عَنِي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضِيبَيْ» قَالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ فَقَالَ: «أَمَّا إِذَا كُنْتِ عَنِي رَاضِيَةً فَإِنَّكَ تَقُولِينَ: لَا، وَرَبُّ مُحَمَّدٍ! وَإِذَا كُنْتِ غَضِيبَيْ، قُلْتُ: لَا، وَرَبُّ إِبْرَاهِيمَ! قَالَتْ: قُلْتُ: أَجَلْ وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا أَهْجُرُ إِلَّا أَسْمَكَ.

1581. Narrated ‘Âisha رضي الله عنها : I used to play with the dolls in the presence of the Prophet ﷺ , and my girl friends also used to play with me. When Allâh’s Messenger ﷺ used to enter (my dwelling place) they used to hide themselves, but the Prophet ﷺ would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for ‘Âisha at that time as she was a little girl, not yet reached the age of puberty. (*Fath Al-Bârî*, Page 143, Vol. 13). (*Sahîh Al-Bukhâri*, Hadîth No. 151, Vol. 8)

1581 - حديث عائشة رضي الله عنها.
 قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ، وَكَانَ لِي صَوَاحِبٌ يَلْعَبُنَّ مَعِي؛ فَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا دَخَلَ يَتَّقَمَّعُ مِنْهُ، فَيُسْرِبُهُنَّ إِلَيَّ، فَيَلْعَبُنَّ مَعِي.

1582. Narrated ‘Âisha : رضي الله عنها The people used to look forward for the day of my turn to send gifts to Allâh’s Messenger ﷺ in order to please him. (*Sahîh Al-Bukhârî, Hadîth No. 748, Vol. 3*)

١٥٨٢ - حديث عائشة رضي الله عنها ،
أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ . يَتَعَنُّونَ بِهَا ، أَوْ يَتَعَنُّونَ بِذلِكَ ، مَرْضَاةً رَسُولَ اللَّهِ ﷺ .

1583. Narrated ‘Urwa : ‘Âisha رضي الله عنها said, “Allâh’s Messenger ﷺ in his fatal illness, used to ask, ‘Where will I be tomorrow? Where will I be tomorrow?’ seeking ‘Âisha’s turn. His wives allowed him to stay wherever he wished. So he stayed at ‘Âisha’s house till he expired while he was with her.” ‘Âisha added, “The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allâh while his head was against my chest.” (*Sahîh Al-Bukhârî, Hadîth No. 731, Vol. 5*)

١٥٨٣ - حديث عائشة رضي الله عنها ،
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، يَقُولُ : «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟» يُرِيدُ عَائِشَةَ . فَأَذِنَ لَهُ أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ . فَكَانَ فِي بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا . قَالَتْ عَائِشَةُ : فَمَا تَفِيدُ فِي الْيَوْمِ الَّذِي كَانَ يَدْوِرُ عَلَيَّ فِيهِ، فِي بَيْتِي . فَقَبَضَهُ اللَّهُ وَإِنَّ رَأْسَهُ لَيْسَ نَحْرِي وَسَخْرِي .

1584. Narrated ‘Âisha : رضي الله عنها I heard the Prophet ﷺ and listened to him before his death while he was lying supported on his back, and he was saying, “O Allâh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).” (See *Al-Qur’ân V.4:69*). (*Sahîh Al-Bukhârî, Hadîth No. 715, Vol. 5*)

١٥٨٤ - حديث عائشة ،
أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ وَأَضَغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسِنِدٌ إِلَيَّ ظَهَرَهُ يَقُولُ : «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ» .

1585. Narrated ‘Âisha : رضي الله عنها I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal illness, with his voice becoming hoarse, saying, “In the company of those on whom Allâh has bestowed His Grace..

١٥٨٥ - حديث عائشة ،
قَالَتْ : كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يُحَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ . فَسَمِعْتَ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخْدَتْهُ بُحَثًّا، يَقُولُ : «مَعَ الَّذِينَ

(to the end of the Verse)." (V.4:69). Thereupon I thought that the Prophet ﷺ had been given the option. (*Sahîh Al-Bukhâri*, *Hadîth* No. 719, Vol. 5)

أَنْعَمَ اللَّهُ عَلَيْهِمْ الْآيَةَ. فَظَنَّتُ أَنَّهُ خَيْرٌ.

1586. Narrated 'Âisha: When Allâh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was (resting) on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allâh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us?" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. (*Sahîh Al-Bukhâri*, *Hadîth* No. 721, Vol. 5)

1587. Narrated Al-Qâsim: 'Âisha said that whenever the Prophet ﷺ intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'Âisha and Hafsa. When night fell the Prophet ﷺ would ride beside 'Âisha and talk with her. One night Hafsa said to 'Âisha, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Âisha said, "Yes, (I agree)." So 'Âisha rode, and then the Prophet ﷺ came towards 'Âisha's camel on which Hafsa was riding. He greeted Hafsa and then proceeded (beside her) till they

1586 - حديث عائشة، قالت:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ صَحِيحٌ يَقُولُ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُحْيَى أَوْ يُخْبَرُ». فَلَمَّا اشْتَكَى، وَحَضَرَهُ الْقَبْضُ، وَرَأَسُهُ عَلَى فَخِذِ عَائِشَةَ، غُشِيَّ عَلَيْهِ. فَلَمَّا أَفَاقَ، شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى» فَقُلْتُ: إِذَا لَا يُجَاوِرُنَا. فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ.

1587 - حديث عائشة، أَنَّ النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا خَرَجَ، أَفْرَغَ بَيْنَ نِسَائِهِ. فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحْفَصَةَ. وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ فَقَالَتْ حَفَصَةُ: أَلَا تَرْكِبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكُبْ بَعِيرَكَ؟ تَتَطَرَّبِينَ وَأَنْظُرُ؟ فَقَالَتْ: بَلَى! فَرَكِبَتْ. فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفَصَةُ، فَسَلَّمَ عَلَيْهَا، ثُمَّ سَارَ حَتَّى نَزَلُوا. وَأَفْتَدَتْهُ عَائِشَةُ فَلَمَّا نَزَلُوا، جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْخِرِ،

dismounted (on the way). ‘Âisha missed him, and so, when they dismounted, she put her legs in the *Idhkhîr* and said, O Lord (Allâh)! Send a scorpion or a snake to bite me for I am not to blame him (The Prophet ﷺ).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 138, Vol. 7)

1588. Narrated Anas bin Mâlik رضي الله عنه that Allâh’s Messenger ﷺ said, “The superiority of ‘Âisha over other women is like the superiority of *Tharîd* to other meals.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 114, Vol. 5)

1589. Narrated Abû Salama رضي الله عنه that the Prophet ﷺ said to her, “O ‘Âisha! This is Jibrâel (Gabriel) and he sends his salutations (greetings) to you.” ‘Âisha said, “Salutations (greetings) to him, and Allâh’s Mercy and Blessings be on him,” and addressing the Prophet ﷺ she said, “You see what I don’t see.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 440, Vol. 4)

CHAPTER 14. Narration about Umm Zar‘a رضي الله عنها

1590. Narrated ‘Âisha رضي الله عنها : Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean, weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.”^[1] The second one said, “I

وَتَقُولُ: يَا رَبّ! سَلِّنِي عَلَيَّ عَفْرَيَا أَوْ حَيَّةً تَلْدَعْنِي، وَلَا أَسْتَطِعُ أَنْ أَقُولَ لَهُ شَيْئًا.

1588 - حديث أنس بن مالك
رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «فضل عائشة على النساء كفضل الثريد على الطعام».

1589 - حديث عائشة
رضي الله عنها، أن النبي ﷺ قال لها: «يا عائشة! هذا جبريل يقرأ عليك السلام» فقالت: وعليه السلام ورحمة الله وبركاته. ترى ما لا أرى. تريدى النبي ﷺ.

(١٤) باب: ذكر حديث أم زرع

1590 - حديث عائشة، قال: جلس إحدى عشرة امرأة، فتعاهدن وتعاهدن أن لا يكتمن من أخبار أزواجهن شيئاً.

قالت الأولى:

زوجي لخم جمل غث، على رأس

^[1] (H.1590) Her husband is badly behaved, worthless, arrogant and miserly.

shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits." The third one said, "My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife." The fourth one said, "My husband is a moderate person like the night of Tihâma which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him." The fifth one said, "My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house."^[1] The sixth one said, "If my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along)." The seventh one said, "My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both." The eighth one said, "My husband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass)." The ninth one said, "My husband is a tall generous man wearing a long strap for carrying his sword."^[2] His ashes are

جَبَلٌ، لَا سَهْلٌ قُبُرَتَقِيٌّ، وَلَا سَمِينٌ
قِبْرَتَقِلٌ.

قالَتِ الثَّانِيَةُ :

زَوْجِي لَا أَبْثُ خَبَرَهُ، إِنِّي أَخَافُ
أَنْ لَا أَدْرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عَجَرَهُ
وَبُجَرَهُ.

قالَتِ الثَّالِثَةُ :

زَوْجِي الْعَشَنُّ، إِنْ أَنْطِقْ أَطْلَقْ،
وَإِنْ أَسْكُنْ أَعْلَقْ.

قالَتِ الرَّابِعَةُ :

زَوْجِي كَلَنِيلٌ تَهَامَةُ، لَا حَرُّ وَلَا
قُرُّ، وَلَا مَخَافَةٌ وَلَا سَامَةٌ.

قالَتِ الْحَامِسَةُ :

زَوْجِي إِنْ دَخَلَ فَهَدَ، وَإِنْ خَرَجَ
أَسَدَ، وَلَا يَسْأَلُ عَمَّا عَاهَدَ.

قالَتِ السَّادِسَةُ :

زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ
اشْتَفَّ، وَإِنْ اضْطَجَعَ التَّفَّ، وَلَا
يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ.

^[1] (H.1590) She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticize any fault he may notice.

^[2] (H.1590) He is noble and brave.

44. Virtues of the Companions of the Prophet

abundant⁽¹⁾ and his house is near to the people who would easily consult him.”⁽²⁾ The tenth one said, “My husband is Mâlik, and what is Mâlik? Mâlik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests.” The eleventh one said, “My husband is Abû Zar‘a, and what is Abû Zar‘a (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain.⁽³⁾ Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Abû Zar‘a, and what may one say in praise of the mother of Abû Zar‘a? Her saddle bags were always full of provision and her house

قالت السابعة:

زوجي غياء أو عياء، طباقاء،
كل داء له داء، شجك. أو فلك، أو
جمع كلًا لك.

قالت الثامنة:

زوجي المسو مس أرنبي، والريح
ريح زرب.

قالت التاسعة:

زوجي رفيع العماد، طويل
النحاد، عظيم الرماد، قريب البيت
من الناد.

قالت العاشرة:

زوجي مالك، وما مالك؟ مالك
خير من ذلك، له إيل كثيرات
المبارك، قليلاث المسارح، وإذا
سمعن صوت المزهر أينما أنهن
هوالك.

قالت الحادية عشرة:

زوجي أبو زرع، فما أبو زرع؟

⁽¹⁾ (H.1590) He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

⁽²⁾ (H.1590) He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

⁽³⁾ (H.1590) They were rich farmers. Her husband took her out of poverty into prosperity.

was spacious.^[1] As for the son of *Abū Zar'a*, what may one say of the son of *Abū Zar'a*? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.^[2] As for the daughter of *Abū Zar'a*, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of *Abū Zar'a*, what may one say of the (maid) slave girl of *Abū Zar'a*? She does not uncover our secrets but keep them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."^[3] The eleventh lady added, "One day it so happened that *Abū Zar'a* went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O *Umm Zar'a* and give provision to your relatives.' " She added, "Yet, all those things which my second husband gave me could not fill the smallest utensil of *Abū Zar'a*." 'Aisha رضي الله عنها then said: Allâh's Messenger صلى الله عليه وسلم said to me, "I am to you as *Abū Zar'a* was to his wife *Umm Zar'a*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 117, Vol. 7)

أَنَّاسَ مِنْ حُلُّيٍّ أَذْيَيِّ، وَمَلَأَ مِنْ شَخْمٍ
عَصْدَيِّ، وَبَجَحَنِي فَبَجَحَتْ إِلَيَّ
نَفْسِي. وَجَدَنِي فِي أَهْلٍ غُنْيَةً بِشَقِّ،
فَجَعَلَنِي فِي أَهْلٍ صَهْيلٍ وَأَطِيطٍ وَدَائِسٍ
وَمُنْقٍ. فَعِنْدَهُ أَقْوَلُ فَلَا أَقْبَعُ، وَأَرْفَدُ
فَأَنْصَبُ، وَأَشَرَبُ فَأَنْقَنُ.
أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟
عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ؟
مَضِيَّجَةٌ كَمَسَلٌ شَطَبَةٌ، وَيُشِيعَةٌ ذَرَاعٌ
الْجَفَرَةُ.

بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟
طَوْعٌ أَيْهَا وَطَفْعٌ أُمُّهَا، وَمِلْءٌ كِسَائِهَا،
وَغَيْظُ جَارِتِهَا.

جَارِيَةٌ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي
زَرْعٍ؟ لَا تَبْثُثْ حَدِيثَنَا تَبَيَّنَا، وَلَا تَنْقُثْ
مِيرَنَا تَنْقِيَنَا، وَلَا تَمْلَأْ بَيْتَنَا تَغْشِيَنَا.

قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالْأَوْطَابُ
تُمَخْضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانٍ لَهَا
كَالْهَدَنِينِ، يَلْعَبَانِ مِنْ تَحْتِ خَضْرِهَا
بِرْمَانَتَيْنِ، قَطَّلَقْنِي وَنَكَحَهَا. فَنَكَحْتُ
بَعْدَهُ رَجُلاً سَرِيَّاً، رَكِبَ شَرِيَّاً، وَأَحَدَ

^[1] (H.1590) She was well-off and generous.

^[2] (H.1590) He was a slender man who ate little.

^[3] (H.1590) She was trustworthy, careful and clean.

خَطِيئًا، وَأَرَاحَ عَلَيَّ نَعْمًا ثَرِيَّا،
وَأَغْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا. وَقَالَ:
كُلِّي، أُمَّ زَرْعٍ! وَمِيرِي أَهْلَكِ.

قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ
أَغْطَانِيهِ، مَا بَلَغَ أَصْعَرَ آئِيَةَ أُبِي زَرْعٍ.

قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ:
«كُنْتُ لَكَ كَأَبِي زَرْعٍ لِأُمِّ زَرْعٍ»

CHAPTER 15. (The virtues of Fâtimah daughter of Allâh's Messenger ﷺ . صلى الله عليه وسلم)

(15) بَابُ: فَضَائِلِ فَاطِمَةَ بِنْتِ النَّبِيِّ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

1591. Narrated 'Alî bin Al-Husain that when they reached Al-Madînah after returning from Yazîd bin Mu'âwiya after the matyrdom of Husain bin 'Alî (may Allâh bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you would like to order me to satisfy?" 'Alî said, "No." Al-Miswar said, "Will you give me the sword of Allâh's Messenger ﷺ for I am afraid that people may take it from you by force? By Allâh, if you give it to me, they will never be able to take it till I die." When 'Alî bin Abî Tâlib demanded the hand of the daughter of Abû Jahl to be his wife besides Fâtimah ﷺ , I heard Allâh's Messenger ﷺ on his pulpit delivering a *Khutba* (religious talk) in this connection

1091 - حَدِيثُ الْمَسْوَرِ بْنِ مَحْرَمَةِ .
عَنْ ابْنِ شَهَابٍ، أَنَّ عَلَيَّ بْنَ حُسْنِي
حَدَّثَهُ أَنَّهُمْ جَبَنَ قَدِمُوا الْمَدِينَةَ، مِنْ
عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتَلَ حُسْنِي بْنِ
عَلَيَّ، رَحْمَةُ اللَّهِ عَلَيْهِ، لِقَيْهُ الْمَسْوَرُ بْنُ
مَحْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ
حَاجَةٍ تَأْمُرُنِي بِهَا؟ فَقُلْتُ لَهُ: لَا.
فَقَالَ لَهُ: هَلْ أَنْتَ مُغْطَّيَ سَيْفَ رَسُولِ
اللَّهِ ﷺ، فَإِنِّي أَخَافُ أَنْ يَعْلَمَ الْقَوْمُ
عَلَيْهِ؟ وَإِنِّي أَخَافُ أَنْ يَعْلَمَ الْقَوْمُ
يُخْلِصُ إِلَيْهِمْ أَبَدًا حَتَّى تُبَلَّغَ نَفْسِي. إِنَّ
عَلَيَّ بْنَ أُبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي

before the people, and I had then attained my age of puberty. Allâh's Messenger ﷺ said, "Fâtimah is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet ﷺ then mentioned one of his son-in-law who was from the tribe of 'Abd Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allâh, the daughter of Allâh's Messenger and the daughter of the enemy of Allâh (i.e. Abû Jahl) can never get together (as the wives of one man.)" (*Sahîh Al-Bukhârî*, *Hadîth* No. 342, Vol. 4)

1592. Narrated Al-Miswar bin Makhrama: 'Alî demanded the hand of the daughter of Abû Jahl. Fâtimah heard of this and went to Allâh's Messenger ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Alî is now going to marry the daughter of Abû Jahl." On that Allâh's Messenger ﷺ got up and after his recitation of *Tashah-hud*⁽¹⁾ I heard him saying, "Then after! I married one of my daughters to Abû Al-'Âs bin Ar-Rabî', (the husband of Zainab, the daughter of the Prophet ﷺ) before Islâm and he proved truthful in whatever he said to me. No doubt, Fâtimah is a part of me. I hate to see her being troubled. By Allâh, the daughter of Allâh's

جَهْلٍ عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ .
فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَخْطُبُ
النَّاسَ فِي ذَلِكَ، عَلَى مِنْبِرِهِ هَذَا، وَأَنَا
يَوْمَئِذٍ مُحْتَلِمٌ . فَقَالَ: «إِنْ فَاطِمَةَ مِنِّي،
وَأَنَا أَخَافُ أَنْ تُفْتَنَ فِي دِينِهَا» ثُمَّ ذَكَرَ
صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَتَتِي
عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ، قَالَ: «حَدَّثَنِي
فَصَدَّقَنِي، وَوَعَدَنِي فَوَقَنِي لِي، وَإِنِّي
لَنْتُ أُخْرِمُ حَلَالًا، وَلَا أُجِلُّ حَرَامًا،
وَلِكُنْ، وَاللَّهُ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ
اللَّهِ ﷺ، وَبِنْتُ عَدُوِّ اللَّهِ أَبْدًا» .

1592 - حديث المسور بن محرمة
قال: إِنَّ عَلَيَا خَطَبَ بِنْتَ أَبِي جَهْلٍ،
فَسَمِعْتُ بِذَلِكَ فَاطِمَةَ، فَأَتَتِي رَسُولَ
اللَّهِ ﷺ، فَقَالَتْ: يَرْزُغُ قَوْمُكَ أَنَّكَ لَا
تَعْصِبُ لِبَنَاتِكَ، وَهَذَا عَلَيَّ نَاكِحٌ بِنْتَ
أَبِي جَهْلٍ فَقَامَ رَسُولُ اللَّهِ ﷺ، فَسَمِعْتُهُ
حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا بَعْدُ، أَنْكَحْتُ
أَبَا الْعَاصِ بْنَ الرَّبِيعَ، فَحَدَّثَنِي
وَصَدَّقَنِي، وَإِنْ فَاطِمَةَ بَصْعَةٌ مِنِّي،
وَإِنِّي أَكْرَهُ أَنْ يَسْوَءَهَا . وَاللَّهُ! لَا
تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ
اللَّهِ، عِنْدَ رَجُلٍ وَاحِدٍ» فَتَرَكَ عَلَيْهِ

⁽¹⁾ (H.1592) To testify that *Lâ ilaha ill-Allah* (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.

Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the daughter of Allāh's enemy cannot be the wives of one man." So 'Alī gave up that engagement. (*Sahîh Al-Bukhâri, Hadîth No. 76, Vol. 5*)

الخطبة.

1593. Narrated 'Aisha رضي الله عنها mother of the believers: We, the wives of the Prophet صلى الله عليه وسلم were all sitting with the Prophet صلى الله عليه وسلم and none of us had left, Fâtima عليها السلام came walking, and by Allâh, her gait was very similar to that of Allâh's Messenger صلى الله عليه وسلم. When he saw her, he bid welcome to her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I, from among the Prophet's wives said to her, "(O Fâtima) Allâh's Messenger صلى الله عليه وسلم selected you from among us for the secret talk and still you weep?" When Allâh's Messenger صلى الله عليه وسلم got up, I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secret of Allâh's Messenger صلى الله عليه وسلم." But when he (died صلى الله عليه وسلم) died I asked her, "I beseech you earnestly by what right I have on you to tell me (that secret talk) which the Prophet صلى الله عليه وسلم had with you." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Jibrîl (Gabriel) used to review the Qur'ân with him once every year. He added, 'But this year he review it with me twice and therefore I think that my time of death has approached. So, be afraid of Allâh, and be patient, for I am

1593 - حديث عائشة رضي الله عنها، وفاطمة عليها السلام. عن عائشة، أم المؤمنين. قالت: إنا كنّا، أزواجاً النبي ﷺ، عنده جمِيعاً لم تُغادر مِنَ واحدة. فأقبلت فاطمة عليها السلام تمشي، لا، والله! ما تخفي مشيئها من مشيئ رسول الله ﷺ. فلما رأها رحبت. قال: «مرحباً بابنتي»، ثم أجلسها عن يمينه أو عن شيماليه. ثم سارَها فبكَتْ بكاءً شديداً. فلما رأى حزنهَا سارَها الثانية، فإذا هي تضحك. فقلت لها، أنا من بين نسائي: حصل رسول الله ﷺ، بالسرّ من بيننا، ثم أنت تبكي؟ فلما قام رسول الله ﷺ، سألهَا: عما سارك؟ قالت: ما كنت لأفشي على رسول الله ﷺ سرّه. فلما توقي قلت لها: عزمت عليك، بما لي علىك من الحق، لما أخبرتني. قالت: أما الآن، فنعم. فأخبرتني، قالت: أما حين سارني في الأمر الأول، فإنه أخبرني: «أن جبريل كان يعارضه بالقرآن كل سنة مرّة، وإن قد عارضني به، العام،

the best predecessor for you (in the Hereafter).’ ” Fâtima added, “So I wept as you (‘Âisha) witnessed. And when, the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me, saying, ‘O Fâtima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers.).’ ” (*Sahîh Al-Bukhârî, Hadîth No. 301, Vol. 8*)

مَرْئَتِينَ، وَلَا أَرَى الْأَجَلَ إِلَّا قَدِ افْتَرَبَ، فَاتَّقِي اللَّهَ وَاضْرِبِي، فَإِنِّي نَعْمَ السَّلَفُ أَنَا لَكِ». قَالَتْ: فَبَكَيْتُ بِكَائِي الَّذِي رَأَيْتُ. فَلَمَّا رَأَى جَزَاعِي سَارَنِي الثَّانِيَةَ، قَالَ: «يَا فَاطِمَةُ! أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةً نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةً نِسَاءَ هُنْدِيَّةَ؟».

CHAPTER 16. The virtues of Umm Salama (The Mother of Believers)

رَضِيَ اللَّهُ عَنْهَا

1594. Narrated Abû ‘Uthmân: I got the news that Jibrâel (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibrâel started talking (to the Prophet ﷺ) and then left. The Prophet ﷺ said to Umm Salama, “(Do you know) who it was?” (or a similar question). She said, “It was Dihya (a handsome person amongst the companions of the Prophet ﷺ).” Later on Umm Salama said, “By Allâh! I thought he was none but Dihya, till I heard the Prophet ﷺ talking about Jibrâel in his *Khutba* (religious talk).” (The subnarrator asked Abû ‘Uthmân, “From where have you heard this narration?” He replied, “From Usâma bin Zaid.”) (*Sahîh Al-Bukhârî, Hadîth No. 827, Vol. 4*)

CHAPTER 17. The virtues of Zainab (The Mother of Believers)

رَضِيَ اللَّهُ عَنْهَا

1595. Narrated ‘Âisha : رَضِيَ اللَّهُ مَنْهَا Some of the wives of the Prophet ﷺ

(١٦) بَابٌ: مِنْ فَضَائِلِ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا

١٥٩٤ - حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ، أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ، أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ . فَجَعَلَ يُحَدِّثُ، ثُمَّ قَامَ. فَقَالَ النَّبِيُّ ﷺ لِأُمِّ سَلَمَةَ: «مَنْ هَذَا؟» قَالَ، قَالَتْ: هَذَا دِحْيَةُ أُمُّ سَلَمَةَ: ابْنُ اللَّهِ! مَا حَسِبْتُمْ إِلَّا إِبَاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ يُخْبِرُ جِبْرِيلَ.

(١٧) بَابٌ: مِنْ فَضَائِلِ زَيْنَبِ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا

- حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،

asked him, "Who amongst us will be the first to follow you (i.e. die after you)? He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the 'long hand' was a symbol of practising charity, so she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu'âwiya). (*Sahîh Al-Bukhâri*, Hadîth No. 501, Vol. 2)

CHAPTER 19. The virtues of Umm Sulaim, the mother of Anas bin Mâlik

رضي الله عنه

1596. Narrated Anas : رضي الله عنه The Prophet ﷺ used not to enter any house in Al-Madîna except the house of Umm Sulaim besides those of his wives. When he was asked the reason, he said, "I take pity on her as her brother was killed in my company." (*Sahîh Al-Bukhâri*, Hadîth No. 97, Vol. 4)

CHAPTER 22. The virtues of 'Abdullâh bin Mas'ûd and his mother.

1597. Narrated Abû Mûsa Al-Ash'ârî : رضي الله عنه My brother and I came from Yemen, and for quite some time we continued to consider 'Abdullâh bin Mas'ûd as one of the members of the family of the Prophet ﷺ because we used to see him and his

أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أَيْتَا أَسْرَعَ يَدَكَ لُحُوقًا؟ قَالَ: «أَطْوَلُكُنَّ يَدًا». فَأَخَذُوا قَصْبَةً يَدْرَعُونَهَا. فَكَانَتْ سَوْدَةً أَطْوَلَهُنَّ يَدًا. فَعَلِمْنَا بَعْدُ، أَنَّمَا كَانَ طُولَ يَدِهَا الصَّدَقَةُ، وَكَانَتْ أَسْرَعَهَا لُحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

(١٩) بَابٌ: مِنْ فَضَائِلِ أُمِّ سُلَيْمٍ أُمِّ أَنْسٍ بْنِ مَالِكٍ

١٥٩٦ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيِّ ﷺ، لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ، غَيْرَ بَيْتِ أُمِّ سُلَيْمٍ، إِلَّا عَلَى أَرْوَاجِهِ. فَقَيْلَ لَهُ: «إِنِّي أَرْحَمْهَا، قُتِلَ أَخْوَهَا مَعِيٍّ».

(٢٢) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأُمِّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

١٥٩٧ - حَدِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه، قَالَ: قَدِيمٌ، أَنَا وَأَخِي مِنَ الْيَمَنِ، فَمَكَثْنَا حِينًا مَا نُرِى إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ

mother going in the house of the Prophet ﷺ very often. (*Sahîh Al-Bukhâri*, Hadîth No. 107, Vol. 5)

1598. Narrated Shaqîq bin Salama: Once ‘Abdullâh bin Mas‘ûd delivered a *Khutba* (religious talk) before us and said, “By Allâh, I learnt over seventy *Sûrah* direct from the mouth of Allâh’s Messenger ﷺ. By Allâh, the companions of the Prophet ﷺ came to know that I am one of those who know Allâh’s Book best of all of them, yet I am not the best of them.” Shaqîq added: “I sat in his religious gatherings and I did not hear anybody opposing him (in his speech).” (*Sahîh Al-Bukhâri*, Hadîth No. 522, Vol. 6)

مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ، لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ.

1098 - حديث عبد الله بن مسعود. خطب، فقال: والله! لقد أخذت من في رسول الله ﷺ بضمها وسبعين سورة، والله! لقد علم أصحاب النبي ﷺ أنني من أعلمهم بكتاب الله، وما أنا بخيرهم.

قال شقيق (راوي الحديث): فجلست في الحلق أسمع ما يقولون، فما سمعت ردًا يقول غير ذلك.

1599. Narrated ‘Abdullâh bin Mas‘ûd : رضي الله عنه By Allâh, other than Whom none has the right to be worshipped! There is no *Sûrah* revealed in Allâh’s Book but I know at what place it was revealed; and there is no Verse revealed in Allâh’s Book but I know about whom it was revealed. And if I know that there is somebody who knows Allâh’s Book better than I, and he is at a place that camels can reach, I would go to him. (*Sahîh Al-Bukhâri*, Hadîth No. 524, Vol. 6)

1600. Narrated Masrûq: ‘Abdullâh (bin Mas‘ûd) was mentioned before ‘Abdullâh bin ‘Amr. The latter said, “That is a man I continue to love because I heard Allâh’s Messenger ﷺ saying, ‘Learn the recitation of the Qur’ân from (any of these) four persons: ‘Abdullâh bin Mas‘ûd, Sâlim

1099 - حديث عبد الله بن مسعود
رضي الله عنه، قال: والله! الذي لا إله غيره! ما أنزلت سورة من كتاب الله إلا وأنا أعلم أين أنزلت. ولا أنزلت آية من كتاب الله إلا وأنا أعلم فيما أنزلت. ولو أعلم أحداً أعلم مني بكتاب الله تبلغه الإبل لربكته إليه.

1600 - حديث عبد الله بن عمرو.
عن مسروق، قال: ذكر عبد الله عند عبد الله بن عمرو، فقال: ذاك رجل لا أزال أحبه بعد ما سمعت رسول الله ﷺ يقول: «استقرئوا القرآن من

the freed slave of Abû Hudhaifa, Ubai bin Ka‘b and Mu‘âdh bin Jabal.” (*Sahîh Al-Bukhârî, Hadîth No. 103, Vol. 5*)

أَرْبَعَةٌ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (فَبَدَا
بِهِ)، وَسَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَأَبْيَ
ابْنِ كَعْبٍ، وَمَعَاذُ بْنِ جَبَلٍ).

CHAPTER 23. The virtues of Ubai bin Ka‘b and a group of *Ansâr*

• رضي الله عنهم

(٢٢) بَابٌ: مِنْ فَضَائِلِ أَبْيَ بْنِ كَعْبٍ
وَجَمَاعَةِ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ تَعَالَى
عَنْهُمْ

1601. Narrated Qatâda: Anas رضي الله عنه said, “The Qur’ân was collected in the life-time of the Prophet صلى الله عليه وسلم by four (men), all of whom were from the *Ansâr*: Ubaî (bin Ka‘b), Mu‘âdh bin Jabal, Abû Zaid and Zaid bin Thâbit.” I asked Anas, “Who is Abû Zaid?” He said, “One of my uncles.” (*Sahîh Al-Bukhârî, Hadîth No. 155, Vol. 5*)

1602. Narrated Anas bin Mâlik رضي الله عنه said to Ubaî, “Allâh has ordered me to recite to you: ‘Those who disbelieve (*Surat Al-Bayinah* 98).’” Ubaî said, “Has He mentioned my name?” The Prophet صلى الله عليه وسلم said, “Yes.” (On hearing that) Ubaî started weeping. (*Sahîh Al-Bukhârî, Hadîth No. 154, Vol. 5*)

CHAPTER 24. The virtues of Sa‘d bin Mu‘âdh

• رضي الله عنه

1603. Narrated Jâbir رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, “The Throne (of Allâh) shook at the death of Sa‘d bin Mu‘âdh.”^[1] (*Sahîh Al-Bukhârî, Hadîth No. 147, Vol. 5*)

١٦٠١ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ
أَرْبَعَةٌ: كُلُّهُمْ مِنَ الْأَنْصَارِ؛ أَبْيَ،
وَمَعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ
ثَابِتٍ.

١٦٠٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللهُ عَنْهُ، قَالَ النَّبِيُّ ﷺ لِأَبِيِّ: «إِنَّ اللَّهَ
أَمْرَنِي أَنْ أَفْرِأَ عَلَيْكَ ۝ لَمْ يَكُنْ الَّذِينَ
كَفَرُوا۝». قَالَ: وَسَمَّاَنِي؟ قَالَ:
«نَعَمْ». فَبَكَى.

(٤) بَابٌ: مِنْ فَضَائِلِ سَعْدِ بْنِ مَعَاذٍ
رَضِيَ اللَّهُ عَنْهُ

١٦٠٣ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ:
سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «اهْتَزَ العَرْشُ
لِمَوْتِ سَعْدِ بْنِ مَعَاذٍ».

[1] (H.1603) This means the Throne was pleased with the ascent of Sa‘d’s soul to heaven.

1604. Narrated Al-Barâ' : رضي الله عنه أَنَّ سُلْطَانَهُ مِنْ الْمُكَفَّرِينَ . A silken cloth was given as a present to the Prophet ﷺ . His companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its softness? The handkerchiefs of Sa'd bin Mu'âdh (in Paradise) are better and softer than it." (*Sahîh Al-Bukhârî*, Hadîth No. 146, Vol. 5)

1605. Narrated Anas : رضي الله عنه أَنَّ سُلْطَانَهُ مِنْ الْمُكَفَّرِينَ . A *Jubba* (cloak) made of thick silken cloth was presented to the Prophet ﷺ . The Prophet ﷺ used to forbid people to wear silk. So, the people were pleased to see it. The Prophet ﷺ said, "By Him in Whose Hands Muhammad's soul is, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this." (*Sahîh Al-Bukhârî*, Hadîth No. 785, Vol. 3)

CHAPTER 26. The virtues of 'Abdullâh bin Amr bin Harâm, the father of Jâbir

رضي الله عنهما

1606. Narrated Jâbir bin 'Abdullâh : رضي الله عنهما On the day of the battle of Uhud, my father was brought and he had been mutilated and was placed in front of Allâh's Messenger ﷺ and a sheet was over him. I went intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allâh's Messenger ﷺ gave his order and he was shifted away. At that time he heard the voice of a crying woman and asked, "Who is that?" They said, "It is the daughter of the sister of

١٦٠٤ - حديث البراء رضي الله عنه
 قَالَ: أَهَدِيَتْ لِلنَّبِيِّ حَلَّةً حَرِيرًا، فَجَعَلَ أَصْحَابُهُ يَمْسُونَهَا وَيَعْجَبُونَ مِنْ لَيْنِهَا. فَقَالَ: أَتَعْجَبُونَ مِنْ لَيْنِ هُذِهِ؟ لَمَنَادِيلُ سَعْدٍ بْنِ مُعاذٍ خَيْرٌ مِنْهَا، أَفَلَيْنُ». .

١٦٠٥ - حديث أنس رضي الله عنه
 قَالَ: أَهَدِيَ لِلنَّبِيِّ جَبَّةً سُنْدُسًّا، وَكَانَ يَنْهَا عَنِ الْحَرِيرِ. فَعَجَبَ النَّاسُ مِنْهَا. فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئُ! لَمَنَادِيلُ سَعْدٍ بْنِ مُعاذٍ فِي الْجَنَّةِ أَخْسَنُ مِنْ هَذَا». .

(٢٦) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ حَرَامٍ وَالِدِ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

١٦٠٦ - حديث جابر بن عبد الله
 رضي الله عنهما، قَالَ: جَنِيَّةُ بَأْبِيِّي، يَوْمَ أُحْدِي، قَدْ مُثْلَّيْهِ، حَتَّى وُضَعَ بَيْنَ يَدَيِّ رَسُولِ اللَّهِ حَلَّةً، وَقَدْ سُجِّيَ ثُبَّيَاً. فَذَهَبْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ، فَنَهَانِي قَوْمِي، ثُمَّ ذَهَبْتُ أَكْشِفُ عَنْهُ فَنَهَانِي قَوْمِي، فَأَمَرَ رَسُولُ اللَّهِ حَلَّةً، فَرَفَعَ فَسَمَعَ صَوْتَ صَائِحَةً، فَقَالَ: «مَنْ هُذِي؟» فَقَالُوا: ابْنَةُ عَمْرِو أَوْ أُخْتُ

‘Amr.’ He said, ‘Why does she weep? (or said ‘Don’t weep’) for the angels had been shading him with their wings till he (i.e. the body of the martyr) was shifted away.’ (*Sahîh Al-Bukhâri*, *Hadîth* No. 381, Vol. 2)

عَمْرُو، قَالَ: «فَلِمَ تَبْكِي؟ أَوْ لَا تَبْكِي، فَمَا زَالَتِ الْمَلَائِكَةُ تُظْلِهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

CHAPTER 28. The virtues of Abû Dhar

رضي الله عنه .

(٢٨) بَابٌ: مِنْ فَضَائِلِ أَبِي ذِرَّ رَضِيَ اللَّهُ عَنْهُ

1607. Narrated Ibn ‘Abbâs: رضي الله عنها When Abû Dhar received the news of the advent of the Prophet ﷺ he said to his brother, “Ride to this valley (of Makka) and try to find out the truth of the person who claims to be a Prophet who is informed of the news of Heaven. Listen to what he says and come back to me.” So his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abû Dhar and said to him, “I have seen him enjoining virtuous behaviour and saying something that is not poetry.” Abû Dhar رضي الله عنه said, “You have not satisfied me as to what I wanted.” He then took his journey-food and carried a water-skin of his, containing some water till he reached Makka. He went to the mosque and searched for the Prophet ﷺ and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, ‘Alî saw him and knew that he was a stranger. So when Abû Dhar saw ‘Alî, he followed him, and none of them asked his companion about anything, and when it was dawn, Abû Dhar رضي الله عنه

١٦٠٧ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا بَلَغَ أَبَا ذِرَّ مَبْعَثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ لِأَخِيهِ: ازْكِنْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَبْرُ مِنَ السَّمَاءِ. وَاسْمَعْ مِنْ قَوْلِهِ. ثُمَّ اتَّبَعَنِي. فَانْطَلَقَ الْأَخُونُ حَتَّى قَدِيمَهُ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذِرَّ، فَقَالَ لَهُ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا، مَا هُوَ بِالشِّعْرِ. فَقَالَ: مَا شَفَّيَنِي مِمَّا أَرَدْتُ. فَتَرَوَدَ وَحَمَلَ شَهَةً لَهُ، فِيهَا مَاءٌ، حَتَّى قَدِيمَ مَكَّةَ. فَأَتَى الْمَسْجِدَ. فَأَتَمَسَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يَعْرُفُهُ. وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَذْرَكَهُ بَعْضُ الْلَّيْلِ. فَرَأَهُ عَلِيُّ، فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَأَهُ تَبَعَّهُ. فَلَمْ يَسْأَلْ وَاحِدًا مِنْهُمَا صَاحِبَةً عَنْ شَيْءٍ حَتَّى أَضْبَحَ. ثُمَّ احْتَمَلَ قُربَتَهُ وَرَازَادَهُ إِلَى الْمَسْجِدِ،

took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. ‘Alī passed by him and said, “Has the man not known his dwelling place yet?” So, ‘Alī let him get up and took him (to his house) and none of them spoke to the other about anything. When it was the third day, ‘Alī did the same and Abū Dhar stayed with him. Then ‘Alī said, “Will you tell me what has brought you here?” Abū Dhar said, “If you give me a firm promise that you will guide me, then I will tell you.” ‘Alī promised him, and he informed ‘Alī about the matter. ‘Alī said, “It is true, and he is the Messenger of Allāh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter.” Abū Dhar did so, and followed ‘Alī till he entered the place of the Prophet ﷺ and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet’s talks and embraced Islām on the spot. The Prophet ﷺ said to him, “Go back to your people and inform them (about it) till you receive my order.” Abū Dhar said, “By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans).” So he went out, and when he reached the mosque he said as loudly as possible, “I bear witness that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allāh), and Muhammad ﷺ is the Messenger of Allāh.” The people got up and beat

وَظَلَّ ذَلِكَ الْيَوْمَ، وَلَا يَرَاهُ النَّبِيُّ ﷺ، حَتَّى أَمْسِي. فَعَادَ إِلَى مَضْجِعِهِ. فَمَرَّ بِهِ عَلَيْهِ، فَقَالَ: أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ مَعَهُ، لَا يَسْأَلُ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ. حَتَّى إِذَا كَانَ يَوْمُ الثَّالِثِ، فَعَادَ عَلَيْهِ مِثْلَ ذَلِكَ، فَأَقَامَ مَعَهُ. ثُمَّ قَالَ: أَلَا تُحَدِّثُنِي مَا الَّذِي أَفْدَمَكَ؟ قَالَ: إِنَّ أَغْطِيَتِنِي عَهْدًا وَمِيثَاقًا لِتُرْشِدَنِي، فَعَلَّمْتُهُ. فَفَعَلَ، فَأَخْبَرَهُ. قَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَضْبَخْتَ فَاتَّبَعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ قُمْثًا كَأَنِّي أُرِيقُ الْمَاءَ. فَإِنْ مَضَيْتُ فَاتَّبَعْنِي، حَتَّى تَدْخُلَ مَذْخُلِي. فَفَعَلَ، فَانْتَلَقَ يَقْفُوهُ، حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ، وَدَخَلَ مَعَهُ، فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «اْرْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي» قَالَ: وَالَّذِي نَفْسِي بَيْدِهِ! لَا ضُرُّحَنَ بِهَا بَيْنَ ظَهَرَانِهِمْ. فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَنَادَى بِأَعْلَى صَوْتِهِ: أَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَامَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ. وَأَتَى الْعَبَاسُ، فَأَكَبَ عَلَيْهِ. قَالَ: وَيْلَكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غَفَارِ،

him till he was badly hurt. Then Al-‘Abbâs came and knelt over him (to protect him) and said (to the people), “Woe to you! Don’t you know that this man belongs to the tribe of Ghifâr and your trade to Shâm is through their way?” So he rescued him from them. Abû Dhar again did the same the next day. They beat him and took vengeance on him, and again Al-‘Abbâs knelt over him (to protect him). (*Sahîh Al-Bukhâri*, Hadîth No. 201, Vol. 5)

CHAPTER 29. The virtues of Jarîr bin ‘Abdullâh

رضي الله عنهم

وَأَنَّ طَرِيقَ تِجَارَكُمْ إِلَى الشَّامِ؟ فَأَنْقَذَهُ مِنْهُمْ. ثُمَّ عَادَ مِنَ الْعَدُوِّ لِيُمْثِلَهَا، فَضَرَبُوهُ، وَثَارُوا إِلَيْهِ، فَأَكَبَ الْعَبَاسُ عَلَيْهِ.

(٢٩) بَابٌ: مِنْ فَضَائِلِ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا

1608. Narrated Jarîr : رضي الله عنه Allâh’s Messenger صلى الله عليه وسلم did not screen himself from me since my embracing Islâm, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, “O Allâh! Make him firm and make him a guiding and rightly-guided man.” (*Sahîh Al-Bukhâri*, Hadîth No. 273, Vol. 4)

1609. Narrated Jarîr : رضي الله عنه Allâh’s Messenger صلى الله عليه وسلم said to me, “Will you relieve me from *Dhul Khalasa*?” It (*Dhul Khalasa*) was a house belonging to the tribe of Khath’am [and there used to be worshipped *Tâghiya* (idols) of Ad-Daus, Khath’am and Bajaila] and it was also called Al-Kâ’ba Al-Yamâniya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on

١٦٠٨ - حَدِيثُ جَرِيرٍ رضِيَ اللَّهُ عَنْهُ، قَالَ: مَا حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِي وَجْهِي. وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْحَيْلِ، فَضَرَبَ يَدَهُ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ! ثِبِّنْهُ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا».

١٦٠٩ - حَدِيثُ جَرِيرٍ. قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مَنْ ذِي الْخَلَصَةِ؟» وَكَانَ بَيْتًا فِي خَشْعَمَ، يُسَمَّى كَعْبَةُ الْيَمَانِيَّةِ. قَالَ: فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةَ فَارِسٍ مِنْ أَخْمَسَ، وَكَانُوا أَصْحَابَ حَيْلٍ. قَالَ: وَكُنْتُ لَا أَثْبُتُ عَلَى الْحَيْلِ. فَضَرَبَ فِي

horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allâh! Make him firm and make him a guiding and rightly-guided man." Jarîr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allâh's Messenger ﷺ informing him of that. Jarîr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emaciated or scabby camel (i.e. completely marred and spoilt)." (Jarîr added), "The Prophet ﷺ invoked Allâh to bless the horses and the men of Ahmas five times." (*Sahîh Al-Bukhâri*, Hadîth No. 262, Vol. 4)

CHAPTER 30. The virtues of 'Abdullâh bin 'Abbâs . رضي الله عنهما

1610. Narrated Ibn 'Abbâs : رضي الله عنهما Once the Prophet ﷺ entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allâh! Make him (Ibn 'Abbâs) a learned scholar in religion (Islâm)." (*Sahîh Al-Bukhâri*, Hadîth No. 145, Vol. 1)

CHAPTER 31. The virtues of 'Abdullâh bin 'Umar . رضي الله عنهما

1611. Narrated Sâlim's father (Abdullâh bin 'Umar) : رضي الله عنهما In the life-time of the Prophet ﷺ whosoever saw a dream would narrate

صَدْرِي، حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، وَقَالَ: «اللَّهُمَّ إِنَّكَ تَعْلَمُ هَادِيَّا مَهْدِيَّا» فَانْظَلَقَ إِلَيْهَا، فَكَسَرَهَا وَحَرَفَهَا. ثُمَّ بَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ يُخْبِرُهُ. فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا حِنْتُكَ حَتَّى تَرْكَتُهَا كَائِنَهَا جَمَلًا أَجْوَافُ، أَوْ أَجْرَبُ قَالَ: فَبَارَكَ فِي خَيْلٍ أَخْمَسَ وَرِجَالَهَا، خَمْسَ مَرَّاتٍ.

(٣٠) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

١٦١٠ - حَدِيثُ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ دَخَلَ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضْوِئًا، قَالَ: «مَنْ وَضَعَ هَذَا؟» فَأَخْبَرَهُ . فَقَالَ: «اللَّهُمَّ فَقَهْنَهُ فِي الدِّينِ».

(٣١) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا

١٦١١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ الرَّجُلُ، فِي حَيَاةِ

it to Allâh's Messenger . صلى الله عليه وسلم I had a wish of seeing a dream to narrate it to Allâh's Messenger . صلى الله عليه وسلم I was a grown up boy and used to sleep in the mosque in the life-time of the Prophet , صلى الله عليه وسلم I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a wall of a built-well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allâh from the fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allâh's Messenger . صلى الله عليه وسلم The Prophet said, "‘Abdullâh is a good man. I wish he offered Tahajjud (night prayer)." After that ‘Abdullâh (i.e. Sâlim's father) used to sleep but a little at night. (*Sahîh Al-Bukhârî, Hadîth No. 222, Vol. 2*)

الَّتِي إِذَا رَأَى رُؤْيَا فَصَّهَا عَلَى رَسُولِ اللَّهِ فَكَمْنَيْتُ أَنْ أَرَى رُؤْيَا، فَأَفْصَهَا عَلَى رَسُولِ اللَّهِ، وَكُنْتُ غُلَامًا شَابًا وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ فَرَأَيْتُ فِي النَّوْمِ كَانَ مَلَكَيْنِ أَحَدَانِي، فَذَهَبَا بِي إِلَى النَّارِ. فَإِذَا هِيَ مَطْوِيَّةً كَطْيَ الْبَشِّرِ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أَنَاسٌ، قَدْ عَرَفْتُهُمْ. فَجَعَلْتُ أَقْوُلُ : أَعُوذُ بِاللهِ مِنَ النَّارِ. قَالَ: فَلَقِينَا مَلَكُ آخَرُ، فَقَالَ لِي: لَمْ تُرْغَبْ. فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَصْتُهَا حَفْصَةً عَلَى رَسُولِ اللَّهِ، فَقَالَ: «بِنِعْمَ الرَّجُلُ عَبْدُ اللهِ! لَوْ كَانَ يُصْلَى مِنَ اللَّيْلِ». فَكَانَ، بَعْدُ، لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

CHAPTER 32. The virtues of Anas bin Mâlik

• رضي الله عنه •

1612. Narrated Umm Sulaim that she said, "O Allâh's Messenger! Anas is your servant, so please invoke for Allâh's Blessings for him." The Prophet said, "O Allâh! Increase his wealth and offspring and bless (for him) whatever You give him." (*Sahîh Al-Bukhârî, Hadîth No. 389, Vol. 8*)

(٢٢) بَابٌ: مِنْ فَضَائِلِ أَنَسِ بْنِ مَالِكٍ
رضي الله عنه

١٦١٢ - حَدِيثُ أَنَسٍ. عَنْ أُمٍّ سَلَيْمٍ. قَالَتْ: يَا رَسُولَ اللَّهِ! أَنَسٌ خَادِمُكَ، ادْعُ اللَّهَ لَهُ. قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أَغْطَيْتُهُ».

1613. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Umm Sulaim asked me (about that secret) but I did not tell her. (*Sahîh Al-Bukhâri*, *Hadîth* No. 304, Vol. 8)

١٦١٣ - حَدِيثُ أَنَسَ بْنِ مَالِكٍ .
قَالَ: أَسْرَ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِرًا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ . وَلَقَدْ سَأَلَنِي أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ .

CHAPTER 33. The virtues of 'Abdullâh bin Salâm . رضي الله عنه

1614. Narrated Sa'd bin Abî Waqqâs I have never heard the Prophet ﷺ saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullâh bin Salâm. The following Verse was revealed concerning him: "...And a witness from among the children of Isrâ'îl (Abdullâh bin Salâm رضي الله عنه) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)],..." (V.46:10) (*Sahîh Al-Bukhâri*, *Hadîth* No. 157, Vol. 5)

1615. Narrated Qais bin 'Ubbâd: While I was sitting in the mosque of Al-Madîna, there entered a man ('Abdullâh bin Salâm رضي الله عنه) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He offered a two *Rak'a* light *Salât* (prayer) and then left. I followed him and said, "When you entered the mosque, the people said, 'He is one of the people of Paradise.'" He said, "By Allâh, one ought not say what he does not know; and I will tell you why. In the life-time of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden." He then described its

(٢٣) بَابٌ: مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

١٦١٤ - حَدِيثُ سَعْدٍ بْنِ أَبِي وَقَاصٍ . قَالَ: مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَأَحَدٍ يَمْشِي عَلَى الْأَرْضِ: «إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ» إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ . قَالَ: وَفِيهِ نَزَّلَتْ هَذِهِ الْآيَةُ «وَشَهَدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ» الآية .

١٦١٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ سَلَامٍ . عَنْ قَيْسِ بْنِ عُبَادٍ، قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ، فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثْرُ الْحُشُوعِ . فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ . فَصَلَّى رَكْعَتَيْنِ، تَجَوَّزَ فِيهِمَا، ثُمَّ خَرَجَ . وَتَبَعَّتْهُ، فَقُلْتُ: إِنَّكَ حِينَ دَخَلْتَ الْمَسْجِدَ، قَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ . قَالَ: وَاللَّهِ! مَا يَبْغِي لَأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ . وَسَأُخَدِّثُكَ لِمَ ذَاكَ؟ رَأَيْتُ رُؤْيَا عَلَى

extension and greenery. He added: "In its center there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted me by my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold and I was told to hold it tightly, and then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ, who said, 'The garden is Islâm, and the hand-hold is the Most Trustworthy Hand-Hold. So you will remain as a Muslim till you die.' " The narrator added: "The man was 'Abdullâh bin Salâm رضي الله عنه. (Sahîh Al-Bukhâri, Hadîth No. 158, Vol. 5)

عَهْدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَصَصْتُهَا عَلَيْهِ.
وَرَأَيْتُ كَانِي فِي رَوْضَةٍ (ذَكَرَ مِنْ
سَعْتَهَا وَخُضْرَتَهَا) وَسَطَّهَا عَمُودٌ مِنْ
حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي
السَّمَاءِ. فِي أَعْلَاهُ عُرْوَةٌ، فَقِيلَ لَهُ:
إِذْنَةٌ. قُلْتُ: لَا أَسْتَطِيعُ. فَأَتَانِي
مِنْصَفٌ فَرَقَعَ ثِيَابِي مِنْ خَلْفِي.
فَرَقِيتُ، حَتَّى كُنْتُ فِي أَعْلَاهَا.
فَأَخْذَتُ بِالْعُرْوَةِ. فَقِيلَ لَهُ: اسْتَمْسِكْ.
فَاسْتَمْسِكْتُ، وَإِنَّهَا لَفِي يَدِي.
فَقَصَصْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ:
«تِلْكَ الرَّوْضَةُ الْإِسْلَامُ، وَذَلِكَ الْعَمُودُ
عَمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ
الْوُثْقَى. فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّى
تَمُوتَ» وَذَاكَ الرَّجُلُ عَبْدُ اللَّهِ بْنُ
سَلَامٍ.

CHAPTER 34. The virtues of Hassân bin Thâbit

رضي الله عنه

(٣٤) بَابُ: فَضَائِلِ حَسَانَ بْنِ ثَابِتٍ
رَضِيَ اللَّهُ عَنْهُ

1616. Narrated Sa‘îd bin Al-Musaiyab رضي الله عنه : ‘Umar came to the mosque while Hassân was reciting a poem. (‘Umar disapproved of that). On that Hassân said, "I used to recite poetry in this very mosque in the presence of one (i.e. the Prophet ﷺ) who was better than you." Then he turned towards Abû Huraira and said (to him),

١٦١٦ - حَدِيثُ حَسَانِ بْنِ ثَابِتٍ.
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: مَرَّ عُمَرُ
فِي الْمَسْجِدِ وَحَسَانٌ يُشِيدُ، فَقَالَ:
كُنْتُ أُشِيدُ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرٌ
مِنْكَ. ثُمَّ التَّفَتَ إِلَى أَبِي هُرَيْرَةَ،
فَقَالَ: أَنْشُدُكَ بِاللَّهِ! أَسْمَغْتَ رَسُولَ

"I ask you by Allâh, did you hear Allâh's Messenger ﷺ saying (to me), 'Retort on my behalf. O Allâh! Support him (i.e. Hassân) with the *Rûh-ul-Qudus* (Holy Spirit)?'" Abû Huraira said, "Yes." (*Sahîh Al-Bukhâri*, *Hadîth* No. 434, Vol. 4)

1617. Narrated Al-Barâ' : رضي الله عنه The Prophet ﷺ said to Hassân, "Lampoon them (i.e. the pagans) and Jibrail (Gabriel) is with you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 435, Vol. 4)

1618. Narrated 'Urwa: I started abusing Hassân in front of 'Âisha, whereupon she said, "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 731-B, Vol. 4)

1619. Narrated Masrûq: We went to 'Âisha while Hassân bin Thâbit was with her reciting poetry to her from some of his poetic verses, saying, "A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies)."⁽¹⁾ 'Âisha said to him, "But you are not like that." I said to her, "Why do you grant him admittance, though Allâh تبارأ عَنْهُ said: "...And as for him among them who had the greater share therein, his will be a great torment." (V.24:11) On that, 'Âisha said, "And what punishment is more than blinding?"⁽²⁾ She added, "Hassân used to defend or say poetry on behalf of Allâh's Messenger ﷺ (against the

الله عَزَّلَهُ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ أَيْدِهِ بِرُوحِ الْقُدْسِ؟» قَالَ: نَعَمْ.

1617 - حديث البراء رضي الله عنه، قَالَ: قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ لِحَسَانَ: «اْهْجُّهُمْ اُوْ هَاجِّهُمْ وَجَبْرِيلُ مَعَكَ» ..

1618 - حديث عائشة. عن عروة، قَالَ: ذَهَبْتُ أَسْبَثُ حَسَانَ عِنْدَ عَائِشَةَ، فَقَالَتْ: لَا تَسْبُهْ، فَإِنَّهُ كَانَ يُنَافِعُ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ.

1619 - حديث عائشة. عن مسروق، قَالَ: دَخَلْنَا عَلَى عَائِشَةَ رضي الله عنها، وَعِنْدَهَا حَسَانُ بْنُ ثَابِتٍ، يُنْسِدُهَا شِعْرًا، يُشَبِّهُ بِأَبْيَاتٍ لَهُ، وَقَالَ:

حَسَانُ رَزَانُ مَا تُرْزَنُ بِرِبِّةٍ
وَتُضْبِحُ عَرَقَى مِنْ لُحُومِ الْعَوَافِلِ

فَقَالَتْ لَهُ عَائِشَةُ: لِكِنَّكَ لَستَ كَذِلِكَ. قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لَمْ تَأْذِنِي لَهُ أَنْ يَدْخُلَ عَلَيْكِ وَقَدْ قَالَ اللَّهُ تَعَالَى: «وَالَّذِي تَوَلَّ كِبْرَةً مِنْهُمْ لَهُ

⁽¹⁾ (H.1619) Eating the flesh of other people means back-biting them.

⁽²⁾ (H.1619) Hassân had become blind then.

infidels)" (*Sahîh Al-Bukhâri, Hadîth* No. 467, Vol. 5)

عَذَابٌ عَظِيمٌ؟ فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُ مِنَ الْعَمَى؟ قَالَتْ لَهُ: إِنَّهُ كَانَ يُنَافِعُ، أَوْ يَهَاجِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1620. Narrated ‘Âisha: Once Hassân bin Thâbit asked the permission of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet said, "What about the fact that I have common descent with them?" Hassân replied, "I shall take you out of them as a hair is taken out of dough." (*Sahîh Al-Bukhâri, Hadîth* No. 731-A, Vol.4)

CHAPTER 35. The virtues of Abû Huraira Ad-Dûsi

• رضي الله عنه

1621. Narrated Al-‘Araj: Abû Huraira رضي الله عنه said, "You people claim that Abû Huraira narrates many narrations of Allâh's Messenger صلى الله عليه وسلم. (Anyhow), with Allâh will be our appointment^[1]. I was a poor man and used to stick to Allâh's Messenger صلى الله عليه وسلم contented with what will fill my stomach, and the *Muhâjirîn* (emigrants) used to be busy trading in the markets, and the *Ansâr* used to be busy looking after their properties. One day I heard Allâh's Messenger صلى الله عليه وسلم, saying, 'Who will spread his *Ridâ*' (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e. wrap it over his body) in which case he will never forgot

١٦٢٠ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: اسْتَأْذِنَ حَسَانَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هِجَاءِ الْمُشْرِكِينَ. قَالَ: «كَيْفَ يُنَسِّبُونِي؟» فَقَالَ حَسَانٌ: لَأُسْلِنَكَ مِنْهُمْ كَمَا تُسْلِلُ الشَّعْرَةَ مِنَ الْعَجِينِ.

(٣٥) بَابٌ: مِنْ فَضَائِلِ أَبِي هُرَيْرَةَ الدُّوسيِّ رَضِيَ اللَّهُ عَنْهُ

١٦٢١ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: إِنَّكُمْ تَرْعَمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَاللَّهُ الْمَوْعِدُ. إِنِّي كُنْتُ امْرَأً مِسْكِينًا، أَلْزَمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِلْءٍ بَطْنِي وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ. وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أَمْوَالِهِمْ. فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ. وَقَالَ: «مَنْ يَسْتُطِعُ رِدَاعَهُ حَتَّى أَفْضِيَ مَقَاتِلِي، ثُمَّ يَقْبِضُهُ فَلَنْ يُنْسِي شَيْئاً سَمِعَهُ مِنِّي» فَبَسَطْتُ بُرْدَةً

^[1] (H.1621) On the Day of Judgement we will know whether you are right or I.

anything he had heard from me.' So I spread my garment which I was wearing; and by Him Who sent Muhammad ﷺ with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet ﷺ).'" (*Sahih Al-Bukhari*, Hadith No. 452, Vol. 9)

CHAPTER 36. The virtues of the warriors of the Battle of Badr, and the story of Hâtid bin Abî Balta'a.

1622. Narrated 'Ubaidullâh bin Abî Rafi' رضي الله عنه عن أبا رافع رضي الله عنه saying, "Allâh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdâd somewhere saying, 'Proceed till you reach Rawdat Khâkh. There you will find a lady with a letter. Take the letter from her.' So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her), 'Take out the letter.' She replied, 'I have no letter with me.' We said, 'Either you take out the letter or else we will take off your clothes (to search for the letter).' So, she took it out of her braid. We brought the letter to Allâh's Messenger ﷺ and it contained a statement from Hâtid bin Abî Balta'a to some of the Makka pagans informing them of some of the intentions of Allâh's Messenger ﷺ. Then Allâh's Messenger ﷺ said, 'O Hâtid! What is this?' Hâtid replied, 'O Allâh's Messenger! Don't hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makka who would protect their dependants and

كَانَتْ عَلَيَّ . فَوَالَّذِي بَعَثَهُ إِلَيْهِ الْحَقُّ ! مَا نَسِيَتْ شَيْئًا سَمِعْتُهُ مِنْهُ .

(٣٦) بَابٌ : مِنْ فَضَائِلِ أَهْلِ بَدْرٍ رَضِيَ اللَّهُ عَنْهُمْ وَقَصَّةٌ حَاطِبٌ بْنُ أَبِي بَلْتَعَةَ ١٦٢٢ - حَدِيثٌ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَعَثَنِي رَسُولُ اللَّهِ ﷺ ، أَنَا وَالزَّبِيرُ وَالْمَقْدَادُ بْنُ الْأَسْوَدِ . قَالَ : « انْظُلُوكُمْ حَتَّى تَأْتُوا رَوْضَةَ خَاخَ ، فَإِنَّ بَهَا طَعِينَةً ، وَمَعَهَا كِتَابٌ ، فَخُذُوهُ مِنْهَا » فَانْظَلَقْنَا ، تَعَادَى بَنَا حَيْلَنَا . حَتَّى انتَهَيْنَا إِلَى الرَّوْضَةِ . فَإِذَا نَحْنُ بِالظَّعِينَةِ . فَقُلْنَا : أَخْرِجِي الْكِتَابَ . فَقَالَتْ : مَا مَعِي مِنْ كِتَابٍ . فَقُلْنَا : لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُنْقِيَنَّ الشَّيْبَ . فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا . فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ . فَإِذَا فِيهِ : مِنْ حَاطِبٍ بْنِ أَبِي بَلْتَعَةَ ، إِلَى أَنَّاسٍ مِنَ الْمُشْرِكِينَ ، مِنْ أَهْلِ مَكَّةَ ، يُخْبِرُهُمْ بِيَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ . فَقَالَ رَسُولُ اللَّهِ ﷺ : « يَا حَاطِبُ ! مَا هَذَا ؟ » قَالَ : يَا رَسُولَ اللَّهِ ! لَا تَنْجَلِ عَلَيَّ . إِنِّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ ، وَلَمْ أَكُنْ مِنْ

property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependants. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to *Islâm*.’ Allâh’s Messenger ﷺ said, ‘Hâtib has told you the truth.’ ‘Umar said, ‘O Allâh’s Messenger! Allow me to chop off the head of this hypocrite.’ Allâh’s Messenger ﷺ participated in the battle of Badr, and, who knows, perhaps Allâh has already looked at the Badr warriors and said, ‘Do whatever you like for I have forgiven you.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 251, Vol. 4)

أنفسها. وكان من معاك من المهاجرين، لهم قرابتٌ يمكّنها يخمون بها أهليهم وأموالهم؛ فأخبته، إذ فاتني ذلك من النساء فيهم، أن أتّخذ عندهم يدًا يخمون بها قرائبتي. وما فعلت كفراً ولا ارتداً، ولا رضا بالكفر بعد الإسلام. فقال رسول الله ﷺ: «لقد صدّقْتُمْ» فقال عمر: يا رسول الله! دغبني أضرِب عنق هذا المُنافق. قال: «إنه قد شهد بذرًا، وما يُدرِيكَ لعلَ الله أن يُكُون قد أطلع على أهل بذر، فقال: اعملوا ما شئتم فقد عَفَرْتُ لكم».

CHAPTER 38. The virtues of Abû Mûsa and Abî ‘Âmir (Al-Ash‘arîn

(رضي الله عنهما).

1623. Narrated Abû Mûsa : رضي الله عنه he was with the Prophet ﷺ when he was encamping at Al-Ja'rana (a place) between Makka and Al-Madîna and Bilâl was with him. A bedouin came to the Prophet ﷺ and said, “Won’t you fulfil what you have promised me?” The Prophet ﷺ said, “Rejoice (at what I will do for you).” The bedouin said, “(You have said to me) ‘Rejoice’ too often.” Then the Prophet ﷺ turned to me (i.e.

(٣٨) باب: من فضائل أبي موسى وأبي عامر الأشعريين رضي الله عنهمَا

١٦٢٣ - حديث أبي موسى رضي الله عنه، قال: كنت عند النبي ﷺ، وهو نازل بالجعرانة، بين مكة والمدينة، و معه بلال. فأتى النبي ﷺ أغرايي، فقال: ألا تشجّع لي ما وعدتني؟ فقال له: «أبشر» فقال: قد أكثرت علي من (أبشر). فأقبل على أبي موسى ويل، كهيئة الغضبان، فقال: «زد

Abû Mûsa) and Bilâl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilâl and I said, "We accept them." Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her. (*Sahîh Al-Bukhârî, Hadîth No. 617, Vol. 5*)

1624. Narrated Abû Mûsa : رضي الله عنه When the Prophet ﷺ had finished from the battle of Hunain, he sent Abû 'Âmir at the head of an army to Autâs. He (i.e. Abû 'Âmir) met (in a combat against) Duraid bin As-Simma and Duraid was killed and Allâh defeated his companions. The Prophet ﷺ sent me with Abû 'Âmir. Abû 'Âmir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his assailant) saying, 'That is my killer (assailant) who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abû 'Âmir,

الْبَشَرَى، فَأَفْبَلَا أَنْتُمَا» قَالَا: قَبْلَنَا. ثُمَّ دَعَا بِقَدَحٍ، فِيهِ مَاءٌ، فَغَسَّلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرِبَا مِنْهُ، وَأَفْرِغَا عَلَىٰ وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا» فَأَخْدَى الْقَدَحَ، فَقَعَلَا. فَنَادَثُ أُمُّ سَلَمَةَ، مِنْ وَرَاءِ السُّتُّرِ: أَنْ أَفْضِلَا لِأَمْكَمَا. فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً.

١٦٢٤ - حديث أبي موسى رضي الله عنه، قال: لما فرغ النبي ﷺ، من حنين، بعث أبا عامر على جيش إلى أوطاس. فلقي دريد بن الصمة. فقتل دريد، وهزم الله أصحابه. قال أبو موسى: وبعثني مع أبي عامر. فرمي أبو عامر في ركبته. رماه جسمياً سههم فثبت في ركبته. فانهيت إليه، فقلت: يا عم! من رماك؟ فأشار إلى أبي موسى؟، فقال: ذاك قاتلي الذي رماني. فقصدت له فلحيته. فلما رأني ولّى. فابتعدت وجعلت أقول له: ألا تستحي؟ ألا تبكي؟ فكفت. فاختلفنا ضربتين بالسيف، فقتلته. ثم قلت

44. Virtues of the Companions of the Prophet

"Allâh has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allâh's Forgiveness for me." Abû 'Âmir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abû 'Âmir's news and that he (Abû 'Âmir) had said, "Tell him (The Prophet ﷺ) to ask for Allâh's Forgiveness for me." The Prophet ﷺ asked for water, performed ablution and then raised hands, saying, "O Allâh! Forgive 'Ubaid, Abû 'Âmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allâh, make him (i.e. Abû 'Âmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allâh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allâh, forgive the sins of 'Abdullâh bin Qais (the name of Abû Mûsa Al-Ash'arî) and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection." [Abû Burda said, "One of the invocation was for Abû 'Âmir and the other was for Abû Mûsa (i.e. 'Abdullâh bin Qais)."] (Sahîh Al-Bukhâri, Hadîth No. 612, Vol. 5)

لأبّي عامِر: قُتِلَ اللَّهُ صَاحِبَكَ. قَالَ: فَأَنْزَعْ هَذَا السَّهْمَ فَنَزَعْتُهُ، فَنَزَّا مِنْهُ الْمَاء. قَالَ: يَا ابْنَ أَخِي! أَفْرِيءُ النَّبِيَّ ﷺ السَّلَامَ، وَقُلْ لَهُ: اسْتَغْفِرْ لِي. وَاسْتَخْلَفْنِي أَبُو عَامِرٍ عَلَى النَّاسِ، فَمَكْثَ يَسِيرًا، ثُمَّ مَاتَ. فَرَجَعْتُ، فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ، فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ قَدْ أَثْرَ رِمَالُ السَّرِيرِ بِظَاهِرِهِ وَجَبَّيْهِ، فَأَخْبَرْتُهُ بِحَبْرِنَا، وَحَبْرِ أَبِي عَامِرٍ وَقَالَ: قُلْ لَهُ: اسْتَغْفِرْ لِي. فَدَعَا بِمَا فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ. فَقَالَ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِنِي أَبِي عَامِرٍ» وَرَأَيْتُ بِيَاضَ إِبْطَينِي. ثُمَّ قَالَ: «اللَّهُمَّ! اجْعَلْنِي يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ حَلْقِكَ مِنَ النَّاسِ» فَقُلْتُ: وَلِي فَاسْتَغْفِرْ. فَقَالَ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبِهِ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا». قَالَ أَبُو بُرْدَةَ (رَاوِي الْحَدِيثِ): إِنَّهَا هَمَا لأبّي عامِرٍ، وَالْأُخْرَى لأبّي مُوسَى.

**CHAPTER 39. The virtues of
Al-Ash‘arîyîn**
· رضي الله عنهم ·

(٣٩) بَابٌ: مِنْ فَضَائِلِ الْأَشْعَرِيَّينَ
رَضِيَ اللَّهُ عَنْهُمْ

1625. Narrated Abû Mûsa : رضي الله عنه said, ملـى الله عليه وسلم said, “I recognise the voice of the group of Al-Ash‘arîyîn, when they recite the Qur’ân, when they enter their homes at night, and I recognise their houses by (listening) to their voices when they are reciting the Qur’ân at night although I have not seen their houses when they stayed during the daytime. Amongst them is Hakîm who, on meeting the cavalry (or said) the enemy, used to say to them (i.e. the enemy): ‘My companions order you to wait for them.’” (*Sahîh Al-Bukhâri*, Hadîth No. 539-B, Vol. 5)

١٦٢٥ - حَدِيثُ أَبِي مُوسَى. قَالَ النَّبِيُّ ﷺ: «إِنِّي لَا أَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيَّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ، إِذَا لَقَيَ الْحَيْلَ (أَوْ قَالَ): الْعَدُوَّ، قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ». .

1626. Narrated Abû Mûsa : رضي الله عنه said, ملـى الله عليه وسلم said, “When the people of Ash‘arî tribe ran short of food during the holy battles, or the food of their families in Al-Madîna ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them.” (*Sahîh Al-Bukhâri*, Hadîth No. 666, Vol. 3)

CHAPTER 41. The virtues of Ja‘far bin Abî Tâlib and Asmâ’ bint ‘Umais and the people of their boat
· رضي الله عنهم ·

١٦٢٦ - حَدِيثُ أَبِي مُوسَى، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْأَشْعَرِيَّينَ إِذَا أَرْمَلُوا فِي الْعَزْوِ، أَوْ قَلَ طَعَامُ عِبَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثُوبٍ وَاحِدٍ، ثُمَّ افْتَسَمُوا بَيْنَهُمْ، فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ. فَهُمْ مِنِّي وَأَنَا مِنْهُمْ». .

(٤١) بَابٌ: مِنْ فَضَائِلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَأَسْمَاءِ بِنْتِ عُمَيْسٍ وَأَهْلِ سَفِيَّتِهِمْ رَضِيَ اللَّهُ عَنْهُمْ

1627. Narrated Abû Mûsa : رضي الله عنه The news of the migration of the

١٦٢٧ - حَدِيثُ أَبِي مُوسَى وَأَسْمَاءَ

Prophet ﷺ (from Makka to Al-Madina) reached us while we were in Yemen. So we set out as *Muhâjirûn* (emigrants) towards him. We were (three), I and my two brothers. I was the youngest of them, and one of the two was Abû Burda, and the other, Abû Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abî Tâlib and stayed with him. Then we all came (to Al-Madina) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have migrated before you." Asmâ' bint 'Umais who was one of those who had come with us, came as a visitor to Hafsa, the wife of the Prophet ﷺ. She had migrated along with those other Muslims who migrated to Najâshi. 'Umar came to Hafsa while Asmâ' bint 'Umais was with her. 'Umar, on seeing Asmâ', said, "Who is this?" She said, "Asmâ' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the sea-faring lady?" Asmâ' replied, "Yes." 'Umar said, "We have migrated before you (people of the boat), so we have got more right than you over Allâh's Messenger ﷺ." On that Asmâ' became angry and said, "No, by Allâh, while you were with Allâh's Messenger ﷺ who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allâh, and (then) for His Messenger ﷺ. By Allâh, I will

بَنْتِ عُمَيْسٍ. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَلَغْنَا مَحَرْجَ النَّبِيِّ ﷺ، وَنَخْنُ بِالْيَمَنِ. فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ، أَنَا وَأَخْرَانِ لِي، أَنَا أَضْعَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ، وَالْآخَرُ أَبُو رُهْمَ. فِي ثَلَاثَةَ وَخَمْسِينَ أَوْ أَشْتَرِنَ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي. فَرَكِبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ، بِالْحَبَشَةِ، فَوَاقَفْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ. فَأَقْمَنَا مَعْهُ حَتَّى قَدِمْنَا جَمِيعًا. فَوَاقَفْنَا النَّبِيِّ ﷺ، حِينَ افْتَسَحَ خَيْرٌ. وَكَانَ أَنَّاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا (يَعْنِي لِأَهْلِ السَّفِينَةِ): سَبَقْنَاكُمْ بِالْهِجْرَةِ.

وَدَخَلْتُ أَسْمَاءَ بِنْتَ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ، زَوْجِ النَّبِيِّ ﷺ، زَائِرَةً. وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ. فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءَ عِنْدَهَا. فَقَالَ عُمَرُ، حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءَ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟ الْبَخْرِيَّةُ هَذِهِ؟ قَالَتْ أَسْمَاءَ: نَعَمْ. قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَخْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ، مِنْكُمْ. فَغَضِبَتْ، وَقَالَتْ: كَلَّا. وَاللَّهُ كُثُنْ مَعَ رَسُولِ اللَّهِ ﷺ، يُظْعِمُ جَائِعَكُمْ،

neither eat any food nor drink anything till I inform Allâh's Messenger ﷺ, of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allâh, I will not tell a lie or curtail your saying or add something to it." So when the Prophet ﷺ came, she said, "O Allâh's Prophet! 'Umar has said so-and-so." He said (to Asmâ'), "What did you say to him?" Asmâ' said: "I told him so-and-so." The Prophet ﷺ said, "He (i.e. 'Umar) has not got more right than you people over me, as he and his companions has (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations." Asmâ' later on said, "I saw Abû Mûsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them." Narrated Abû Budra: Asmâ' said, "I saw Abû Musa requesting me to repeat this narration again and again." (*Sahîh Al-Bukhârî, Hadîth No. 539-A, Vol. 5*)

وَيَعْطُ جَاهِلَكُمْ. وَكُنَّا فِي دَارٍ، (أَوْ)
فِي أَرْضِ الْبَعْدَاءِ الْبَغْصَاءِ بِالْحَبْشَةِ.
وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ. وَإِيمَانِ
اللَّهِ! لَا أَطْعُمُ طَعَامًا، وَلَا أَشْرَبُ
شَرَابًا، حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ اللَّهِ
ﷺ. وَنَحْنُ كُنَّا نُؤْذَى وَنَحَافُ،
وَسَادَذْكُرُ ذَلِكَ لِلنَّبِيِّ ﷺ، وَأَسَأَلُهُ.
وَاللَّهُ! لَا أَكْذِبُ وَلَا أَزِيفُ وَلَا أَزِيدُ
عَلَيْهِ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ، قَالَتْ: يَا
نَبِيَّ اللَّهِ! إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا.
قَالَ: «فَمَا قُلْتِ لَهُ؟» قَالَتْ: قُلْتُ لَهُ
كَذَا وَكَذَا. قَالَ: «لَيْسَ بِأَحَقٍ بِي
مِنْكُمْ. وَلَهُ وَلَا أَضْحَابِهِ هِجْرَةٌ وَاحِدَةٌ.
وَكُنُمْ أَتُنْ، أَهْلَ السَّفِينَةِ هِجْرَتَانِ». .

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى
وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالًا،
يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ. مَا مِنْ
الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَخُ، وَلَا أَغْظَمُ
فِي أَنفُسِهِمْ، مِمَّا قَالَ لَهُمُ النَّبِيُّ ﷺ.

قَالَ أَبُو بُرْدَةَ (رَاوِي الْحَدِيثِ):
قَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى
وَإِنَّهُ لِيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

CHAPTER 43. The virtues of Ansâr

• رضي الله عنهم

(٤٣) بَابٌ مِنْ فَضَائِلِ الْأَنْصَارِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

1628. Narrated Jâbir رضي الله عنه : This Verse: “When two parties from among you were about to lose heart...” was revealed in our connection, i.e. Banî Salama and Banî Hâaritha and I would not have liked that if it was not revealed, for Allâh said: “But Allâh was their Wali (Supporter and Protector)...” (V.3:122). (*Sahîh Al-Bukhâri, Hadîth No. 381, Vol. 5*)

1629. Narrated Mûsa bin ‘Uqba رضي الله عنه ‘Abdullâh bin Al-Fadl told me that Anas bin Mâlik رضي الله عنه said, “I was much grieved over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqam heard of my intense grief (over the killed *Ansâr*), he wrote a letter to me saying that he heard Allâh’s Messenger صلى الله عليه وسلم saying, ‘O Allâh! Forgive the *Ansâr* and the children of *Ansâr*.’” (*Sahîh Al-Bukhâri, Hadîth No. 429, Vol. 6*)

1630. Narrated Anas رضي الله عنه : The Prophet saw صلى الله عليه وسلم saw the women and children (of the *Ansâr*) coming forward. (The subnarrator said, “I think that Anas said, ‘They were returning from a wedding party.’”) The Prophet stood up and said thrice, “By Allâh! You are from the most beloved people to me.” (*Sahîh Al-Bukhâri, Hadîth No. 129, Vol. 5*)

1631. Narrated Anas bin Mâlik رضي الله عنه : Once an *Ansâri* woman, accompanied by a son of her, came to Allâh’s Messenger صلى الله عليه وسلم , Allâh’s

١٦٢٨ - حديث جابر رضي الله عنه،
قَالَ: نَزَّلْتُ هَذِهِ الْآيَةَ فِينَا إِذْ هَمَّ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا» بَنِي سَلِمَةَ وَبَنِي حَارِثَةَ. وَمَا أُحِبُّ أَنَّهَا لَمْ تُنَزَّلْ؛ وَاللَّهُ يَقُولُ: «وَاللَّهُ وَلِيُّهُمَا».«

١٦٢٩ - حديث زيد بن أرقم . عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ: حَزِنْتُ عَلَى مَنْ أُصِيبَ بِالْحَرَّةِ، فَكَتَبَ إِلَيَّ زَيْدُ بْنُ أَرْقَمَ، وَبَلَغَهُ شَدَّةُ حُزْنِي، يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلَا بَنَاءِ الْأَنْصَارِ».«

١٦٣٠ - حديث أنس رضي الله عنه،
قَالَ: رَأَى النَّبِيُّ ﷺ النِّسَاءَ وَالصَّيْبَانَ مُقْبِلِينَ، مِنْ عُرُوسٍ، فَقَامَ النَّبِيُّ ﷺ مُمْثِلاً، فَقَالَ: «اللَّهُمَّ! أَتُشْنِمُ مِنْ أَحَبِّ النَّاسِ إِلَيَّ» قَالَهَا ثَلَاثَ مِرَارٍ.

١٦٣١ - حديث أنس بن مالك رضي الله عنه، قَالَ: جَاءَتِ امْرَأَةٌ مِنْ

Messenger ﷺ spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me." (*Sahîh Al-Bukhârî*, *Hadîth* No. 130, Vol. 5)

الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَهَا
صَبِيٌّ لَهَا. فَكَلَمَهَا رَسُولُ اللَّهِ ﷺ
فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّكُمْ أَحَبُّ
النَّاسِ إِلَيَّ» مَرَّتَيْنِ.

1632. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ said, "The *Ansâr* are my near companions whom I confided my private secrets. People will go on increasing but the *Ansâr* will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them." (*Sahîh Al-Bukhârî*, *Hadîth* No. 145, Vol. 5)

١٦٣٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:
«الْأَنْصَارُ كَرِشِيٌّ وَعَيْتَنِيٌّ. وَالنَّاسُ
سَيَكُثُرُونَ. وَيَقِلُّونَ. فَاقْبِلُوا مِنْ
مُخْسِنِهِمْ وَتَجَاوِزُوا عَنْ مُسِئِهِمْ».

CHAPTER 44. The best among the families (houses) of *Ansâr*.

1633. Narrated Abû Usaid رضي الله عنه : The Prophet ﷺ said, "The best of the *Ansâr*'s families (homes) are those of Banû An-Najjâr and then (those of) Banû 'Abdul Ashhal, then (those of) Banû Al-Hârith bin Al-Khazraj and then (those of) Banû Sâ'ida; nevertheless, there is good in all the families (houses) of the *Ansâr*." On this, Sa'd (bin Ubâdah)^[1] said, "I see that the Prophet ﷺ has preferred some people to us." Somebody said (to him), "No, but he has given you superiority over many." (*Sahîh Al-Bukhârî*, *Hadîth* No. 133, Vol. 5)

(٤٤) بَابٌ: فِي خَيْرِ دُورِ الْأَنْصَارِ
رَضِيَ اللَّهُ عَنْهُمْ

١٦٣٣ - حَدِيثُ أَبِي أَسِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُ دُورِ
الْأَنْصَارِ بْنُو النَّجَّارِ، ثُمَّ بْنُو عَبْدِ
الْأَشْهَلِ، ثُمَّ بْنُو الْحَارِثِ بْنِ حَزْرَاجَ،
ثُمَّ بْنُو سَاعِدَةَ؛ وَفِي كُلِّ دُورِ الْأَنْصَارِ
خَيْرٌ».

فَقَالَ سَعْدٌ: مَا أَرَى النَّبِيَّ ﷺ إِلَّا
قَدْ فَضَّلَ عَلَيْنَا. فَقَيْلَ: قَدْ فَضَّلَكُمْ
عَلَى كَثِيرٍ.

^[1] (H.1633) Sa'd belonged to Banû Sâ'ida.

CHAPTER 45. The good one gains in the company of *Ansâr*.

(٤٥) بَابٌ: فِي حُسْنِ صُحْبَةِ الْأَنْصَارِ
رَضِيَ اللَّهُ عَنْهُمْ

1634. Narrated Anas : رضى الله عنه I was in the company of Jarîr bin ‘Abdullâh in a journey and he used to serve me, though he was older than me. Jarîr said, “I saw the *Ansâr* doing a thing (i.e. showing deep respect and great reverence to the Prophet ﷺ for which I have vowed that whenever I meet any of them, I will serve him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 138, Vol. 4)

CHAPTER 46. The Prophet’s invocation for Allâh’s Blessings for the tribes of Ghifâr and Aslam.

1635. Narrated Abû Huraira : رضى الله عنه The Prophet ﷺ said, “The tribe of Aslam Allâh saved them, and the tribe of Ghifâr Allâh forgave them!” (*Sahîh Al-Bukhâri*, *Hadîth* No. 717, Vol. 4)

1636. Narrated ‘Abdullâh (bin ‘Umar : رضى الله عنهما was on the pulpit, he said, “The tribe of Ghifâr, Allâh forgave them. And the tribe of Aslam, Allâh saved them. The tribe of ‘Usaiya disobeyed Allâh and His Messenger.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 716, Vol. 4)

CHAPTER 47. The virtues of the tribes of Ghifâr, Aslam, Juhaina,

١٦٣٤ - حَدِيثُ جَرِيرِ بْنِ عَبْدِ اللَّهِ.
عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ:
صَاحِبُتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، فَكَانَ
يَخْدُمُنِي وَهُوَ أَكْبَرُ مِنِّي أَنَسٌ. قَالَ
جَرِيرٌ: إِنِّي رَأَيْتُ الْأَنْصَارَ يَضْنَعُونَ
شَيْئًا، لَا أَجِدُ أَحَدًا مِنْهُمْ إِلَّا أَكْرَمَتُهُ.

(٤٦) بَابٌ: دُعَاءُ النَّبِيِّ ﷺ لِغِفَارَةِ
وَأَسْلَمٍ

١٦٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَسْلِمُ،
سَالِمَهَا اللَّهُ! وَغِفَارُ، غَفَرَ اللَّهُ لَهَا!».

١٦٣٦ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عَلَى
الْمِنْبَرِ: «غِفَارُ، غَفَرَ اللَّهُ لَهَا! وَأَسْلَمُ،
سَالِمَهَا اللَّهُ! وَعُصَيَّةُ، عَصَتِ اللَّهُ
وَرَسُولَهُ».

(٤٧) بَابٌ: مِنْ فَضَائِلِ غِفَارٍ وَأَسْلَمَ
وَجُهَيْنَةَ وَأَشْبَعَ وَمُزَيْنَةَ وَبَيْسَمَ وَدَوْسِ

Ashja‘, Muzaina, Tamîm, Dûs and Tayyi.

وَطَفْلٌ

1637. Narrated Abû Huraira رضي الله عنه said: "The tribe of Quraish, the *Ansâr*, the (people of the tribes of) Juhaina, Muzaina, Aslam, Ashja‘, and Ghifâr are my *Mawâli* (helpers etc.) and they have no *Maula* (protectors, helpers etc.) except Allâh and His Messenger." (*Sahîh Al-Bukhâri*, *Hadîth* No. 707, Vol. 4)

1638. Narrated Abû Huraira رضي الله عنه said: "The people of Banî Aslam, Ghifâr and some people of Muzaina and Juhaina (or some people of Juhaina or Muzaina) are better with Allâh (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawâzin and Ghatafân." (*Sahîh Al-Bukhâri*, *Hadîth* No. 719-B, Vol. 4)

1639. Narrated Abû Bakra رضي الله عنه said to the Prophet Al-Aqra‘ bin Hâbis: "Nobdy gave you the *Bai‘a* (pledge) but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina." (Ibn Abî Ya‘qûb is in doubt whether Al-Aqra‘ added, 'And Juhaina.') The Prophet رضي الله عنه said, "Don't you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Banî Tamîm, Banî ‘Âmir, Asad, and Ghatafân?" Somebody said, "They were unsuccessful and losers!" The Prophet رضي الله عنه said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 719(A), Vol. 4)

1637 - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ:
«فُرِيشٌ وَالْأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغَفَارُ، مَوَالِيٌّ؛ لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ».

1638 - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ:
«أَسْلَمُ وَغَفَارُ وَشَيْءٌ مِّنْ مُزَيْنَةَ وَجُهَيْنَةَ (أَوْ قَالَ): شَيْءٌ مِّنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ (أَوْ قَالَ): يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَثَمِيمٍ وَهَوَازِنَ وَغَطَفَانَ».

1639 - حديث أبي بكر، أنَّ الأَفْرَعَ بْنَ حَاسِنَ قَالَ لِلنَّبِيِّ ﷺ:
إِنَّمَا بَأْيَكَ سُرَاقُ الْحَاجِيجِ، مِنْ أَسْلَمَ وَغَفَارَ وَمُزَيْنَةَ وَجُهَيْنَةَ. قَالَ النَّبِيُّ ﷺ:
«أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغَفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرًا مِّنْ بَنِي ثَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، خَابُوا وَخَسِرُوا؟»
قَالَ: نَعَمْ. قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ لَخَيْرٌ مِّنْهُمْ».**

1640. Narrated Abû Huraira رضي الله عنه: Tufail bin ‘Amr Ad-Dâusî and his companions came to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! The people of the tribe of Dâus disobeyed and refused to follow you; so invoke Allâh against them.” The people said, “The tribe of Dâus is ruined.” The Prophet said صلى الله عليه وسلم, “O Allâh! Give guidance to the people of Dâus, and let them embrace Islâm.” (*Sahîh Al-Bukhâri, Hadîth No. 188, Vol. 4*)

1641. Narrated Abû Huraira رضي الله عنه: I have loved the people of the tribe of Banî Tamîm ever since I heard three things, Allâh’s Messenger صلى الله عليه وسلم said about them. I heard him saying, “These people (of the tribe of Banî Tamîm) would stand firm against *Ad-Dajjâl*. ” When the *Sadaqât* (gifts of charity) from that tribe came, Allâh’s Messenger said صلى الله عليه وسلم, “These are the *Sadaqât* of our folk.” ‘Âisha had a slave-girl from that tribe, and the Prophet صلى الله عليه وسلم said to ‘Âisha, “Manumit her as she is a descendant of Ismâ’îl (Ishmael) عليه السلام (the Prophet).” (*Sahîh Al-Bukhâri, Hadîth No. 719, Vol. 3*)

CHAPTER 48. The best among people.

1642. Narrated Abû Huraira رضي الله عنه: said صلى الله عليه وسلم, “You see that the people are (like) metals (of different natures). Those who were the best in the Pre-Islâmic Period of Ignorance, are also the best in Islâm if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate

1640 - حديث أبي هريرة رضي الله عنه، قال: قَدِمَ طَفْيلُ بْنُ عَمْرٍو الدُّنْوِيُّ، وَأَصْحَابُهُ عَلَى التَّبَيِّنَةِ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا عَصَثَ، وَأَبْتَ. فَادْعُ اللَّهَ عَلَيْهَا. فَقَبِيلًا: هَلَكَتْ دَوْسًا. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأُتِّبْهُمْ».

1641 - حديث أبي هريرة رضي الله عنه، قال: مَا زِلْتُ أُحِبُّ بَنَي تَمِيمٍ مِنْذُ ثَلَاثَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ تَعَالَى يَقُولُ فِيهِمْ. سَمِعْتُهُ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ» فَقَالَ: وَجَاءَتْ صَدَقَاتُهُمْ. فَقَالَ رَسُولُ اللَّهِ تَعَالَى: «هَذِهِ صَدَقَاتُ قَوْمَنَا». وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ: «أَعْتَقْيَهَا، فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ».

(48) باب: خيار الناس

1642 - حديث أبي هريرة رضي الله عنه، عن رَسُولِ اللَّهِ تَعَالَى، قال: تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلَامِ، إِذَا فَقَهُوا. وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدُهُمْ لَهُ كَرَاهِيَّةً. وَتَجِدُونَ شَرَّ

it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 699, Vol. 4)

CHAPTER 49. The virtues of the women of the Quraish.

1643. Narrated Abû Hûraîra : رضى الله عنه ملأ الله عليه وسلم saying, “Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands’ properties.” Abû Huraira added, “Maryam (Mary) the daughter of ‘Imrân never rode a camel.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 643-B, Vol. 4)

CHAPTER 50. Establishing a bond of brotherhood by Prophet

صلى الله عليه وسلم between his companions.

1644. Narrated ‘Âsim : I asked Anas bin Mâlik (saying), “Have you been conveyed (or ever heard) that the Prophet said ملأ الله عليه وسلم ‘There is no alliance in Islâm?’ ” He replied, “The Prophet ملأ الله عليه وسلم made alliance between Qurasih and the *Ansâr* in my house.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 491, Vol. 3)

CHAPTER 52. The virtues of the companions of the Prophet

صلى الله عليه وسلم and of those who are next to them, and then of those who are next to them.

1645. Narrated Abû Sa‘îd Al-Khudrî : رضى الله عنه The Prophet said,

النّاسِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هُؤُلَاءِ
بَوْجِهٍ وَهُؤُلَاءِ بَوْجِهٍ .

(٤٩) باب: من فضائل نساء قريش

١٦٤٣ - حديث أبي هريرة، قال:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ
قُرْيَشٍ خَيْرٌ نِسَاءٍ رَكِبْنَ الْمِيلَ. أَخْنَاهُ
عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي
ذَاتِ يَدِهِ» يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ
ذَلِكَ: وَلَمْ تَرْكَبْ مَرِيمُ بْنَتُ عِمْرَانَ
بَعِيرًا قَطُّ .

(٥٠) باب: مُواخِخَة النَّبِيِّ ﷺ بَيْنَ أَصْحَابِهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ

١٦٤٤ - حديث أنس رضي الله عنه،
عَنْ عَاصِمٍ، قَالَ: قُلْتُ لِأَنَسِ رضي الله عنه:
أَبْلَغْتَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا
جِلْفَ فِي الإِسْلَامِ؟» فَقَالَ: قَدْ حَالَفَ
النَّبِيُّ ﷺ بَيْنَ قُرْيَشٍ وَالْأَنْصَارِ فِي
دَارِيِ .

(٥٢) باب: فضل الصحابة ثم الدين

يُلُونَهُمْ ثُمَّ الَّذِينَ يُلُونَهُمْ

١٦٤٥ - حديث أبي سعيد الخدري

"A time will come when groups of people will go for *Jihâd* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ﷺ?' The answer will be, 'Yes.' Then they will be given victory (by Allâh). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allâh). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allâh)." (*Sahîh Al-Bukhâri*, Hadîth No. 146, Vol. 4)

1646. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه said, "The people of my century (generation) are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." [Ibrâhîm (a subnarrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allâh or by the Covenant of Allâh.'"]⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 820, Vol. 3)

1647. Narrated Imrân bin Husain رضي الله عنه said, "The Prophet ﷺ said, "The best amongst you people are those

رضي الله عنه، عن النبي ﷺ، قال: «يأتي زمان يغزو فتام من الناس، فيقال: فيكم من صحب النبي ﷺ؟ فيقال: نعم. فيفتح عليه ثم يأتي زمان فيقال: فيكم من صحب أصحاب النبي ﷺ؟ فيقال: نعم. فيفتح عليه ثم يأتي زمان فيقال: فيكم من صاحب صاحب أصحاب النبي ﷺ؟ فيقال: نعم. فيفتح».

١٦٤٦ - حديث عبد الله بن مسعود

رضي الله عنه، عن النبي ﷺ، قال: «خير الناس قرني، ثم الذين يلوفهم، ثم الذين يلوفهم. ثم يجيء أقوام تسبق شهادة أحدهم بيمنه، وييمنه شهادته».

١٦٤٧ - حديث عمران بن حصين

رضي الله عنهما، قال: قال النبي ﷺ:

⁽¹⁾ Ibrâhîm means that when they were still boys, their elders would beat them if they took oaths, so that they would not get accustomed to taking oaths on all occasions, even needlessly... (*Fath Al-Bârî*, V. 6, P. 189)

living in my century (generation), then those coming after them, and then those coming after [the second century (generation)].” ‘Imrân said, “I do not know whether the Prophet ﷺ mentioned two or three century (generations) after your present century (generation). The Prophet ﷺ added, “There will be some people after you, who will be dishonest and will not be trustworthy and will give witness (evidence) without being asked to give witness, and will take vows but will not fulfil their vows, and fatness will appear among them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 819, Vol. 3)

CHAPTER 53. The Prophet's statement, “Nobody amongst those living at present will be living on the surface of the earth one hundred years after this day.”

1648. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Once the Prophet ﷺ led us in the ‘Isha’ prayer during the last days of his life and after finishing it [the *Salât* (prayer) with *Taslîm*] he said, “Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 116, Vol. 1)

CHAPTER 54. Prohibition of abusing the companions of the Prophet ﷺ .

1649. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : The Prophet ﷺ said, “Do not abuse my companions, for if any one of you spent gold equal to Uhud (mountain in Allâh’s Cause) it would not be equal to a *Mudd* (two third

“خَيْرُكُمْ قَرِنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ عِمَرًا: لَا أَذْرِي، أَذْكَرَ النَّبِيَّ ﷺ، بَعْدُ، قَرِنِيْنِ أَوْ تَلَاثَةَ. قَالَ النَّبِيُّ ﷺ: إِنَّ بَعْدَكُمْ قَوْمًا يَحْمُونُونَ وَلَا يُؤْتَمِنُونَ، وَيَشَهُدُونَ وَلَا يُسْتَشَهِدُونَ، وَيَنْذِرُونَ وَلَا يَفْوَنَ، وَيَظْهَرُ فِيهِمُ السُّمْنُ».

(٥٣) بَابٌ: قَوْلِهِ ﷺ: لَا تَأْتِي مِائَةً سَنَةً وَعَلَى الْأَرْضِ نَفْسٌ مَنْفَوْسَةُ الْيَوْمِ

١٦٤٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشاَءَ، فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ، فَقَالَ: «أَرَأَيْتُكُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا، لَا يَبْقَى، مِمَّنْ هُوَ عَلَى ظَهَرِ الْأَرْضِ، أَحَدٌ».

(٥٤) بَابٌ: تَحْرِيمٌ سَبِّ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ

١٦٤٩ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: لَا تُسْبِّوا أَصْحَاحَابِي. فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحْدِي ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ،

of a kilogram) or even a half *Mudd* spent by one of them.”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 22, Vol. 5)

وَلَا نَصِيفَةٌ.

CHAPTER 59. The virtues of the people of Persia.

1650. Narrated Abû Huraira : While we were sitting with the Prophet *Sûrat Al-Jumu'ah* was revealed to him, and when the Verse, “And He (Allâh) has sent him (Prophet Muhammad) also to others among them (Muslims)...” (V.62: 3) was recited by the Prophet I said, “Who are they O Allâh’s Messenger?” The Prophet did not reply till I repeated my question thrice. At that time, Salmân Al-Fârsi was with us. So Allâh’s Messenger put his hand on Salmân, saying, “If Faith were at (the place of) *Ath-Thuraiya* (pleiades, the highest star), even then (some men or man from) these people (i.e. Salmân’s folk) would have taken it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 420, Vol. 6)

CHAPTER 60. The Prophet’s statement: “People are like camels, out of one hundred, you will not find a camel suitable to ride.”

1651. Narrated ‘Abdullâh bin ‘Umar : I heard Allâh’s Messenger saying, “People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 505, Vol. 8)

(٥٩) بَابُ: فَضْلٌ فَارِسَ

١٦٥٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ ۝ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۝ قَالَ: قُلْتُ: مَنْ هُنْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ، حَتَّى سَأَلَ ثَلَاثًا. وَفِينَا سَلْمَانُ الْفَارِسِيُّ. وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: (النَّوْ كَانَ إِيمَانُكُمْ عِنْدَ الْثُرَيَا، لَنَالَهُ رِجَالٌ (أُو) رَجُلٌ مِنْ هُؤُلَاءِ).

(٦٠) بَابُ: قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: النَّاسُ كَإِبْلٍ مِائَةٍ لَا تَجِدُ فِيهَا رَاحِلَةً

١٦٥١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: (إِنَّمَا النَّاسُ كَالْإِبْلِ مِائَةٍ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً).

⁽¹⁾ (H.1649) The Prophet’s companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

**45. THE BOOK OF KINDNESS,
GOOD RELATIONS AND GOOD
MANNERS**

CHAPTER 1. To be good and dutiful to one's parents, and they deserve it.

1652. Narrated Abû Huraira رضي الله عنه: A man came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet ﷺ said, "Your mother." The man said, "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet ﷺ said, "Your father." (Sahîh Al-Bukhâri, Hadîth No. 2, Vol. 8)

1653. Narrated 'Abdullâh bin 'Amr رضي الله عنهما: A man came to the Prophet ﷺ asking his permission to take part in Jihâd. The Prophet ﷺ asked him, "Are your parents alive?" He replied in the affirmative. The Prophet ﷺ said to him, "Then exert yourself in their service." (Sahîh Al-Bukhâri, Hadîth No. 248, Vol. 4)

CHAPTER 2. To give preference to parents as regards being dutiful to them, over one's offering Nawâfil (optional prayers etc.).

1654. Narrated Abû Huraira رضي الله عنه: The Prophet ﷺ said, "None spoke in cradle but three: (The first was) 'Iesa (Jesus), (the second child was): There was a man from Banî Isreal called Juraij. While he was offering Salât (prayer), his mother came and called him. He said (to himself), 'Shall I answer her or keep on

٤٥ - كتاب البر والصلة والأدب

(١) باب: بِرُّ الْوَالِدَيْنِ وَأَنَّهُمَا أَحَقُّ بِهِ

١٦٥٢ - حديث أبي هريرة رضي الله عنه، قال: جاء رجل إلى رسول الله ﷺ، فقال: يا رسول الله! من أحق يحسن صحيبتي؟ قال: «أمك» قال: ثم من؟ قال: «أمك» قال: ثم من؟ قال: «أمك» قال: ثم من؟ قال: «أمك».

١٦٥٣ - حديث عبد الله بن عمر رضي الله عنهما، قال: جاء رجل إلى النبي ﷺ، فاستأذنه في الجهاد. فقال: «أحثي والدك؟» قال: نعم. قال: «ففيهما فجاهد».

(٢) باب: تقديم بِرُّ الْوَالِدَيْنِ على التطوع بالصلة وغيرها

١٦٥٤ - حديث أبي هريرة، عن النبي ﷺ، قال: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ: جُرَيْحَةُ، كَانَ يُصَلِّي. جَاءَتْهُ أُمُّهُ

praying?" (He continued his prayers and did not answer her.) His mother said, 'O Allâh! Do not let him die till he sees the faces of prostitutes.' So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So, she went to a shepherd and offered herself to him to commit illegal sexual intercourse with her; and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story): A lady from Bani Isrâ'îl was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allâh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allâh! Do not make me like him.' The child then started sucking her breast again." Abû Huraira further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration)". "After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, 'O Allâh! Do not make my child like this (slave-girl)!' On that the child left her breast and said, 'O Allâh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.' " (*Sahîh Al-Bukhâri, Hadîth No. 645, Vol. 4*)

فَدَعَتْهُ، فَقَالَ: أَجِبُّهَا أَوْ أُصْلِي؟
 فَقَالَتْ: اللَّهُمَّ! لَا تُمْنِثْ حَتَّى تُرِيهِ
 وُجُوهَ الْمُؤْمِنَاتِ. وَكَانَ جُرَيْجُ فِي
 صَوْمَاعَتِهِ. فَتَعَرَّضَتْ لَهُ امْرَأَةٌ، وَكَلَمَتْهُ،
 فَأَبَى. فَأَتَتْ رَاعِيَّا، فَأَمْكَنَتْهُ مِنْ
 نَفْسِهَا، فَوَلَدَتْ غُلَامًا. فَقَالَتْ: مِنْ
 جُرَيْجِيْ. فَأَتَوْهُ فَكَسَرُوا صَوْمَاعَتِهِ،
 وَأَنْزَلُوهُ، وَسَبُوهُ. فَتَوَضَّأَ وَصَلَّى. ثُمَّ
 أَتَى الْغُلَامَ. فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟
 قَالَ: الرَّاعِي. قَالُوا: تَبَّنِي صَوْمَاعَتَكَ
 مِنْ ذَهَبٍ. قَالَ: لَا. إِلَّا مِنْ طَيْنٍ.
 وَكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنَاهَا، مِنْ
 بَنِي إِسْرَائِيلَ. فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو
 شَارَةٍ. فَقَالَتْ: اللَّهُمَّ! اجْعَلْ ابْنِي
 مِثْلَهُ. فَتَرَكَ ثَدِيَّهَا وَأَقْبَلَ عَلَى الرَّاكِبِ،
 فَقَالَ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ. ثُمَّ
 أَقْبَلَ عَلَى ثَدِيَّهَا يَمْصُهُ.

قَالَ أَبُو هَرِيرَةَ: كَانَيْ أَنْظَرْ إِلَى
 النَّبِيِّ ﷺ، يَمْصُ إِصْبَعَهُ.

ثُمَّ مُرَّ بِأَمَّةً. فَقَالَتْ: اللَّهُمَّ! لَا
 تَجْعَلِ ابْنِي مِثْلَ هُذِهِ. فَتَرَكَ ثَدِيَّهَا،
 فَقَالَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا فَقَالَتْ:
 لَمْ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَارٌ مِنْ
 الْجَبَابِرَةِ. وَهُذِهِ الْأَمَّةُ، يَقُولُونَ:
 سَرَقْتِ، زَنَيْتِ. وَلَمْ تَفْعَلْ".

CHAPTER 6. To keep good relations with one's kith and kin and prohibition of severing these relations.

1655. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "Allâh created His creation, and when He had finished it, the womb got up and caught hold of Allâh whereupon Allâh said, 'What is the matter?' On that, it said, 'I seek refuge with You from *Al-Qatî'ah* (those who sever the ties of kith and kin).' On that Allâh said, 'Will you (be satisfied) if I bestow My favours on him who keeps your ties, and withhold My favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allâh said, 'That is for you.' " Abû Huraira added: "If you wish you can recite: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship...'" (V.47:22) (*Sahîh Al-Bukhârî*, Hadîth No. 354, Vol. 6)

1656. Narrated Jubair bin Mut'im that he heard the Prophet صلى الله عليه وسلم saying, "*Qâtî'* (the person who severs the bond of kinship) will not enter Paradise." (*Sahîh Al-Bukhârî*, Hadîth No. 13, Vol. 8)

1657. Narrated Anas bin Mâlik رضي الله عنه عن النبي صلى الله عليه وسلم saying, "Whoever desires an expansion in his sustenance and age, should keep good relations with his kith and kin." (*Sahîh Al-Bukhârî*, Hadîth No. 281, Vol. 3)

CHAPTER 7. It is forbidden to be jealous of others or to hate others or to desert others (except for Allâh's sake).

1658. Narrated Anas bin Mâlik رضي الله عنه عن النبي صلى الله عليه وسلم said,

(٦) بَابُ: صِلَةُ الرَّحْمٍ وَتَخْرِيمٍ
قَطْيَعَتْهَا

١٦٥٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «خَلَقَ اللَّهُ الْخَلْقَ فَلَمَّا فَرَغَ مِنْهُ، قَامَتِ الرَّحْمُ، فَأَحَدَثَتِ بِحَقِّ الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ. قَالَتْ: هُذَا مَقَامُ الْعَائِدِ يُكَلِّمُ مِنَ الْقَطْيَعَةِ. قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَّ مَنْ وَصَلَّكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ! قَالَ: فَذَاكِ». قَالَ أَبُو هُرَيْرَةَ: افْرُوا إِنْ شِئْتُمْ ﴿فَهَلْ عَسِيْتُمْ إِنْ تَوَلَّتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقْطَعُوا أَرْحَامَكُمْ﴾.

١٦٥٦ - حَدِيثُ جُبَيْرِ بْنِ مُظْعِمٍ، أَنَّهُ سَمِعَ النَّبِيِّ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

١٦٥٧ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبَسِّطَ لَهُ رِزْقُهُ، أَوْ يُسَأَّ لَهُ فِي أُثْرِهِ، فَلَيُصِلَّ رَحِمَهُ». (٧) بَابُ: النَّهْيٌ عَنِ التَّحَاسِدِ
وَالتَّبَاغْضِ وَالتَّدَابِرِ

١٦٥٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه

"Do not hate one another, and do not be jealous of one another, and do not desert each other, and O Allâh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days." (*Sahîh Al-Bukhâri*, Hadîth No. 91, Vol. 8)

CHAPTER 8. It is prohibited for a Muslim to desert (not talk to) his brother Muslim for more than three days except for a legal excuse.

1659. Narrated Abû Ayyûb Al-Ansârî : رضي الله عنه said, "It is not lawful for a man to desert his brother Muslim for more than three nights.(It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first." (*Sahîh Al-Bukhâri*, Hadîth No. 100, Vol. 8)

CHAPTER 9. Prohibition of suspicions, spying, competing in fault-finding etc., and of practising *Najsh* etc.

1660. Narrated Abû Huraira : رضي الله عنه said, "Beware of suspicion, for suspicion is the worst of false tales, and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*⁽¹¹⁾, and do not be jealous of one another, and do not hate one another, and do not desert (stop talking to) one another. And O Allâh's worshippers! Be brothers!" (*Sahîh Al-Bukhâri*, Hadîth No. 92, Vol. 8)

لَهُمْ عِنْدَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَبَاغِضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَأْبِرُوا. وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا. وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

(8) بَابُ: تَحْرِيمُ الْهَجْرِ فَوْقَ ثَلَاثَةِ أَيَّامٍ بِلَا عُذْرٍ شَرِيعَيْ

١٦٥٩ - حَدِيثُ أَبِي أَيُوبِ الْأَنْصَارِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ لَيَالٍ. يَلْتَقِيَانِ، فَيُغَرِّضُ هَذَا، وَيُعَرِّضُ هَذَا. وَخَيْرُهُمَا الَّذِي يَنْدَأُ بِالسَّلَامِ».

(٩) بَابُ: تَحْرِيمُ الظُّنُنِ وَالتَّجَسِّسِ وَالتَّنَاجِشِ وَنَخْوَهَا

١٦٦٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيَّاكُمْ وَالظُّنُنُ، فَإِنَّ الظُّنُنَ أَكْذَبُ الْحَدِيثِ. وَلَا تَحَسَّسُوا، وَلَا تَجَسِّسُوا، وَلَا تَنَاجِشُوا، وَلَا تَحَاسِدُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَأْبِرُوا. وَكُونُوا عِبَادَ اللَّهِ إِخْرَانًا».

⁽¹¹⁾ (H.1660) *Najsh* means to offer a high price for something in order to allure another customer who is interested in that thing.

CHAPTER 14. There is reward for a believer if he falls ill or is grieved etc. even if he is pricked with a thorn.

(١٤) بَابٌ: ثَوَابُ الْمُؤْمِنِ فِيمَا يُصِيبُهُ
مِنْ مَرَضٍ أَوْ حُزْنٍ أَوْ نَخْوٍ ذَلِكَ حَتَّى
الشَّوْكَةِ يُشَاكُهَا

1661. Narrated ‘Aisha رضي الله عنها: I never saw anybody suffering so much from sickness as Allâh’s Messenger صلى الله عليه وسلم. (Sahîh Al-Bukhâri, Hadîth No. 549, Vol. 7)

1662. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه: I visited Allâh’s Messenger صلى الله عليه وسلم while he was suffering from high fever. I said, “O Allâh’s Messenger! You have high fever.” He said, “Yes, I have as much fever as two men of you.” I said, “Is it because you will have a double reward?” He said, “Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allâh expiates his sins because of that, as a tree sheds its leaves.” (Sahîh Al-Bukhâri, Hadîth No. 551, Vol. 7)

١٦٦١ - حَدِيثُ عَائِشَةَ رضي الله عنها،
قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ
الْوَجْعَ مِنْ رَسُولِ اللهِ ﷺ.

١٦٦٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ،
قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ،
وَهُوَ يُوعَدُ، قَلْتُ: يَا رَسُولَ اللهِ!
إِنَّكَ تُوعَدُ وَغَيْرَكَ شَدِيدًا. قَالَ:
«أَجَلٌ. إِنِّي أَوْعَدُ كَمَا يُوعَدُ رَجُلًا
مِنْكُمْ» قَلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ.
قَالَ: «أَجَلٌ. ذَلِكَ كَذِيلَكَ». مَا مِنْ
مُسْلِمٍ يُصِيبُهُ أَنَّى، شَوْكَةً فَمَا فَوْقَهَا،
إِلَّا كَفَرَ اللَّهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحُظُّ
الشَّجَرَةُ وَرَقَّهَا».

1663. Narrated ‘Aisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh’s Messenger صلى الله عليه وسلم said, “No calamity befalls a Muslim but that Allâh expiates some of his sins because of it, even if it were the prick he receives from a thorn.” (Sahîh Al-Bukhâri, Hadîth No. 544, Vol. 7)

1664. Narrated Abû Sa‘îd Al-Khudrî وأبي هريرة رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim,

١٦٦٣ - حَدِيثُ عَائِشَةَ رضي الله عنها،
زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ
اللهِ ﷺ: «مَا مِنْ مُصِيبَةٍ تُصِيبُ
الْمُسْلِمَ، إِلَّا كَفَرَ اللَّهُ بِهَا عَنْهُ. حَتَّى
الشَّوْكَةِ يُشَاكُهَا».

١٦٦٤ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا
يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلَا

45. The Book of Kindness Relations and Manners

even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that.” (*Sahîh Al-Bukhâri, Hadîth No. 545, Vol. 7*)

وَصِبٌ، وَلَا هَمٌ، وَلَا حُزْنٌ، وَلَا
أَذَى، وَلَا غُمٌ، حَتَّى الشَّوْكَةَ يُشَاكُهَا؛
إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ حَطَابِهَا.

1665. Narrated ‘Atâ bin Abî Rabâh رضي الله عنه عن ابن عباس said to me, “Shall I show you a woman of the people of Paradise?” I said, “Yes.” He said, “This black lady came to the Prophet صلى الله عليه وسلم and said, ‘I get attacks of epilepsy and my body gets uncovered; please invoke Allâh for me.’ The Prophet صلى الله عليه وسلم said (to her), ‘If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.’ She said, ‘I will remain patient,’ and added, ‘but I become uncovered, so please invoke Allâh for me that I may not become uncovered, so he invoked Allâh for her.” (*Sahîh Al-Bukhâri, Hadîth No. 555, Vol. 7*)

CHAPTER 15. Prohibition of *Az-Zulm* (oppressing others or one's ownself).

1666. Narrated Ibn ‘Umar رضي الله عنهما about the Prophet صلى الله عليه وسلم said, “*Az-Zulm* (oppression) will be darkness on the Day of Resurrection.” (*Sahîh Al-Bukhâri, Hadîth No. 627, Vol. 3*)

1667. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه وسلم about Allâh’s Messenger رضي الله عنهما said, “A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfil his needs; whoever brought his brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of

1665 - حديث ابن عباس. عن عطاء بن أبي رباح، قال: قال لي ابن عباس: ألا أريك امرأة من أهل الجنة؟ قلت: بلى. قال: هذه المرأة السوداء، أتت النبي ﷺ، فقالت: إني أضرع، وإنني أنكشف، فادع الله لي. قال: إن شئت، صبرت؛ ولتك الجنة. وإن شئت، دعوت الله أن يعافيكي» فقالت: أضير. فقالت: إني أنكشف: فادع الله أن لا أنكشف. فدعا لها.

(١٥) باب: تحرير الظلم

1666 - حديث عبد الله بن عمر
رضي الله عنهما. عن النبي ﷺ، قال:
«الظلم ظلمات يوم القيمة».

1667 - حديث عبد الله بن عمر
رضي الله عنهما، أن رسول الله ﷺ قال:
«المسلم أخو المسلم، لا يظلمه، ولا
يسيلمه. ومن كان في حاجة أخيه،
كان الله في حاجته. ومن فرج عن
مسلم كربة، فرج الله عنه كربة من

Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 622, Vol. 3)

1668. Narrated Abû Mûsa : Allâh’s Messenger ﷺ said, “Allâh give respite to a *Zâlim* (polytheist, wrong-doer, oppressor etc.), but when He seizes (catches) him, He never releases him.” Then he recited: “Such is the Seizure of your Lord when He seizes (the population of) towns while they are doing wrong. Verily, His Seizure is painful, severe.” (V.11:102) (*Sahîh Al-Bukhâri*, *Hadîth* No. 208, Vol. 6)

CHAPTER 16. Help your brother (Muslim) whether he is oppressor or an oppressed one.

1669. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : We were in a *Ghazwa* (Sufyân once said, in an army-unit) and a man from the emigrants kicked an *Ansâri* man (on the buttocks with his foot). The *Ansâri* man said, “O the *Ansâr*! (Help!)”, and the emigrant said, “O the emigrants! (Help!)”. Allâh’s Messenger ﷺ heard that and said, “What is this call for, which is characteristic of the Period of Ignorance?” They said, “O Allâh’s Messenger! A man from the emigrants kicked one of the *Ansâr*.” Allâh’s Messenger ﷺ said, “Leave it (that call) as it is a detestable thing.” ‘Abdullâh bin Ubâi heard that and said, “Have they (the emigrants) done so? By Allâh, when we return to Al-Madîna, surely, the more honourable will expel therefrom the meaner.” When this statement reached the Prophet ﷺ, ‘Umar got up and said, “O Allâh’s Messenger! Let

كُرُبَاتِ يَوْمِ الْقِيَامَةِ . وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ .

1668 - حديث أبي موسى رضي الله عنه
عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ، حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ» قَالَ: ثُمَّ قَرَأَ «وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْبَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلَيْمٌ شَدِيدٌ».

(١٦) بَابُ: نَصِرُ الْأَخْرَ ظَالِمًا أَوْ مَظْلُومًا

1669 - حديث جابر بن عبد الله رضي الله عنهما
قال: كُنَّا فِي غَزَّةٍ، فَكَسَعَ رَجُلٌ مِّنَ الْمُهَاجِرِينَ رَجُلًا مِّنَ الْأَنْصَارِ. فَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ! فَسَمِعَ ذَاكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا بَالُ دَعْوَى جَاهِلِيَّةَ؟» قَالُوا: يَا رَسُولَ اللَّهِ! كَسَعَ رَجُلٌ مِّنَ الْمُهَاجِرِينَ رَجُلًا مِّنَ الْأَنْصَارِ. فَقَالَ: «دَعْوَاهَا، فَإِنَّهَا مُتَبَّثَةٌ». فَسَمِعَ بِذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي، فَقَالَ: فَعَلُوهَا؟ أَمَا وَاللَّهُ! لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعْرَفَ مِنْهَا الْأَذَلَّ.

فَبَلَغَ الْبَيْهِيُّ ﷺ. فَقَامَ عُمَرُ، فَقَالَ:

me chop off the head of this hypocrite ('Abdullâh bin Ubâi)!” The Prophet ﷺ said, “Leave him, lest the people say that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) kills his companions.” [The *Ansâr* were then more in number than the emigrants when the latter came to Al-Madîna, but later on the emigrants increased.] (*Sahîh Al-Bukhâri*, Hadîth No. 428, Vol. 6)

CHAPTER 17. Believers! As regards their being merciful, showing love, and being kind to one another.

1670. Narrated Abû Mûsa : رضي الله عنه The Prophet ﷺ said, “A faithful believer to a faithful believer is like the bricks of a wall, supporting and reinforcing each other.” While (saying that) the Prophet ﷺ clasped his hands, by interlacing his fingers. (*Sahîh Al-Bukhâri*, Hadîth No. 468, Vol. 1)

1671. Narrated An-Nu'mân bin Bashîr : رضي الله عنها Allâh's Messenger ﷺ said, “You see the believers as regard their being merciful among themselves, showing love among themselves and being kind among themselves, resembling one body, so that, if any part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it.” (*Sahîh Al-Bukhâri*, Hadîth No. 40, Vol. 8)

CHAPTER 22. To behave in a polite manner in order to save oneself from the dirty tongue or transgression of one another.

1672. Narrated 'Âisha : رضي الله عنها A man asked permission to enter upon Allâh's Messenger ﷺ . The Prophet ﷺ said, “Admit him. What an evil brother of his people, or a son of his people!” But when the man entered, the

يَا رَسُولَ اللَّهِ! دَعْنِي أَضْرِبُ عُنْقَ هَذَا الْمُنَافِقِ. فَقَالَ النَّبِيُّ ﷺ: «دَغْهُ. لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّداً يَقْتُلُ أَصْحَابَهُ».

(١٧) بَابٌ: تَرَاحُمُ الْمُؤْمِنِينَ وَتَعَاطُفُهُمْ وَتَعَاصُلُهُمْ

١٦٧٠ - حديث أبي موسى، عن النبى ﷺ، قال: «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبَنِيَانِ يُشَدُّ بَعْضُهُ بَعْضًا» وَشَبَكَ أَصْبَاعَهُ.

١٦٧١ - حديث التعمان بن بشير. قال: قال رَسُولُ اللَّهِ ﷺ: «تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ، وَتَوَادُّهِمْ، وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ. إِذَا اشْتَكَى عَضُواً، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَّى».

(٢٢) بَابٌ: مُدارَةٌ مَنْ يُتَّقَى فُخْشَهُ

١٦٧٢ - حديث عائشة رضي الله عنها، قالت: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «ائْذَنْنَا لَهُ، يُشَنَّ أَخْوَ الْعَشِيرَةِ، أَوِ ابْنُ الْعَشِيرَةِ» فَلَمَّا دَخَلَ،

Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, "O Allâh's Messenger! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet ﷺ said, "O 'Âisha! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression." (*Sahîh Al-Bukhârî*, *Hadîth* No. 80, Vol. 8)

CHAPTER 25. One cursed or abused etc. by Allâh's Messenger ﷺ

1673. Narrated Abû Huraira رضي الله عنه ، that he heard the Prophet صلى الله عليه وسلم saying, "O Allâh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."^[1] (Sahîh Al-Bukhâri, Hadîth No. 372, Vol. 8)

CHAPTER 27. Prohibition of telling lies and the case in which telling of lies is permissible.

1674. Narrated Umm Kulthûm bint ‘Uqba رضي الله عنها that she heard Allâh’s Messenger صلى الله عليه وسلم saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.” (*Sahîh Al-Bukhâri*, Hadîth No. 857, Vol. 3)

أَلَانَ لَهُ الْكَلَامَ . قُلْتَ : يَا رَسُولَ اللَّهِ !
قُلْتَ إِلَيْهِ قُلْتَ ، ثُمَّ أَلْتَ لَهُ الْكَلَامَ !
فَقَالَ : «أَيْنِ عَائِشَةُ ! إِنَّ شَرَ النَّاسِ مِنْ
تَرَكَهُ النَّاسُ (أَوْ وَدَعَهُ النَّاسُ) اتَّقَاءَ
فُخْشِهَ » .

(٢٥) بَابُ: مَنْ لَعَنَهُ النَّبِيُّ ﷺ أَوْ سَبَّهُ
أَوْ دَعَا عَلَيْهِ وَلَيْسَ هُوَ أَهْلًا لِذَلِكَ،
كَانَ لَهُ زَكَاةً وَأَجْرًا وَرَحْمَةً

١٦٧٣ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «اللَّهُمَّ! فَأَيُّمَا مُؤْمِنٌ سَبَبَتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ، يَوْمَ الْقِيَامَةِ». حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

(٢٧) بَابٌ: تَحْرِيمُ الْكَذِبِ وَبَيَانُ مَا يُبَاخُ مِنْهُ

١٦٧٤ - حَدِيثُ أُمّةِ كُلُّ ثُومٍ بِنْتِ عَقْبَةَ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الْكَذَابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْهَا خَيْرًا، أَوْ يَقُولُ خَيْرًا».

^[1] (H.1673) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour, while his intention was honest.

CHAPTER 29. The badness of telling lies and the virtues and goodness of truth.

1675. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه said, "Truthfulness leads to *Al-Bîr* (righteousness) and *Al-Bîr* leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddîq* (truthful person). Falsehood leads to *Al-Fujûr* (wickedness, evil doing etc.), and *Al-Fujûr* leads to the (Hell)Fire, and a man may keep on telling lies till he is written before Allâh, a liar." (*Sahîh Al-Bukhâri*, Hadîth No. 116, Vol. 8)

CHAPTER 30. The superiority of controlling oneself at the time of anger, and with what the anger is abated.

1676. Narrated Abû Huraira رضي الله عنه said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahîh Al-Bukhâri*, Hadîth No. 135, Vol. 8)

1677. Narrated Sulaimân bin Surad رضي الله عنه said, "Two men abused each other in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence), if this man says it, the saying of which will cause him to relax. Only if he said, 'I seek refuge with Allâh from Satan, the outcast.' So they said to that (furious) man, "Don't you hear what the Prophet ﷺ is saying?" He said, "I am not mad." (*Sahîh Al-Bukhâri*, Hadîth No. 136, Vol. 8)

(٢٩) بَابُ: فَبِحِ الْكَذِبِ وَحُسْنِ الصَّدْقِ وَفَضْلِهِ

1675 - حديث عبد الله بن مسعود
رضي الله عنه، عن النبي ﷺ قال: «إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرِّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَضْدُقُ حَتَّى يَكُونَ صِدِيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفَجُورِ، وَإِنَّ الْفَجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا».

(٣٠) بَابُ: فَضْلِ مَنْ يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ وَبِأَيِّ شَيْءٍ يَذْهَبُ الغَضَبُ

1676 - حديث أبي هريرة رضي الله عنه
أنَّ رَسُولَ اللهِ ﷺ قال: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ».

1677 - حديث سليمان بن صرد
قال: اشتَبَّ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ، وَنَخْنُ عِنْدَهُ جُلُوسٌ. وَأَحَدُهُمَا يَسْبُ صَاحِبَهُ، مُغَضِبًا، قَدِ اخْمَرَ وَجْهُهُ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا، لَذَهَبَ عَنْهُ مَا يَعْدُ. لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمُجْنُونٍ.

CHAPTER 32. It is forbidden to beat one over his face.

1678. Narrated Abû Hurâira رضي الله عنه said, "If somebody fights (or beats somebody) then he should avoid (hitting) the face." (*Sahîh Al-Bukhâri*, *Hadîth* No. 734, Vol. 3)

CHAPTER 34. Order for the one passing through a mosque or a market or a place of gathering with a weapon should (see that it does not harm people) hold the spearhead.

1679. Narrated 'Amr: I heard Jâbir bin 'Abdullâh رضي الله عنه saying, "A man passed through the mosque carrying arrows. Allâh's Messenger ﷺ said to him, 'Hold them (the arrows) by their heads.'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 442, Vol. 1)

1680. Narrated Abû Mûsa رضي الله عنه said, "If anyone of you passes through our mosque or through our market while carrying arrows, he should hold them by the (arrow) heads," or said, "...he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 196, Vol. 9)

CHAPTER 35. Prohibition of pointing with a weapon towards a Muslim.

1681. Narrated Abû Hurâira رضي الله عنه said, "None of you should point out towards his Muslim brother with a weapon, for he

(٣٢) بَابُ النَّهْيِ عَنْ ضَرْبِ الْوَجْهِ

١٦٧٨ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: إِذَا قَاتَلَ أَحَدُكُمْ، فَلْيَجْتَنِبِ الْوَجْهَ.

(٣٤) بَابُ: أَمْرٍ مَنْ مَرَّ بِسِلَاحٍ فِي مَسْجِدٍ أَوْ سُوقٍ أَوْ غَيْرِهِمَا مِنْ الْمَوَاضِعِ الْجَامِعَةِ لِلنَّاسِ أَنْ يَمْسِكَ بِنِصَالِهَا

١٦٧٩ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ، وَمَعَهُ سِهَامٌ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَمْسِكْ بِنِصَالِهَا.

١٦٨٠ - حَدِيثُ أَبِي مُوسَىٰ، عَنِ النَّبِيِّ ﷺ، قَالَ: إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقَنَا، وَمَعَهُ نَبْلٌ، فَلْيَمْسِكْ عَلَى نِصَالِهَا. أَوْ قَالَ فَلْيَقْبِضْ بِكَفِهِ. أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْئًا.

(٣٥) بَابُ: النَّهْيِ عَنِ الإِشَارَةِ بِالسِّلَاحِ إِلَى مُسْلِمٍ

١٦٨١ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: لَا يُشَيِّرُ أَحَدُكُمْ

does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 193, Vol. 9)

عَلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَذْرِي،
لَعَلَّ الشَّيْطَانَ يَتَّرُّقُ فِي يَدِهِ، فَيَقْعُدُ فِي
حُفْرَةٍ مِّنَ النَّارِ.

CHAPTER 36. The superiority of removing harmful things from the way.

1682. Narrated Abû Huraira رضي الله عنه عن : Allâh's Messenger ﷺ said, "While a man was going on his way, he saw a thorny branch and removed it from the way and Allâh نصراً became pleased by his action and forgave him for that." (*Sahîh Al-Bukhârî*, *Hadîth* No. 624, Vol. 1)

CHAPTER 37. Prohibition of tormenting cats or similar animals which do not harm.

1683. Narrated 'Abdullâh bin 'Umar رضي الله عنه ورسوله عن Allâh's Messenger ﷺ said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it; for she neither gave it food nor water as she had imprisoned it nor set it free to eat from the vermin of the earth." (*Sahîh Al-Bukhârî*, *Hadîth* No. 689, Vol. 4)

CHAPTER 42. To recommend one to be kind and benevolent to one's neighbour.

1684. Narrated 'Âisha رضي الله عنها about The Prophet ﷺ said, "Jibraîl (Gabriel) continued to recommend me

(٣٦) بَابٌ: فَضْلٌ إِزَالَةُ الْأَذَى عَنِ الْطَّرِيقِ

١٦٨٢ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنًا شَوْكِيًّا عَلَى الطَّرِيقِ، فَأَخْرَجَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ».

(٣٧) بَابٌ: تَحْرِيمُ تَعْذِيبِ الْهِرَةِ وَنَخْوِهَا مِنَ الْحَيْوَانِ الَّذِي لَا يُؤْذِي

١٦٨٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَةٍ، سَجَّتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ. لَا هِيَ أَطْعَمَتْهَا، وَلَا سَقَتْهَا، إِذْ حَبَسَتْهَا. وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَيْاشِ الْأَرْضِ».

(٤٢) بَابٌ: الْوَصِيَّةُ بِالْجَارِ وَالْإِحْسَانِ إِلَيْهِ

١٦٨٤ - حَدِيثُ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا زَالَ يُوصِي

about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs.” (*Sahih Al-Bukhâri*, *Hadîth* No. 43, Vol. 8)

1685. Narrated Ibn ‘Umar رضي الله عنهما said, “Jibrael (Gibrael) kept on recommending me about treating the neighbours in a kind and polite manner, so much so that I thought that he would order me to make them my heirs.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 44, Vol. 8)

CHAPTER 44. Preference of intercession in matters involving nothing illegal.

1686. Narrated Abû Mûsa رضي الله عنه: Whenever a beggar came to Allâh’s Messenger, or he was asked for something, he would intercede (and say to his companions), “Help and recommend him and you will receive the reward for it; and Allâh will bring about what He will through His Prophet’s tongue.”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 512, Vol. 2)

CHAPTER 45. Preference of having righteous good companions and to keep away from evil companions.

1687. Narrated Abû Mûsa رضي الله عنه said, “The Prophet ﷺ

جِبْرِيلُ بِالْجَارِ حَتَّىٰ ظَنَنتُ أَنَّهُ سَيُورَثُهُ .

1685 - حديث ابن عمر رضي الله عنهما
عنها، قال: قال رسول الله ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّىٰ ظَنَنتُ أَنَّهُ سَيُورَثُهُ» .

(44) باب: استحباب الشفاعة فيما ليس بحرام

1686 - حديث أبي موسى رضي الله عنه
جاءه السائل، أو طلبه إلينه حاجة
قال: «أشفعوا تؤجروا، ويفضلي الله
على لسان نبيه ﷺ، ما شاء» .

(45) باب: استحباب مجالسة الصالحين ومحاباة قرناء السوء

1687 - حديث أبي موسى رضي الله عنه

(1) (H.1686) The Prophet ﷺ urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something, or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allâh and could not be changed in any circumstances.

example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or (at least) you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.” (*Sahîh Al-Bukhârî, Hadîth No. 442, Vol. 7*)

CHAPTER 46. The superiority of treating one's daughters with benevolence.

1688. Narrated ‘Âisha رضي الله عنها : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet صلى الله عليه وسلم came in and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire.” (*Sahîh Al-Bukhârî, Hadîth No. 499, Vol. 2*)

CHAPTER 47. The superiority of a person whose child dies and he faces the event with patience, hoping for Allâh’s reward.

1689. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “No Muslim whose three children died will go to the (Hell) Fire except for Allâh’s oath (i.e. everyone has to pass over the bridge over the Hell-Fire).” (*Sahîh Al-Bukhârî, Hadîth No. 342, Vol. 2*)

عنه، عن النبی ﷺ، قال: «مَثْلُ جَلِيلِ الصَّالِحِ وَالسُّوءِ، كَحَامِلِ الْمِسْكِ، وَنَافِخِ الْكَبِيرِ؛ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا حَسِينَةً».

(٤٦) بَابٌ: فَضْلُ الْإِحْسَانِ إِلَى الْبَنَاتِ

١٦٨٨ - حَدِيثُ عَائِشَةَ رضي الله عنها
قالت: دَخَلَتِ امْرَأَةٌ، مَعَهَا ابْنَانِ لَهَا، تَسْأَلُ. فَلَمْ تَجِدْ عِنْدِي شَيْئًا، غَيْرَ تَمْرَةَ، فَأَغْطِيَتْهَا إِيَّاهَا فَقَسَّمَتْهَا بَيْنَ ابْنَتِيهَا، وَلَمْ تَأْكُلْ مِنْهَا. ثُمَّ قَامَتْ فَخَرَجَتْ. فَدَخَلَ النَّبِيُّ ﷺ، عَلَيْنَا، فَأَخْبَرَهُ. فَقَالَ: «مَنْ ابْتُلَى مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ، كُنَّ لَهُ سِترًا مِنَ النَّارِ».

(٤٧) بَابٌ: فَضْلٌ مَنْ يَمُوتُ لَهُ وَلَدٌ فِيَخْتِسَبِهِ

١٦٨٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
عن النبی ﷺ قال: «لَا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنَ الْوَلَدِ، فَيَلْجُ النَّارَ، إِلَّا تَحْلَلَّ الْفَسَمِ».

1690. Narrated Abû Sa‘îd Al-Khudrî رضى الله عنه : A woman came to Allâh’s Messenger صلى الله عليه وسلم and said, “O Allâh’s Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allâh has taught you.” Allâh’s Messenger صلى الله عليه وسلم said, “Gather on such and such a day at such and such a place.” They gathered (on the appointed day and place) and Allâh’s Messenger صلى الله عليه وسلم came to them and taught them of what Allâh had taught him. He then said, “No woman among you who has lost her three children (whose three children died before the age of puberty)^[1], but that they will screen her from the (Hell) Fire.” A woman among them said, “O Allâh’s Messenger! If she lost two children?” She repeated her question twice, whereupon the Prophet صلى الله عليه وسلم said, “Even two, even two, even two!” (*Sahîh Al-Bukhâri*, *Hadîth* No. 413, Vol. 9)

1691. Narrated Abû Sa‘îd Al-Khudrî رضى الله عنه as above (H.No. 1690) (the sub-narrators are different). Abû Huraira رضى الله عنه qualified the three children referred to in the above mentioned *Hadîth* as not having reached the age of committing sins (i.e. age of puberty). (*Sahîh Al-Bukhâri*, *Hadîth* No. 102, Vol. 1)

١٦٩٠ - حديث أبي سعيد الخدري،
 قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِكَ فِيهِ، تُعْلَمُنَا مِمَّا عَلَمَكَ اللَّهُ . فَقَالَ: «اجْتَمِعُنَّ فِي يَوْمٍ كَذَا وَكَذَا، فِي مَكَانٍ كَذَا وَكَذَا» فَاجْتَمَعُنَّ . فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ، فَعَلَّمُهُنَّ مِمَّا عَلَمَهُ اللَّهُ . ثُمَّ قَالَ: «مَا مِنْ كُنَّ امْرَأَةً تُقْدِمُ بَيْنَ يَدَيْهَا مِنْ وَلَدَهَا ثَلَاثَةَ، إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: يَا رَسُولَ اللَّهِ! أَثْنَيْنِ؟ قَالَ: فَأَعَادَتْهَا مَرَّتَيْنِ . ثُمَّ قَالَ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ» .

١٦٩١ - حديث أبي هريرة. عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا . وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، قَالَ: سَمِعْتُ أَبَا حَازِمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: «ثَلَاثَةٌ لَمْ يَتَلَعَّفُوا بِالْجِنْتِ» .

^[1] (H.1690) It is mentioned in an other narration that Abû Huraira رضى الله عنه said: “Those children should be below the age of puberty.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 341, Vol.2).

CHAPTER 48. If Allâh loves a person, he makes the people love that person.

1692. Narrated Abû Huraira رضي الله عنه : ملأ الله عليه وسلم said, "If Allâh loves a person, He calls Jibrael (Gabriel), saying, 'Allâh loves so and so. O Jibrael love him.' So Jibrael would love him and then Jibrael would make an announcement in the Heavens: 'Allâh has loved so-and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (*Sahîh Al-Bukhâri*, Hadîth No. 577, Vol. 9)

CHAPTER 50. Every one will be with those whom he loves.

1693. Narrated Anas bin Mâlik رضي الله عنه , ملأ الله عليه وسلم A man asked the Prophet ﷺ "When will the Hour be established O Allâh's Messenger?" The Prophet ملأ الله عليه وسلم said, "What have you prepared for it?" The man said, "I haven't prepared for it much of *Salât* (prayer) or *Saum* (fast) or *Sadaqa* (charity), but I love Allâh and His Messenger." The Prophet ملأ الله عليه وسلم said, "You will be with those whom you love." (*Sahîh Al-Bukhâri*, Hadîth No. 192, Vol. 8)

1694. Narrated Abû Mûsa رضي الله عنه , ملأ الله عليه وسلم "A man may love some people but he cannot catch up with their good deeds?" The Prophet ملأ الله عليه وسلم said, "Everyone will be with those whom he loves." (*Sahîh Al-Bukhâri*, Hadîth No. 191, Vol. 8)

(٤٨) بَابٌ: إِذَا أَحَبَّ اللَّهُ عَنْدَهُ حَبَّيْهُ لِعِبَادِهِ

1692 - حديث أبي هريرة رضي الله عنه
قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى، إِذَا أَحَبَّ عَنْدَهُ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ قَدْ أَحَبَّ فُلَانًا، فَأَجِبْهُ، فَيَجْبَهُ جِبْرِيلُ ثُمَّ يُنَادِي جِبْرِيلَ فِي السَّمَاءِ: إِنَّ اللَّهَ قَدْ أَحَبَّ فُلَانًا فَأَجِبْهُ. فَيَجْبَهُ أَهْلُ السَّمَاءِ، وَيُوَضِّعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ.

(٥٠) بَابٌ: الْمَرْءُ مَعَ مَنْ أَحَبَّ

1693 - حديث أنس بن مالك
رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مَا أَغَدَذْتَ لَهَا، قَالَ: مَا أَغَدَذْتُ لَهَا مِنْ كَثِيرٍ صَلَوةً، وَلَا صَوْمً، وَلَا صَدَقَةً. وَلَكِنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ. قَالَ: «أَنْتَ مَعَ مَنْ أَخْبَيْتَ».

1694 - حديث أبي موسى
قَيلَ لِلنَّبِيِّ ﷺ: الرَّجُلُ يُحِبُّ الْقَوْمَ، وَلَمَّا يُلْحَقُ بِهِمْ. قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

46. THE BOOK OF *AL-QADAR*
(Divine Preordainment)

CHAPTER 1. The way a human being is created in the womb of a mother and the writing of his provision (livelihood), his (date of) death, his deeds, and whether he will be blessed or wretched.

1695. Narrated ‘Abdullâh (bin Mas‘ûd) رضى الله عنه : Allâh’s Messenger ﷺ , the true and truly inspired said, “(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 430, Vol. 4)

1696. Narrated Anas bin Mâlik رضى الله عنه : The Prophet ﷺ said, “At

٤٦ - كتاب القدر

(١) باب: كيفية خلق الآدمي في بطن أمه وكتابه رزقه وأجله وعمله وشقاوته وسعادته

١٦٩٥ - حديث عبد الله بن مسعود
قال: حدثنا رسول الله ﷺ، وهو الصادق المصدوق، قال: «إن أحدكم يجتمع خلقه في بطن أمه أربعين يوماً. ثم يكون علقة مثل ذلك. ثم يكون مضعة مثل ذلك. ثم يبعث الله ملائكة فيؤمر بأربع كلمات، ويقال له: اكتب عمله ورزقه وأجله وشقائه أو سعيد. ثم يفتح فيه الروح. فإن الرجل منكم ليعمل حتى ما يكون بينه وبين الجنة إلا ذراع، فيسبق عليه كتابه، فيعمل بعمل أهل النار. ويعمل حتى ما يكون بينه وبين النار إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل الجنة».

١٦٩٦ - حديث أنس بن مالك، عن

(every) womb Allâh عزوجل appoints an angel who says, ‘O Lord! A drop of semen, O Lord! A clot, O Lord! A little lump of flesh.’ Then if Allâh wishes (to complete) its creation, the angel asks: ‘(O Lord) Will it be a male or a female, a wretched⁽¹⁾ or a blessed⁽²⁾ and how much will his provision be? And what will his age be? So all that is written while the child is still in the mother’s womb.” (*Sahîh Al-Bukhâri, Hadîth No. 315, Vol. 1*)

1697. Narrated by 'Alî رضي الله عنه: We were accompanying a funeral procession in Baqî' al-Gharqad. The Prophet صلى الله عليه وسلم came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, “There is none among you, nor any person created, but has a place assigned for him in Paradise or in Hell and it is also determined for him whether he will be among the blessed or wretched.” A man said, “O Allâh’s Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched, will do the deeds of a wretched person?” The Prophet صلى الله عليه وسلم said, “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.” Then he recited the Verses: “As for him who gives (in

النَّبِيُّ ﷺ قَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَلَّ بِالرَّحْمَمِ مَلَكًا ، يَقُولُ : يَا رَبِّ ! نُظْفَةً . يَا رَبِّ ! عَلْقَةً . يَا رَبِّ مُضْعَةً . فَإِذَا أَرَادَ أَنْ يَقْضِي خَلْقَةً ، قَالَ : أَذْكُرْ أَمْ أَنْتَ ؟ شَقِيقَةً أَمْ سَعِيدَ ؟ فَمَا الرِّزْقُ وَالْأَجْلُ ؟ فَيُكْتَبُ فِي بَطْنِ أَمْهٖ ». .

١٦٩٧ - حديث عليٍ رضي الله عنه

قَالَ : كُنَّا فِي جَنَانَةَ ، فِي بَقِيعِ الْعَرْقَدِ . فَأَتَانَا النَّبِيُّ ﷺ فَقَعَدَ وَقَعَدْنَا حَوْلَهُ ، وَمَعْهُ مِخْصَرَةٌ ، فَنَكَسَ ، فَجَعَلَ يَنْكُثُ بِمِخْصَرَتِهِ . ثُمَّ قَالَ : «مَا يَنْكُثُ مِنْ أَحَدٍ ، مَا مِنْ نَفْسٍ مَنْفُوسَةٌ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ ، وَإِلَّا قَدْ كُتِبَ شَقِيقَةً أَوْ سَعِيدَةً» فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ! أَفَلَا تَنْكِلُ عَلَى كَتَابِنَا ، وَنَدَعُ الْعَمَلَ ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَيْهِ عَمَلُ أَهْلِ السَّعَادَةِ . وَأَمَّا مَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقاوةِ فَسَيَصِيرُ إِلَيْهِ عَمَلُ أَهْلِ الشَّقاوةِ . قَالَ : «أَمَّا أَهْلُ السَّعَادَةِ فَيُسِرُّونَ لِعَمَلِ السَّعَادَةِ ، وَأَمَّا أَهْلُ الشَّقاوةِ فَيُسِرُّونَ لِعَمَلِ

⁽¹⁾ (H.1696) Wretched (in the Hereafter) i.e. he will choose the way which will lead him to the Hell-fire.

⁽²⁾ (H.1696) Blessed (in the Hereafter) i.e. he will choose the way which will lead him to the Paradise.

charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Husna* [(the best) i.e. either *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) or a reward from Allâh i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise]. We will make smooth for him the path of ease (goodness)." (V.92:5-7) (*Sahîh Al-Bukhâri*, *Hadîth* No. 444, Vol. 2)

1698. Narrated 'Imrân bin Husain رضي الله عنه : A man said, "O Allâh's Messenger! Can the people of Paradise be known (differentiated) from the people of the Fire?" The Prophet صلى الله عليه وسلم replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet صلى الله عليه وسلم said, "Everyone will do the deeds for which he has been created to do, or he will do those deeds which will be made easy for him to do" (i.e. everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). (*Sahîh Al-Bukhâri*, *Hadîth* No. 595, Vol. 8)

1699. Narrated Sahl bin Sa'd As-Sâ'dî رضي الله عنه عن Allâh's Messenger said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising the deeds of the people of (Hell) Fire, while in fact he is from the people of Paradise." (*Sahîh Al-Bukhâri*, *Hadîth* No. 147, Vol. 4)

الشَّقاوةِ» ثُمَّ قَرَأَ ۖ فَإِنَّمَا مَنْ أَغْطَى
وَأَنْقَى ۚ الآية.

١٦٩٨ - حِدِيثُ عَمْرَانَ بْنِ حُصَيْنٍ .
قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
أَيْعُرِفُ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ?
قَالَ: «نَعَمْ» قَالَ: فَلِمَ يَعْمَلُ
الْعَامِلُونَ؟ قَالَ: «كُلُّ يَعْمَلُ لِمَا خُلِقَ
لَهُ، أَوْ لِمَا يُسْرَ لَهُ» .

١٦٩٩ - حِدِيثُ سَهْلِ بْنِ سَعْدٍ
السَّاعِدِيِّ رضي الله عنه، أَنَّ رَسُولَ الله
ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلَ
الْجَنَّةِ، فِيمَا يَبْتَدُو لِلنَّاسِ، وَهُوَ مِنْ
أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا
أَهْلَ النَّارِ، فِيمَا يَبْتَدُو لِلنَّاسِ، وَهُوَ مِنْ
أَهْلِ الْجَنَّةِ» .

CHAPTER 2. The arguments of Adam and Mūsa (Moses)

عليه السلام

1700. Narrated Abû Huraira : رضي الله عنه said, "Adam and Mūsa (Moses) argued with each other. Mūsa said to Adam: "O Adam! You are our father who disappointed us and turned us out of Paradise." Then Adam said to him, "O Mūsa! Allâh favoured you with His talk (talked to you directly) and He Wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allâh had preordained for me forty years before my creation?" So Adam confuted Mūsa." The Prophet repeated the statement three times. (*Sahîh Al-Bukhâri*, Hadîth No. 611, Vol. 8)

CHAPTER 5. Allâh has preordained for Adam's son his share of adultery etc.

1701. Narrated Ibn 'Abbâs : رضي الله عنهما he have not seen a thing resembling *Lamam* (minor sins) than what Abû Huraira narrated from the Prophet who said, "Allâh has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it." (*Sahîh Al-Bukhâri*, Hadîth No. 260, Vol. 8)

CHAPTER 6. Every child is born with a true faith of Islâm (i.e.

(٢) بَابُ: حِجَاجُ آدَمَ وَمُوسَى عَلَيْهِمَا السَّلَامُ

١٧٠٠ - حِدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «اخْتَاجَ آدَمُ وَمُوسَى. فَقَالَ لَهُ مُوسَى: يَا آدَمُ! أَنْتَ أَبُونَا، حَيَّيْنَا، وَأَخْرَجْنَا مِنَ الْجَنَّةِ. قَالَ لَهُ آدَمُ: يَا مُوسَى! اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ بِيَدِهِ، أَتَلَوْمَنِي عَلَى أَمْرٍ قَدَرَ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَاجَ آدَمُ مُوسَى» ثَلَاثَةٌ.

(٥) بَابُ: قُدْرَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنِ الزَّنَّا وَغَيْرِهِ

١٧٠١ - حِدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الرِّزْنَا. أَذْرَكَ ذَلِكَ، لَا مَحَالَةَ. فَزِنَّا الْعَيْنُ النَّظَرُ، وَزِنَّا اللِّسَانُ الْمُنْطِقُ. وَالنَّفْسُ تَمَنَّى وَتَشَتَّهَيْ. وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ.

(٦) بَابُ: مَعْنَى كُلُّ مَوْلُودٍ يُولَدُ عَلَى

worship none but Allâh Alone), and what is the decision about the (fate of) dead children of disbelievers and of Muslims.

1702. Narrated Abû Huraira : رضى الله عنه said, Allâh's Messenger صلى الله عليه وسلم said, "Every child is born on *Fitrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abû Huraira رضى الله عنه recited the Verses: Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in the *Khalq-illâh* (i.e. the Religion of Allâh — Islâmic Monotheism). That is the Straight Religion." (V.30:30) (*Sahîh Al-Bukhâri*, *Hadîth* No. 441, Vol. 2)

1703. Narrated Abû Huraira : رضى الله عنه was asked about the offspring of *Al-Mushrikûn*^[1]; so he said, "Allâh knows what sort of deeds they would have done." (*Sahîh Al-Bukhâri*, *Hadîth* No. 466, Vol. 2)

1704. Narrated Ibn 'Abbâs رضى الله عنهما was asked about the children of *Al-Mushrikûn*^[1]. The Prophet صلى الله عليه وسلم replied, "Since Allâh created them, He knows what sort of deeds they would have done." (*Sahîh Al-Bukhâri*, *Hadîth* No. 465, Vol. 2)

الفِطْرَةُ، وَخُلِقَ مِنْ أَنْفُسِ الْكُفَّارِ
وَأَنْفُسِ الْمُسْلِمِينَ

١٧٠٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه. قَالَ النَّبِيُّ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ. فَإِبَوَاهُ يُهَوِّدُهُ أَوْ يُصَرِّحُ بِهِ أَوْ يُمَجْسِّدُهُ أَوْ يَهِيمُهُ جَمِيعًا. هَلْ تُحِسِّنُونَ فِيهَا مِنْ جَذْعَةِ؟» .

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رضي الله عنه: «فِطْرَةُ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ، ذَلِكَ الدِّينُ الْقَيِّمُ» .

١٧٠٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» .

١٧٠٤ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما. قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ. فَقَالَ: «اللَّهُ، إِذَا خَلَقَهُمْ، أَعْلَمُ بِمَا كَانُوا عَامِلِينَ» .

^[1] (H.1703) & (H.1704) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

47. THE BOOK OF KNOWLEDGE

٤٧ - **كتاب العلم**

CHAPTER 1. It is forbidden to follow the “Not entirely clear” Verses of the Qur’ân, and to be cautious of those who follow them and to avoid differences about the Qur’ân.

1705. Narrated ‘Âisha رضي الله عنها : Allâh’s Messenger صلى الله عليه وسلم recited the Verse: “It is He Who has sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur’ân). In it are Verses that are entirely clear, they are the foundations of the Book, [and those are the Verses of *Al-Ahkâm* (commandments etc.), *Al-Farâ’id* (obligatory duties) and *Al-Hudûd* (legal laws for the punishment of thieves, adulterers etc.)], and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth), they follow, that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials etc.) and seeking for its hidden meanings; but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear Verses) are from our Lord.’ And none receive admonition except men of understanding.” (V.3:7) ‘Âisha added: “Then Allâh’s Messenger صلى الله عليه وسلم said, ‘If you see those who follow thereof that is not entirely clear, then they are those whom Allâh has named [(as having deviation (from the Truth)]. So beware of them.’ ” (*Sahîh Al-Bukhâri*, *Hadîth* No. 70, Vol. 6)

1706. Narrated Jundub: The Prophet ﷺ said, “Recite (and study) the Qur’ân as long as you agree about its

(١) بَابُ: النَّهْيٌ عَنِ اتِّبَاعِ مُشَاهِدِ
الْقُرْآنِ وَالتَّحْذِيرُ مِنْ مُشَعِّبِهِ وَالنَّهْيٌ عَنِ
الْإِخْتِلَافِ فِي الْقُرْآنِ

١٧٠٥ - **حديث عائشة** رضي الله عنها ،
قالت : تلا رسول الله ﷺ هذه الآية
«مَوْلَى الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ
آياتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأَخْرُ
مُشَاهِدَاتٍ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَغَّ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ...» إِلَى قَوْلِهِ **«أَوْلُوا**
الْأَلْبَابِ».

قالت : قال رسول الله ﷺ : «فَإِذَا
رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ
فَأَوْلُئِكَ الَّذِينَ سَمِّيَ اللَّهُ
فَاخْذُرُوهُمْ» .

١٧٠٦ - **الحديث جندب** . قال النبي ﷺ :
«اَفْرُوا الْقُرْآنَ مَا اتَّلَقْتُ عَلَيْهِ

interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 581, Vol. 6)

CHAPTER 2. (About) the most quarrelsome.

1707. Narrated ‘Âisha رضي الله عنها : The Prophet صلى الله عليه وسلم said, “The most hated person to Allâh is the one who is most quarrelsome of the opponents.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 637, Vol. 3)

CHAPTER 3. Following the traditions of the Jews and the Christians.

1708. Narrated Abû Sa‘îd Al-Khudrî صلى الله عليه وسلم : The Prophet صلى الله عنه said, “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of mastigure, you would follow them.” We said, “O Allâh’s Messenger! (Do you mean) the Jews and the Christians?” He said, “Whom else?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 422, Vol. 9)

CHAPTER 5. (Religious) knowledge will be lost and taken away by the death of (religious) learned men, and (religious) ignorance and *Al-Fitn* (trials and afflictions etc.) will appear in the last days of this world.

1709. Narrated Anas رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Amongst the portents of the Hour are (the following):

1. (Religious) knowledge will be taken away (by the death of religious learned men).

فُلُوِّبُكُمْ فَإِذَا اخْتَلَقْتُمْ، فَقُومُوا عَنْهُ».

(٢) بَابٌ: فِي الْأَلَدِ الْحَصِيمِ

١٧٠٧ - حَدِيثُ عَائِشَةَ رضي الله عنها . عنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ أَبْعَضَ الرِّجَالِ إِلَى اللَّهِ، الْأَلَدُ الْحَصِيمُ».

(٣) بَابٌ: اتِّبَاعٍ سَنَنَ الْيَهُودِ وَالنَّصَارَى

١٧٠٨ - حَدِيثُ أَبِي سَعِيدٍ الْخُدْرِيِّ. عَنِ النَّبِيِّ ﷺ، قَالَ: «لَتَتَبَعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ، شِبَراً بِشِبَرٍ، وَذِرَاعًا بِذِرَاعٍ. حَتَّى لَوْ دَخَلُوا جُحَرَّ ضَبٍّ تَبِعُمُوهُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟».

(٤) بَابٌ: رَفْعُ الْعِلْمِ وَقَبْضِهِ وَظُهُورِ الْجَهْلِ وَالْفِتْنَ في آخر الزَّمَانِ

١٧٠٩ - حَدِيثُ أَنَسٍ، قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبَتَ الْجَهْلُ، وَيُشَرَّبَ الْخَمْرُ، وَيَظْهَرَ الرِّنَا».

2. Ignorance (of religion) will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.”

(*Sahîh Al-Bukhâri*, Hadîth No. 80, Vol. 1)

1710. Narrated Abû Mûsa : رضي الله عنه said ملی الله عليه وسلم said, “Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be *Al-Harj*, and *Al-Harj* means killing.” (*Sahîh Al-Bukhâri*, Hadîth No. 185, Vol. 9)

1711. Narrated Abû Huraira : رضي الله عنه said ملی الله عليه وسلم said, “Time will pass rapidly, good deeds will decrease, miserliness will be thrown (in the hearts of the people), *Al-Fitn* (trials and afflictions etc.) will appear and there will be much *Al-Harj*.” They asked, “Allâh’s Messenger! What is *Al-Harj*?” He said, “Killing! Killing!” (*Sahîh Al-Bukhâri*, Hadîth No. 184, Vol 9)

1712. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Âs : رضي الله عنهما said ملی الله عليه وسلم saying, “Allâh does not take away the knowledge by taking it away from (the hearts of) the people, but takes it away by the death of the (religious) learned men, till when none of the (religious) learned men remains, people will take as their leaders ignorant persons who on being consulted will give their verdict without (religious) knowledge. So they will go astray and will lead the people astray.” (*Sahîh Al-Bukhâri*, Hadîth No. 100, Vol. 1)

١٧١٠ - حديث أبي موسى. قال النبي ﷺ: إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهَا الْعِلْمُ، وَيُنَزَّلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ. وَالْهَرْجُ الْقَتْلُ.

١٧١١ - حديث أبي هريرة، عن النبي ﷺ. قال: «يَنْقَارِبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيَلْقَى الشَّرُّ، وَتَظَهَرُ الْفَتْنَةُ، وَيَكْثُرُ الْهَرْجُ» قالوا: يا رسول الله! أَئِمَّهُمْ هُوَ؟ قال: «الْقَتْلُ، الْقَتْلُ».

١٧١٢ - حديث عبد الله بن عمرو ابن العاص. قال: سمعت رسول الله ﷺ يقول: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ أَنْزَلَهُ، يَنْتَغِيْعُهُ مِنَ الْعِبَادِ. وَلَكِنَّ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ. حَتَّى إِذَا لَمْ يَقِنْ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُلِّلُوا، فَأَفْتَوُا بَغْيَرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا».

^[1] (H.1711) Because of indulging in the pleasures of the world and forgetting their duties towards Allâh.

**48. THE BOOK OF DHIKR
(Remembrance of Allâh), AD-DU'Â
(Invocations), AT-TAUBA
(Repentance to Allâh) AND AL-
ISTAGHFÂR (Allâh's forgiveness)**

CHAPTER 1. To exhort for the remembrance of Allâh.

1713. Narrated Abû Huraira رضي الله عنه عن said, "Allâh says, 'I am just as My slave thinks. I am, (i.e. I am Able to do for him what he thinks, I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (Sahîh Al-Bukhâri, Hadîth No. 502, Vol. 9)

CHAPTER 2. (About) the Names of Allâh and the superiority of one who counts them (believes in their meanings and acts accordingly).

1714. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger صلى الله عليه وسلم said, "Allâh has ninety-nine names, i.e., one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise: And Allâh تبار is Witr (One) and loves Al-Witr (i.e., odd numbers). (Sahîh Al-Bukhâri, Hadîth No. 894, Vol. 3, also see Hadîth No. 419, Vol.8)

**٤٨ - كِتَابُ الذِّكْرِ وَالدُّعَاءِ
وَالتَّوْبَةِ وَالإِسْتِغْفَارِ**

(١) بَابُ: الْحَثُّ عَلَى ذِكْرِ اللَّهِ تَعَالَى

١٧١٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعْهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَائِكَةٍ ذَكَرْتُهُ فِي مَلَائِكَةٍ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ يَشْرِيفُهُ، تَقَرَّبَ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبَتْ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً».

**(٢) بَابُ: فِي أَسْمَاءِ اللَّهِ تَعَالَى وَفَضْلِ
مَنْ أَخْصَاهَا**

١٧١٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَسْعَةَ وَتِسْعِينَ اسْمًا، مائَةً إِلَّا وَاحِدًا. مَنْ أَخْصَاهَا دَخَلَ الْجَنَّةَ» وَزَادَ فِي رِوَايَةِ أُخْرَى «وَهُوَ وِثْرٌ يُحِبُّ الْوِثْرَ».

CHAPTER 3. To invoke Allâh with determination, and one should not say: “O Allâh, if you wish , give me.”

1715. Narrated Anas : رضي الله عنه Allâh's Messenger ﷺ said, "When anyone of you appeal to Allâh for something, he should ask with determination and should not say: 'O Allâh, if You wish, give me,' for nobody can force Allâh تبارا to do something against His Will." (*Sahîh Al-Bukhâri*, Hadîth No. 350, Vol. 8)

1716. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger ﷺ said, "None of you should say: 'O Allâh, forgive me if You wish; O Allâh,be Merciful to me if You wish,' but he should always appeal to Allâh with determination, for nobody can force Allâh تبارا to do something against His Will." (*Sahîh Al-Bukhâri*, Hadîth No. 351, Vol. 8)

CHAPTER 4. Dislikeness of wishing for death when one faces any trouble or difficulty.

1717. Narrated Anas : رضي الله عنه Allâh's Messenger ﷺ said, "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death then he should say, 'O Allâh! Let me live as long as life is better for me, and take my life if death is better for me.' " (*Sahîh Al-Bukhâri*, Hadîth No. 362, Vol. 8)

1718. Narrated Qais : رضي الله عنه I came to Khabbâb who had been branded with

(٣) بَابُ: الْعَزْمِ بِالدُّعَاءِ وَلَا يَقُلْ: إِنْ شِئْتَ

١٧١٥ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَ أَحَدُكُمْ، فَلْيَعْزِمْ الْمَسْأَلَةَ. وَلَا يَقُولَنَّ: اللَّهُمَّ! إِنْ شِئْتَ فَاغْطِنِي. فَإِنَّ لَهُ مُسْتَكْرَةً لَهُ».

١٧١٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي. اللَّهُمَّ ارْحَمْنِي، إِنْ شِئْتَ. لِيَعْزِمُ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُسْكَرَةَ لَهُ».

(٤) بَابُ: كَرَاهَةُ تَمَنِي الْمَوْتِ لِصُرُّ نَزَلَ بِهِ

١٧١٧ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّنَ أَحَدٌ مِنْكُمُ الْمَوْتَ لِصُرُّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا لِلْمَوْتِ، فَلْيَقُلْ: اللَّهُمَّ! أَخِينِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي. وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاءُ خَيْرًا لِي».

١٧١٨ - حَدِيثُ حَبَّابٍ. عَنْ قَيْسٍ، قَالَ: أَتَيْتُ حَبَّابًا، وَقَدْ اكْتَوَى سَبْعًا

seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allâh) for death, I would have invoked (Allâh) for it." (*Sahîh Al-Bukhâri*, Hadîth No. 361, Vol. 8)

CHAPTER 5. Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him.

1719. Narrated 'Ubâda bin As-Sâmit : The Prophet ﷺ said, "Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him." (*Sahîh Al-Bukhâri*, Hadîth No. 514, Vol. 8)

1720. Narrated Abû Mûsa : The Prophet ﷺ said, "Whoever loves the meeting with Allâh, Allâh (too), loves the meeting with him; and whoever hates the meeting with Allâh, Allâh (too) hates the meeting with him." (*Sahîh Al-Bukhâri*, Hadîth No. 515, Vol. 8)

CHAPTER 6. The superiority of Dhikr (remembrance of Allâh) over invocations, and to be nearest to Allâh.

1721. Narrated Abû Huraira : The Prophet ﷺ says: 'I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I, too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span

في بطنِه. فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ
النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ،
لَدَعْنُثُ بِهِ.

(٥) بَابٌ: مَنْ أَحَبَ لِقَاءَ اللَّهِ أَحَبَ اللَّهَ
لِقَاءً، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءً

١٧١٩ - حَدِيثُ عُبَادَةَ بْنِ الصَّامِيتِ،
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَ لِقَاءَ
اللَّهِ، أَحَبَ اللَّهُ لِقَاءً. وَمَنْ كَرِهَ لِقَاءَ
اللَّهِ، كَرِهَ اللَّهُ لِقَاءً».

١٧٢٠ - حَدِيثُ أَبِي مُوسَىٰ، عَنِ
النَّبِيِّ ﷺ، قَالَ: «مَنْ أَحَبَ لِقَاءَ اللَّهِ،
أَحَبَ اللَّهُ لِقَاءً. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ،
كَرِهَ اللَّهُ لِقَاءً».

(٦) بَابٌ: فَضْلُ الذِّكْرِ وَالدُّعَاءِ
وَالتَّقْرِيبُ إِلَى اللَّهِ تَعَالَى

١٧٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ
تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا
مَعْهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ،
ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلِإِ،
ذَكَرْتُهُ فِي مَلِإِ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ
إِلَيَّ بِشَبَرٍ، تَقَرَّبَتْ إِلَيْهِ ذِرَاعًا. وَإِنْ

nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (Sahîh Al-Bukhâri, Hadîth No. 502, Vol. 9)

CHAPTER 8. The superiority of gatherings in which Allâh is remembered.

1722. Narrated Abû Huraira رضي الله عنه said ملائكة على سلمى الله عليه وسلم : "Allâh has some angels who are on the lookout for those who remember (glorify the Praises of) Allâh. And when they find some people remembering, (glorifying the Praises of) Allâh, they call each other, saying, 'Come to the object of your pursuit.' " (He added), "Then the angels encircle them with their wings up to the nearest heaven to us (sky of the world)." (He added) "[After those people remembered (glorified the Praises of) Allâh, and the angels go back)], their Lord (Allâh عزوجل asks them (those angels) — though He knows better than them — 'What do My slaves say?' The angels reply, 'They say: Subhân Allâh, Allâhu Akbar, and Alhamdu-lillâh, and they glorify you. Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allâh says (to the

تَقْرَبَ إِلَيَّ ذَرَاعًا، تَقْرَبَتُ إِلَيْهِ بَاعًا.
وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرَوْلَةً.

(٨) بَابُ: فَضْلِ مَجَالِسِ الذِّكْرِ

١٧٢٢ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ مَلِئَكَةً يُطْفَوُنَ فِي الظُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ. فَإِنْ وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ، تَنَادَوْا: هَلْمُوا! إِلَى حَاجَتِكُمْ. قَالَ: فَيُخْفِونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ: فَيَسَّأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ مِنْهُمْ. مَا يَقُولُ عِبَادِي؟ قَالُوا: يَقُولُونَ، يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَخْمَدُونَكَ، وَيُمَجِّدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ! مَا رَأَوْكَ. قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا، وَأَكْثَرَ لَكَ سُبْبِحَا. قَالَ: يَقُولُ: فَمَا يَسَّأَلُونِي؟ قَالَ: يَسَّأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ! يَا رَبَّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ

angels), ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allâh says (to the angels), ‘Did they see it?’ The angels say, ‘No! By Allâh, O Lord! They did not see it.’ Allâh says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would have greater covetousness for it and would seek it, with greater zeal and would have greater desire for it.’ Allâh says, ‘From what do they seek refuge?’ The angels reply, ‘They seek refuge from the (Hell) Fire.’ Allâh says, ‘Did they see it?’ The angels say, ‘No! By Allâh, O Lord! They did not see it.’ Allâh says, ‘How it would have been if they saw it?’ The angels say, ‘If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.’ Then Allâh says, ‘I make you witnesses that I have forgiven them.’ ” (Allâh’s Messenger ﷺ added,) “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allâh would say, ‘These are those people whose companions will not be reduced to misery.’ ” (*Sahîh Al-Bukhâri, Hadîth No. 417, Vol. 8*)

CHAPTER 9. The superiority of the invocation: “O our Lord! Give us in this world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire.” (V.2:201)

1723. Narrated Anas رضى الله عنه : The most frequent invocation of the Prophet ﷺ was: ﴿O our Lord! Give us in this world that which is good and in the

رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ
رَأَوْهَا، كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا،
وَأَشَدَّ لَهَا ظَلْبًا، وَأَعْظَمَ فِيهَا رَغْبَةً.
قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ:
مِنَ النَّارِ. قَالَ: يَقُولُ: وَهُلْ رَأَوْهَا؟
قَالَ: يَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْهَا.
قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ:
يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا
فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ:
فَيَقُولُ: فَأَشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ.
قَالَ: يَقُولُ مَلْكُ مِنَ الْمَلَائِكَةِ: فِيهِمْ
فُلَانٌ، لَيْسَ مِنْهُمْ. إِنَّمَا جَاءَ لِحَاجَةِ
قَالَ: هُمُ الْجُلَسَاءُ، لَا يَشْقَى بِهِمْ
حَلَيسُهُمْ».

(٩) بَابُ: فَضْلِ الدُّعَاءِ بِاللَّهِمَّ أَتَنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا
عَذَابَ النَّارِ

١٧٢٣ - حديث أنس، قال: كانَ أكْثُرُ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ! رِبَّنَا!

Hereafter that which is good, and save us from the torment of the Fire.” (V.2:201) (*Sahîh Al-Bukhâri, Hadîth No. 398, Vol. 8*)

CHAPTER 10. The superiority of *Tahlîl* (Saying: *Lâ ilâha ill-Allâh*) *Tasbîh* (Saying: *Subhan Allâh*) and to invoke Allâh . تعال

1724. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, “If one says one hundred times in one day: None has the right to be worshipped but Allâh, the Alone, Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)”,^[1] one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more^[2] than that which he has done.” (*Sahîh Al-Bukhâri, Hadîth No. 514, Vol. 4*)

1725. Narrated Abû Huraira : رضي الله عنه مولى الله عليه وسلم said, “Whoever says, ‘*Subhân Allâh wa Bihamdihi*,^[3] one-hundred times a day,

آتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقَنَا عَذَابَ النَّارِ».

(١٠) بَابُ: فَضْلِ التَّهْلِيلِ وَالشَّسِيعِ وَالدُّعَاءِ

١٧٢٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فِي كُلِّ يَوْمٍ، مِائَةً مَرَّةً. كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتُبَتْ لَهُ مِائَةٌ حَسَنَةٌ، وَمُحِيطَتْ عَنْهُ مِائَةٌ سَيِّئَةٌ، وَكَانَتْ لَهُ حِزْزاً مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّى يُمْسِيَ. وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ». .

١٧٢٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ

^[1] (H.1724) The Arabic version of this prayer is as follows:
Lâ ilâha ill-Allâh, wahdahû lâ sharîka lahu lahul-mulku, lahul-hamdu, wa Huwa 'alâ kulli shai'in Qadîr.'

^[2] (H.1724) ‘More’ may mean here more times of recitation of this invocation or more good deeds of different nature.

^[3] (H.1725) I deem Allâh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever in any respect, and I glorify His Praises (Glorified be Allâh, the Most Great! Glorified be Allâh and praised be He).

will be forgiven all his sins even if they were as much as the foam of the sea. (*Sahîh Al-Bukhâri, Hadîth No. 414, Vol. 8*)

مِائَةٌ مَرَّةً، حُطِّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

1726. Narrated Abû Ayyûb Al-Ansârî : The Prophet ﷺ said, "Whoever says, 'Lâ ilâha ill-Allâhu wahdahu lâ sharîka lâhu, lahul-mulku, wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr,'"^[1] ten times will be as if he had manumitted one of Ismâ'il's (Ishmael) descendants." (*Sahîh Al-Bukhâri, Hadîth No. 413-B, Vol. 8*)

١٧٢٦ - حَدِيثُ أَبِي أَيُوبَ الْأَنْصَارِيِّ، عَنِ النَّبِيِّ ﷺ: «مَنْ قَالَ عَشْرًا: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَ كَمْنَ أَعْنَقَ رَقَبَةَ مِنْ وَلَدِ إِسْمَاعِيلَ».

1727. Narrated Abû Hurâira : The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance (of deeds) and are very dear to the Beneficent (Allâh), and they are, 'Subhân Allâhi Al-Azîm and Subhân Allâhi wa bihamdihi.'^[2]" (*Sahîh Al-Bukhâri, Hadîth No. 415, Vol. 8*)

١٧٢٧ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «كَلِمَتَانِ حَفِيفَتَانِ عَلَى الْلِسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَسِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

CHAPTER 13. Preference of remembering Allâh in a low voice.

(١٣) بَابٌ: اسْتِخْبَابٌ خَفْضٌ الصَّوْتِ بِالذِّكْرِ

1728. Narrated Abû Mûsa Al-Ash'arî : When Allâh's Messenger ﷺ fought the battle of Khaibar, or said, when Allâh's Messenger ﷺ went

١٧٢٨ - حَدِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا غَزَّ رَسُولُ اللَّهِ ﷺ خَيْرَ، أَوْ قَالَ: لَمَّا

^[1] (H.1726) None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the Praises, and He has the Power to do everything (Omnipotent).

^[2] (H.1727) See the footnote of *Hadîth No. 1725*.

towards it, (whenever) the people (passed over a high place) overlooking a valley, they raised their voices saying, "Allâhu Akbar! Allâhu Akbar!" (Allâh is the Most Great). Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)." On that Allâh's Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer, Who is near and is with you." I was behind the riding animal of Allâh's Messenger ﷺ and he heard me saying, "Lâ hawla wala quwwata illâ billâh" (There is neither might, nor power but with Allâh)." On that he said to me, "O 'Abdullâh bin Qais!" I said, "Labbaik,⁽¹⁾ O Allâh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allâh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: Lâ hawla wala quwwata illâ billâh (there is neither might nor power but with Allâh)." (*Sahîh Al-Bukhâri, Hadîth No. 516, Vol. 5*)

1729. Narrated Abû Bakr As-Siddîq رضي الله عنه : I asked Allâh's Messenger ﷺ to teach me an invocation so that I may invoke Allâh with it in my *Salât* (prayer). He told me to say, "Allâhumma innî zalamtu nafsi zulman kathîran. Walâ yaghfirudh-dhunuba illâ anta faghfirlî maghfiratan min 'indika warhamni innaka antal-Ghafîr-ur-Râhîm [O Allâh! I have done great Zulm (wrong) to myself and none except You forgives sins, so

تَوَجَّهَ رَسُولُ اللهِ ﷺ، أَشْرَفَ النَّاسُ عَلَى وَادٍ. فَرَفِعُوا أَصْوَاتَهُم بِالْكَبِيرِ: اللهُ أَكْبَرُ! اللهُ أَكْبَرُ! لَا إِلَهَ إِلَّا اللهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْبَعُوا عَلَى أَنْفُسِكُمْ. إِنَّكُمْ لَا تَدْعُونَ أَصَمًّ وَلَا غَائِبًا. إِنَّكُمْ تَدْعُونَ سَمِيعًا فَرِيَّةً، وَهُوَ مَعْنَكُمْ» وَآنَا خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ. فَسَمِعَنِي وَآنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ. فَقَالَ لِي: «يَا عَبْدَ اللهِ بْنَ قَيْسٍ! قُلْتُ: لَيْسَكَ! رَسُولُ اللهِ! قَالَ: «أَلَا أَذْلُكَ عَلَى كَلِمَةٍ مِنْ كَثِيرٍ مِنْ كُنُوزِ الْجَنَّةِ؟» قُلْتُ: بَلَى! يَا رَسُولَ اللهِ! فَدَاكَ أَبِي وَأُمِّي. قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ». »

1729 - حديث أبي بكر الصديق
رضي الله عنه، أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِمْتِنِي دُعَاءً أَذْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». »

⁽¹⁾ (H.1728) I am present to obey and to listen to you.

please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].” (*Sahîh Al-Bukhâri, Hadîth No. 796, Vol. 1*)

1730. Narrated ‘Abdullâh bin ‘Amr رضي الله عنه about Abû Bakr As-Siddîq رضي الله عنه who said to the Prophet ﷺ, “O Allâh’s Messenger! Teach me an invocation with which I may invoke Allâh in my *Salât* (prayer).” The Prophet ﷺ said, “Say: ‘O Allâh! I have done great *Zulm* (wrong) to myself, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful.” (*Sahîh Al-Bukhâri, Hadîth No. 485, Vol. 9*)

CHAPTER 14. To seek refuge with Allâh from the evil of *Fitn* (trials and afflictions) etc.

1731. Narrated ‘Âisha رضي الله عنها about the Prophet ﷺ who used to say, “O Allâh ! I seek refuge with You from the *Fitnah* (trial and affliction etc.) of the Fire, the punishment of the Fire, the *Fitnah* of the grave, the punishment of the grave, the evil of the *Fitnah* of wealth, and the evil of the *Fitnah* of poverty. O Allâh! I seek refuge with You from the evil of the *Fitnah* of *Al-Masih Ad-Dajjâl*, O Allâh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allâh ! I seek refuge with You

١٧٣٠ - حديث عبد الله بن عمرو،
أنَّ أبا بكر الصديق رضي الله عنه قال
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللهِ! عَلِمْتِي دُعَاءً
أَذْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ:
اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا،
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاغْفِرْ لِي
مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ
الرَّحِيمُ».

(١٤) باب: التَّعُوذُ مِنْ شَرِّ الْفِتَنِ وَغَيْرِهَا

١٧٣١ - حديث عائشة رضي الله عنها.
قالت: كان النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اللَّهُمَّ!
إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ
النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ،
وَشَرِّ فِتْنَةِ الْغَنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ.
اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَّالِ. اللَّهُمَّ! اغْسِلْ قَلْبِي
بِمَاءِ الثَّلَاجِ وَالْبَرَدِ. وَتَقْرِبْ قَلْبِي مِنَ
الْحَطَّايمِ، كَمَا نَقَيْتَ التَّوْبَ الْأَبِيضَ
مِنَ الدَّنَسِ. وَبَاعِدْ بَيْنِي وَبَيْنَ
خَطَّايمِي، كَمَا باعِدْتَ بَيْنَ الْمَشْرِقِ

from laziness, sins, and from being in debt.” (*Sahîh Al-Bukhâri, Hadîth No. 388, Vol. 8*)

وَالْمَغْرِبِ. اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسْلِ، وَالْمَأْثَمِ، وَالْمَغْرَمِ.

CHAPTER 15. To seek refuge with Allâh from powerlessness, and laziness etc.

1732. Narrated Anas bin Mâlik رضي الله عنه : عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “O Allâh! I seek refuge with You from weakness and laziness, from cowardice and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of life and death.” (*Sahîh Al-Bukhâri, Hadîth No. 378, Vol. 8*)

CHAPTER 16. To seek refuge with Allâh from being destined to an evil end, from being overtaken by destruction etc.

1733. Narrated Abû Huraira رضي الله عنه : عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqâ* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies.” (*Sahîh Al-Bukhâri, Hadîth No. 358, Vol. 8*)

CHAPTER 17. What to say while sleeping and going to bed.

1734. Narrated Al-Barâ’ bin ‘Âzib رضي الله عنه : The Prophet said to

(١٥) بَابُ: التَّعُوذُ مِنَ الْعَجْزِ وَالْكَسْلِ
وَغَيْرِهِ

١٧٣٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ نَبِيُّ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسْلِ، وَالْجُنُبِ وَالْهَرَمِ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَخْيَا وَالْمَمَاتِ».

(١٦) بَابُ: فِي التَّعُوذُ مِنْ سُوءِ الْقَضَاءِ
وَدَرَكِ الشَّقَاءِ وَغَيْرِهِ

١٧٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ. كَانَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ، يَتَعَوَّذُ مِنْ جَهَدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَائِيَّةِ الْأَعْدَاءِ.

(١٧) بَابُ: مَا يَقُولُ عِنْدَ النَّوْمِ وَأَخْذِ
الْمَضْجَعِ

١٧٣٤ - حَدِيثُ الْبَرَاءِ بْنِ عَازِبٍ.

me, “Whenever you go to bed, perform ablution like that for the *Salât* (prayer), lie on your right side and say, *Allâhumma inni aslamtu wajhî ilaika, wa fauwadtu ‘amri ilaika, wa alja’tu zahrî ilaika raghbatan wa rahbatan ilaika. Lâ malja’ wala manja minka illâ ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa bi nabiyikal-ladhî arsalta* [O Allâh! I surrender to You, and entrust all my affairs to You and depend upon You for Your Blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (The Qur’ân) which You have revealed and in Your Prophet ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) whom You have sent]. Then if you die on that very night, you would die with faith (i.e. on the religion of Islâm). Let the aforesaid words be your last utterance (before sleep).” I repeated it before the Prophet ﷺ and when I reached “*Allâhumma âmantu bikitâbikal-ladhî anzalta* (O Allâh I believe in Your Book, which You have revealed)” I said, “*Wa-Rasûlika* (and your Messenger),” The Prophet ﷺ said, “No, (but say): *‘Wanabiyikal-ladhî arsalta* (Your Prophet whom You have sent) instead.” (*Sahîh Al-Bukhâri, Hadîth No. 247, Vol. 1*)

1735. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he

قال: قال النبي ﷺ: «إذا أتيت مسجعك، فتوضاً وضوءك للصلوة. ثم اضطجع على شبك الأيمن. ثم قل: اللهم! إني أسلمت وجهي إليك. وفوضت أمري إليك. وألجأ ظهري إليك. رغبة ورهبة إليك. لا ملجأ ولا منجا منك إلا إليك. اللهم! آمنت بكتابك الذي أنزلت. وبنبيك الذي أرسلت. فإن مات من ليلتك، فأنت على الفطرة. واجعلهن آخر ما تتكلّم به».

قال: فردتها على النبي ﷺ، فلما بلغت «اللهم! آمنت بكتابك الذي أنزلت» قلت: ورسولك. قال: «لا. ونبيك الذي أرسلت».

١٧٣٥ - حديث أبي هريرة. قال: قال النبي ﷺ: «إذا أوى أحدكم إلى فراشه، فلينقض فراشه بداخلة إزاره. فإنه لا يدرى ما خلفه عليه. ثم

should say: 'Bismika Rabbi wadu 'tu janbi wa bika arfa'uhu, in amsakta nafsi farhamhâ wa in arsalta hâ fahfazhâ bimâ tahfazu bihi as-sâlihîn.'⁽¹⁾ (*Sahîh Al-Bukhâri, Hadîth No. 332, Vol. 8*)

يَقُولُ : يَا سَمِّكَ ، رَبُّ ! وَضَعْتُ جَنِيَّ ،
وَبِكَ أَرْفَعُهُ . إِنْ أَمْسَكْتَ نَفْسِي ،
فَأَرْحَمْهَا . وَإِنْ أَرْسَلْتَهَا ، فَاخْفَفْتُهَا بِمَا
تَحْفَظُ بِهِ الصَّالِحِينَ» .

CHAPTER 18. To seek refuge with Allâh from the evil of what one has done and from the evil of what one has not done.

1736. Narrated Ibn 'Abbâs : رضى الله عنهما used to say, "I used to say, "I seek refuge (with You) by Your 'Izzat (Honour, Power and Glory) 'Lâ ilâha illa Anta, (none has the right to be worshipped but You) Who does not die while the jinns and the human beings die." (*Sahîh Al-Bukhâri, Hadîth No. 480, Vol. 9*)

1737. Narrated Abû Mûsa : رضى الله عنه used to invoke Allâh with the following invocation: *Rabbî-ghfir-lî khati-ati wa jahlî wa isrâfi fi amrî kullihi, wa ma Anta a'lamu bihî minnî. Allâhumma ighfirlî khatâyâya wa 'amdî, wa jahlî wa hazlî, wa kullu dhâlika 'indî, Allâhumma ighfirlî mâ qaddamtû wa mâ akh-kartû wa mâ asrartu wâ ma a'lantu. Antal-muqaddimu wa Antal-mu'akhkiru, wa Anta 'alâ kullî shai'in*

(١٨) بَابُ التَّعَوِذِ مِنْ شَرِّ مَا عَمِلَ
وَمِنْ شَرِّ مَا لَمْ يَعْمَلْ

١٧٣٦ - حَدِيثُ ابْنِ عَبَّاسٍ ، أَنَّ
النَّبِيَّ ﷺ كَانَ يَقُولُ : «أَغُوذُ بِعِزْتِكَ
الَّذِي لَا إِلَهَ إِلَّا أَنْتَ . الَّذِي لَا
يَمُوتُ ، وَالْجِنُّ وَالإِنْسَنُ يَمُوتُونَ» .

١٧٣٧ - حَدِيثُ أَبِي مُوسَى ، عَنِ
النَّبِيِّ ﷺ ، أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ :
«رَبُّ ! اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي .
وَإِنْرَاجِي فِي أَمْرِي كُلُّهُ . وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ ! اغْفِرْ لِي خَطَايَايَ
وَعَنْدِي ، وَجَهْلِي وَهَزْلِي ، وَكُلُّ ذَلِكَ
عِنْدِي . اللَّهُمَّ ! اغْفِرْ لِي مَا فَدَّمْتُ وَمَا
أَخَرْتُ . وَمَا أَسْرَزْتُ وَمَا أَعْلَمْتُ .

⁽¹⁾ (H.1735) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it, as You protect the righteous.

Qadîr.⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 407, Vol. 8)

أَنْتَ الْمُقْدَمُ، وَأَنْتَ الْمُؤْخَرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

1738. Narrated Abû Huraria : رضي الله عنه used to say, "Lâ ilâha ill-Allâh wahdahu (none has the right to be worshipped but Allâh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Ahzâb* (confederates) and there is nothing after Him." (*Sahîh Al-Bukhâri*, Hadîth No. 440, Vol. 5)

CHAPTER 19. To recite *Subhan Allâh* in the morning and at the time of going to sleep.

1739. Narrated 'Alî : رضي الله عنه Fâtimah complained of the suffering caused to her by the handmill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. 'Âisha was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came. 'Âisha informed him about Fâtimah's visit. 'Alî added: "So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, "Remain at your place." He sat down between us till I found the coolness of

١٧٣٨ - حِدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه. أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ. أَعَزَّ جُنْدَهُ. وَنَصَرَ عَبْدَهُ. وَغَلَبَ الْأَخْرَابَ وَحْدَهُ. فَلَا شَيْءٌ بَعْدَهُ».

(١٩) بَابُ: التَّسْبِيحُ أَوَّلَ النَّهَارِ وَعِنْدَ النَّوْمِ

١٧٣٩ - حِدِيثُ عَلِيٍّ، أَنَّ فَاطِمَةَ، عَلِيهَا السَّلَامُ، شَكَّتْ مَا تَلْقَى مِنْ أَثْرِ الرَّحَّا. فَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْطِي. فَانْتَلَقَتْ فَلَمْ تَجِدْهُ. فَوَجَدَتْ عَائِشَةَ، فَأَخْبَرَتْهَا. فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْبَرَهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ. فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَيْنَا، وَقَدْ أَخْذَنَا مَضَاجِعَنَا. فَذَهَبْنَا لِأَقْوَمَ، فَقَالَ: «عَلَى مَكَانِكُمَا فَقَعَدَ يَسْتَنَا، حَتَّى وَجَدْنَا بَرَدَ قَدَمَيْهِ عَلَى صَدْرِي. وَقَالَ: «أَلَا أَعْلَمُكُمَا

⁽¹⁾ (H.1737) O my Lord! Forgive my sins and forgive my ignorance and also forgive all of my exceeding the limits (i.e. all my great sins) and what You know better than I. O Allâh! Forgive my mistakes, those done intentionally or out of my ignorance, (without) or with seriousness, and I confess that all such mistakes are done by me. O Allâh! Forgive my sins of the past and of the future, which I did openly or secretly. You are the One Who makes the things go ahead (or before), and You are the One Who delays them, and You are Omnipotent.

his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allâhu Akbar' thirty-four times, and *Subhân Allâh*, thirty-three times, and '*Alhamdu-lillâh*' thirty-three times, for that is better for you than a servant." (*Sahîh Al-Bukhâri*, *Hadîth* No. 55, Vol. 5)

CHAPTER 20. Preference of invoking Allâh at the time of the crowing of the cock.

1740. Narrated Abû Hurâira : رضي الله عنه said, "When you hear the crowing of a cock, ask for Allâh's Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates that it has seen a Satan)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 522, Vol. 4)

CHAPTER 21. Invocation at the time of distress.

1741. Narrated Ibn 'Abbâs : رضي الله عنهما used to invoke at the time of distress, saying "*Lâ ilâha illal lâhu al-'Azîm, al-Halîm, Lâ ilâha illallâhu Rabbul-'asrshil-Azîm, Lâ ilâha illallâhu Rabbus-samâwati wa Rabbul-ardi, wa Rabbul-'arshil-Karîm.*"⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 357, Vol. 8)

خَيْرًا مِمَّا سَأَلْتُمَايِّ؟ إِذَا أَخْدُثْتُمَا
مَضَاجِعَكُمَا تُكَبِّرَا أَرْبَعًا وَثَلَاثَيْنَ،
وَتَسْبِحَا ثَلَاثَةً وَثَلَاثَيْنَ، وَتَحْمَدَا ثَلَاثَةً
وَثَلَاثَيْنَ. فَهُوَ خَيْرٌ لِكُمَا مِنْ خَادِمٍ».

(٢٠) بَابُ: اسْتِخْبَابُ الدُّعَاءِ عِنْدَ صِيَاحِ الدِّيْكِ

١٧٤٠ - حَدِيثُ أَبِي هُرَيْرَةَ, رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الْدِيْكَةِ، فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأْثٌ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهِيقَ الْجَمَارِ، فَتَعَوَّذُوا بِاللَّهِ مِنْ الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا».

(٢١) بَابُ: دُعَاءُ الْكَرْبِ

١٧٤١ - حَدِيثُ ابْنِ عَبَّاسٍ, أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ، عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ، الْعَظِيمُ الْحَلِيمُ. لَا إِلَهَ إِلَّا اللَّهُ، رَبُّ الْعَرْشِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ، رَبُّ

⁽¹⁾ (H.1741) None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heaven and the Lord of the earth and the Lord of the Honourable Throne.

السُّمُواتِ، وَرَبِّ الْأَرْضِ، وَرَبِّ
الْعَرْشِ الْكَرِيمِ».

CHAPTER 25. One's invocation is granted by Allâh if one does not show impatience (by saying), I invoked (Allâh), but my request has not been granted.

1742. Narrated Abû Huraira : رضى الله عنه said ملئ الله عليه وسلم : "The invocation of anyone of you is granted (by Allâh) if he does not show impatience (by saying, 'I invoked Allâh and my request has not been granted')." (*Sahîh Al-Bukhâri*, Hadîth No. 352, Vol. 8)

CHAPTER 26. The majority of the dwellers of Paradise are (will be) the poor and the majority of the dwellers of Hell are (will be) women, and about the *Fitnah* (trial and affliction etc.) caused by the women.

1743. Narrated Usâma : رضى الله عنه said ملئ الله عليه وسلم : "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts etc.) But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women." (*Sahîh Al-Bukhâri*, Hadîth No. 124, Vol. 7)

1744. Narrated Usâma bin Zaid رضى الله عنه said ملئ الله عليه وسلم : "The Prophet ﷺ said, "After me I have not left any *Fitnah* (trial and

(٢٥) بَابٌ: بَيَانٌ أَنَّهُ يُسْتَجَابُ لِلْدَّاعِي
مَا لَمْ يَعْجَلْ فَيَقُولُ: دَعَوْتُ فَلَمْ
يُسْتَجِبْ لِي

١٧٤٢ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ
لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ. يَقُولُ: دَعَوْتُ
فَلَمْ يُسْتَجِبْ لِي».

(٢٦) بَابٌ: أَكْثَرُ أَهْلِ الْجَنَّةِ الْفَقَرَاءُ
وَأَكْثَرُ أَهْلِ النَّارِ السَّاءُ وَبَيَانُ الْفِتْنَةِ
بِالنِّسَاءِ

١٧٤٣ - حَدِيثُ أُسَامَةَ، عَنِ النَّبِيِّ
ﷺ، قَالَ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ،
فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ.
وَأَصْحَابُ الْجَنَّةِ مَخْبُوسُونَ. غَيْرَ أَنَّ
أَصْحَابَ النَّارِ، قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ.
وَقُمْتُ عَلَى بَابِ النَّارِ، فَإِذَا عَامَّةً مَنْ
دَخَلَهَا النِّسَاءُ».

١٧٤٤ - حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ رضي
الله عنهما، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا

affliction etc.) more harmful to men than (the *Fitnah* of) women.” (*Sahîh Al-Bukhâri, Hadîth* No. 33, Vol. 7)

تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ،
مِنَ النِّسَاءِ».

CHAPTER 27. The tale of the three companions of the cave, and to ask Allâh for his help by mentioning one's good deeds which he did only for Allâh's sake.

1745. Narrated Ibn 'Umar رضي الله عنهما : said ملى الله عليه وسلم , “While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the entrance of the cave. They said to each other, ‘Invoke Allâh with the best deed you have performed (so that Allâh might remove the rock)’. One of them said, ‘O Allâh! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drank from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). This situation continued till it was dawn. O Allâh! If You regard that I did it only for Your sake, then please remove this rock so that we may see the sky.’ So, the rock was moved a bit. The second said, ‘O Allâh ! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my

(٢٧) بَابٌ: قِصَّةُ أَصْحَابِ الْغَارِ الْثَّلَاثَةِ وَالتَّوْسِيلُ بِصَالِحِ الْأَعْمَالِ

١٧٤٥ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما ، عَنِ النَّبِيِّ ﷺ ، قَالَ: «خَرَجَ ثَلَاثَةٌ يَمْشُونَ. فَأَصَابَهُمُ الْمَطَرُ. فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ. فَانْحَطَتْ عَلَيْهِمْ صَخْرَةٌ. قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: اذْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْنَا مُؤْمِنُهُ. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنِّي كَانَ لِي أَبْوَانٌ، شَيْخَانٌ كَبِيرَانٌ. فَكُنْتُ أَخْرُجُ فَأَرْعَى، ثُمَّ أَجِيءُ فَأَخْلُبُ. فَأَجِيءُ بِالْحَلَابِ، فَاتَّيَنِيهِ أَبُوئِي، فَيَشْرَبَانِ. ثُمَّ أَسْقَيَ الصَّبِيَّةَ، وَأَهْلِي وَأَمْرَأَتِي. فَأَخْبَيْتُ لَيْلَةً، فَجِئْتُ فَإِذَا هُمَا نَائِمَانِ. قَالَ: فَكَرْهْتُ أَنْ أُوقِظَهُمَا، وَالصَّبِيَّةَ يَتَصَاغِرُونَ عِنْدَ رِجْلِي. فَلَمْ يَزُلْ ذَلِكَ دَأْبِي وَدَأْبُهُمَا حَتَّى طَلَعَ الْفَجْرُ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَأَفْرُجْ عَنَّا فُرْجَةً، تَرَى مِنْهَا السَّمَاءَ. قَالَ: فَفَرَّجَ عَنْهُمْ. وَقَالَ الْآخَرُ:

desire fulfilled unless I paid her one-hundred *Dinâr* (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allâh, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allâh! If You regard that I did it only for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allâh! No doubt You know that once I employed a worker for one *Faraq* (three *Sa'*) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his dues. I said to him: Go to those cows and the shepherd and take them for they are yours. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allâh! If You regard that I did it only for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave." (*Sahîh Al-Bukhârî*, *Hadîth* No. 418, Vol. 3)

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي كُنْتُ أُحِبُّ امْرَأَةً مِنْ بَنَاتِ عَمِّي، كَأَشَدَّ مَا يُحِبُّ الرَّجُلُ النِّسَاءَ. فَقَالَتْ: لَا تَنْأِي ذَلِكَ مِنْهَا، حَتَّى تُعْطِيهَا مِائَةً دِينâرٍ. فَسَعَيْتُ فِيهَا حَتَّى جَمَعْتُهَا. فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: اتَّقِ اللَّهَ، وَلَا تُضَّنَّ الْخَاتَمَ إِلَّا بِحَقِّهِ. فَقُمْتُ، وَتَرَكْتُهَا. فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَأَفْرُجْ عَنَّا فُرْجَةً. قَالَ: فَمَرَّ عَنْهُمُ الْثَّلَاثَيْنِ. وَقَالَ الْآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَيِّي اسْتَأْجَرْتُ أَجِيرًا بِمُرْقَدٍ مِنْ ذُرَّةٍ، فَأَعْطِيْتُهُ. وَأَبَى ذَاكَ أَنْ يَأْخُذَ فَعَمَدْتُ إِلَى ذَلِكَ الْفَرْقَ، فَرَغَعْتُهُ. حَتَّى اشْتَرَيْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا. ثُمَّ جَاءَ، فَقَالَ: يَا عَبْدَ اللَّهِ! أَعْطِنِي حَقِّيْ. فَقُلْتُ: انْظُلْقُ إِلَى تِلْكَ الْبَقَرِ وَرَاعِيَهَا، فَإِنَّهَا لَكَ. فَقَالَ: أَسْتَهِزُ بِي؟ قَالَ: فَقُلْتُ: مَا أَسْتَهِزُ بِكَ، وَلَكَتَهَا لَكَ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَأَفْرُجْ عَنَّا. فَكَشِيفَ عَنْهُمْ».

49. THE BOOK OF AT-TAUBA (THE REPENTANCE)

CHAPTER 1. Exhortation for At-Tauba (the repentance) and to be pleased for it.

1746. Narrated Abû Huraira : رضى الله عنه said, The Prophet ﷺ said, "Allâh says: 'I am just as My slave thinks I am (i.e. I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (Sahîh Al-Bukhâri, Hadîth No. 502, Vol. 9)

1747. Narrated 'Abdullâh bin Mas'ûd مسعود said, "Allâh's Messenger ﷺ said, "Allâh is more pleased with the repentance of His slave than a man who encamps at a place where his life is in jeopardy, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers exhaustion from severe heat and thirst or what Allâh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him." (Sahîh Al-Bukhâri, Hadîth No. 320, Vol. 8)

٤٩ - كتاب التوبة

(١) باب: في الحضن على التوبة
والفرح بها

١٧٤٦ - حديث أبي هريرة رضي الله عنه، قال: قال النبي ﷺ: «يقول الله تعالى: أنا عند ظن عبدي بي. وأنا معه إذا ذكرني. فإن ذكرني في نفسه، ذكرته في نفسه. وإن ذكرني في ملائكة ذكرته في ملائكة خير منهم. وإن تقرب إلي يشبر، تقربت إليه ذراعاً. وإن تقرب إلى ذراعاً، تقربت إليه باغعاً. وإن أتاني يمشي، أتيته هرولة».

١٧٤٧ - حديث عبد الله بن مسعود، عن النبي ﷺ، قال: «الله أفرج بتوبة عبدي، من رجل نزل منزلة، وبه مهلكة، ومعه راحلته، عليها طعامه وشرابه. فوضع رأسه، فنام نومة، فاستيقظ، وقد ذهب راحلته. حتى اشتد عليه الحر والعطش، أو ما شاء الله، قال: أرجع إلى مكانني. فرَجع، فنام نومة، ثم رفع رأسه، فإذا راحلته عنده».

1748. Narrated Anas bin Mâlik رضي الله عنه said, Allâh's Messenger ﷺ said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (*Sahîh Al-Bukhârî, Hadîth No. 321, Vol. 8*)

CHAPTER 4. The vastness of Allâh's Mercy and that it overtakes His Anger.

1749. Narrated Abû Huraira رضي الله عنه said, Allâh's Messenger ﷺ said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.' " (*Sahîh Al-Bukhârî, Hadîth No. 416, Vol. 4*)

1750. Narrated Abû Huraira رضي الله عنه heard Allâh's Messenger ﷺ saying, "Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (*Sahîh Al-Bukhârî, Hadîth No. 29, Vol. 8*)

1751. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Some Saby (i.e. war prisoners, children and women only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed and whenever she found a child amongst the captives, she took it over her chest

١٧٤٨ - حديث أنس رضي الله عنه، قال : قَالَ رَسُولُ اللَّهِ ﷺ : «اللَّهُ أَفْرَحَ بِتُوبَةِ عَبْدٍ مِنْ أَحَدِكُمْ، سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلَادَةٍ».

(٤) بَابٌ : فِي سَعَةِ رَحْمَةِ اللَّهِ تَعَالَى
وَأَنَّهَا سَبَقَتْ غَضَبَهُ

١٧٤٩ - حديث أبي هريرة رضي الله عنه، قال : قَالَ رَسُولُ اللَّهِ ﷺ : «لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ، فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي غَلَبَتْ عَصَبِيِّي».

١٧٥٠ - حديث أبي هريرة رضي الله عنه، قال : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءًا. فَامْسَكَ عِنْدَهُ تِسْعَةَ وَتَسْعِينَ جُزْءًا. وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا. فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا، خَشِيَّةً أَنْ تُصِيبَهُ».

١٧٥١ - حديث عمر بن الخطاب رضي الله عنه، قال : قَدِيمٌ عَلَى النَّبِيِّ ﷺ سَبَبِيٍّ، فَإِذَا امْرَأَةٌ مِنِ السَّبَبِيِّ قَدْ تَخْلُبُ ثَدِيهَا، تَسْقِي. إِذَا وَجَدَتْ صَبِيًّا فِي السَّبَبِيِّ، أَحَدَتْهُ، فَالصَّفَقَتْهُ بِيَظْنَهَا

49. The Book of Repentance

and nursed it (she had lost her child but later she found him). The Prophet ﷺ said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet ﷺ then said, "Allāh is more Merciful to His slaves than this lady is to her son." (*Sahîh Al-Bukhâri*, *Hadîth* No. 28, Vol. 8)

1752. Narrated Abû Huraira : رضي الله عنه said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allāh, if Allāh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allāh ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allāh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it (very well)'. So Allāh forgave him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 597, Vol. 9)

1753. Narrated Abû Sa'îd : رضي الله عنه said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of wealth. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His

وأَرْضَعَتْهُ . فَقَالَ لَنَا النَّبِيُّ ﷺ : «أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قَلْنَا: لَا . وَهِيَ تَقْدِيرُ عَلَى أَنْ لَا تَطْرَحَهُ . فَقَالَ: «اللَّهُ أَرْحَمُ بِعِبَادِهِ، مِنْ هَذِهِ بِوَلَدِهَا» .

١٧٥٢ - حديث أبي هريرة، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَالَّرَجُلُ لَمْ يَعْمَلْ حَيْرًا قَطُّ : إِنَّمَا ماتَ، فَهَرَقُوهُ، وَأَدْرُوا نِصْفَهُ فِي الْبَرِّ، وَنِصْفَهُ فِي الْبَحْرِ . فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ، لَيُعَذِّبَنَّهُ عَذَابًا، لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ . فَأَمَرَ اللَّهُ الْبَحْرَ، فَجَمَعَ مَا فِيهِ . وَأَمَرَ الْبَرَ فَجَمَعَ مَا فِيهِ . ثُمَّ قَالَ: لَمْ فَعَلْتَ؟ قَالَ: مِنْ خَشْيَتِكَ، وَأَنْتَ أَغْلَمُ . فَغَفَرَ لَهُ» .

١٧٥٣ - حديث أبي سعيد الخدري رضي الله عنه . عَنِ النَّبِيِّ ﷺ : «أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَغْسَهُ اللَّهُ مَالًا . فَقَالَ لِبَنِيهِ لَمَّا حُضِرَ: أَيَّ أَبْ كُنْتُ لَكُمْ؟ قَالُوا: خَيْرُ أَبِ . قَالَ: فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ . فَإِذَا مُتُّ فَأَخْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُونِي فِي يَوْمِ

sons did accordingly, but Allâh gathered (his particles) and asked (him), ‘What made you do so?’ He replied, ‘Fear of You.’ So Allâh bestowed His Mercy upon him (forgave him).” (*Sahîh Al-Bukhâri*, *Hadîth No. 684*, Vol. 4)

CHAPTER 5. The repentance is accepted (by Allâh) if one repents after committing sins, even if the sins and repentance is repeated.

1754. Narrated Abû Huraira رضي الله عنه : سمعت النبي ﷺ saying, “If somebody commits a sin and then says, ‘O my Lord! I have sinned, please forgive me!’ and his Lord says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then again commits another sin and says, ‘O my Lord, I have committed another sin, please forgive me.,’ and Allâh says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven my slave (his sin).’ Then he remains without committing another sin for a while and then commits another sin (for the third time) and says ‘O my Lord, I have committed another sin, please forgive me,’ and Allâh says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven My slave (his sin), he can do whatever he likes.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth No. 598*, Vol. 9)

عاصِفٌ. فَفَعَلُوا. فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ، فَقَالَ: مَا حَمَلْكَ؟ قَالَ: مَحَافِظَكَ. فَلَقَاءُ بِرَحْمَةِ اللَّهِ.

(٥) بَابٌ: قَبْوِ التَّوْبَةِ مِنَ الذُّنُوبِ وَإِنْ تَكَرَّرَتِ الذُّنُوبُ وَالتَّوْبَةُ

١٧٥٤ - حَدِيثُ أَبِي هَرِيْرَةَ . قَالَ: سَمِعْتَ النَّبِيَّ ﷺ، قَالَ: «إِنَّ عَبْدًا أَصَابَ ذَنْبًا، وَرَبِّمَا قَالَ: أَذْنَبَ ذَنْبًا. فَقَالَ: رَبِّ! أَذْنَبْتُ . وَرَبِّمَا قَالَ: أَصَبْتُ فَاغْفِرْ لِي . فَقَالَ رَبُّهُ: أَعْلَمُ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي . ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ . ثُمَّ أَصَابَ ذَنْبًا، أَوْ أَذْنَبَ ذَنْبًا . فَقَالَ: رَبِّ! أَذْنَبْتُ ، أَوْ أَصَبْتُ أَخْرَى . فَاغْفِرْهُ . فَقَالَ: أَعْلَمُ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي . ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ . ثُمَّ أَذْنَبَ ذَنْبًا . وَرَبِّمَا قَالَ: أَصَابَ ذَنْبًا . قَالَ: قَالَ: رَبِّ! أَصَبْتُ أَوْ أَذْنَبْتُ آخْرَى . فَاغْفِرْهُ لِي . فَقَالَ: أَعْلَمُ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟

^[1] (H.1754) Allâh will forgive one’s sins if one repents and does not commit the same sin again.

غَرِّتْ لِعَبْدِي ثَلَاثَةٍ. فَلَيُعْمَلْ مَا شَاءَ».

CHAPTER 6. Allâh's *Ghîra*⁽¹⁾ (self-respect or honour etc.) and the prohibition of shameful sins (illegal sexual intercourse etc.)

1755. Narrated 'Amr from Abû Wâ'il رضى الله عنه : 'Abdullâh (bin Mas'ûd) said that the Prophet صلى الله عليه وسلم said, "None has more sense of *Ghîra* (honour, self-respect etc.) than Allâh, therefore He has prohibited shameful sins (illegal sexual intercourse etc.) whether committed openly or secretly. And none loves to be praised more than Allâh does, and for this reason He praises Himself." [I asked Abû Wâ'il, "Did you hear it from Abdullâh?" He said, "Yes." I said, "Did 'Abdullâh ascribe it to Allâh's Messenger صلى الله عليه وسلم ?" He said, "Yes."] *Sahîh Al-Bukhâri*, *Hadîth* No. 158, Vol. 6)

1756. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has a sense of *Ghîra*, and Allâh's Sense of *Ghîra* (self-respect, honour etc.) is provoked when a believer does something which Allâh has prohibited." (*Sahîh Al-Bukhâri*, *Hadîth* No. 150, Vol. 7)

1757. Narrated Asmâ' I رضى الله عنها : heard Allâh's Messenger صلى الله عليه وسلم saying, "There is nothing (none) having a greater sense of *Ghîra* (honour, self-respect etc.) than Allâh." (*Sahîh Al-Bukhâri*, *Hadîth* No. 149, Vol. 7)

(٦) بَابُ: غَيْرَةُ اللَّهِ تَعَالَى وَتَخْرِيمُ الْفَوَاحِشِ

١٧٥٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضى الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ. وَلِذلِكَ حَرَمَ الْفَوَاحِشَ، مَا ظَهَرَ مِنْهَا، وَمَا بَطَنَ. وَلَا شَيْءٌ أَحَبُّ إِلَيْهِ الْمَذْحُ مِنَ اللَّهِ. وَلِذلِكَ مَذَحَ نَفْسَهُ».

١٧٥٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضى الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَغْأَرُ، وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَمَ اللَّهُ».

١٧٥٧ - حَدِيثُ أَسْمَاءَ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَا شَيْءٌ أَغْيَرُ مِنَ اللَّهِ».

⁽¹⁾ (Ch.6) *Ghîra*: See glossary.

**CHAPTER 7. Allâh's Statement:
“Verily, the good deeds remove the
evil deeds (small sins)...” (V.11:114)**

(٧) بَابُ: قَوْلِهِ تَعَالَى : إِنَّ الْحَسَنَاتِ
يُذْهِبُنَّ السَّيِّئَاتِ

1758. Narrated Ibn Mas'ûd^{١١}: رضي الله عنه عن عمه A man kissed a woman (unlawfully) and then went to the Prophet صلى الله عليه وسلم and informed him. So Allâh revealed: “And perform *As-Salât* (*Iqâmat-as-Salât*)^[1], at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)] Verily! The good deeds remove the evil deeds (small sins)...” (V.11:114) The man asked Allâh's Messenger صلى الله عليه وسلم — “Is this instruction for me only?” He said, “It is for all my followers (who encounter a similar situation).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 504, Vol. 1)

1759. Narrated Anas bin Mâlik رضي الله عنه عن عمه : While I was with the Prophet صلى الله عليه وسلم a man came and said, “O Allâh's Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me.” The Prophet صلى الله عليه وسلم did not ask him what he had done. Then the time for *As-Salât* (the prayer) became due and the man offered *Salât* (prayer) along with the Prophet صلى الله عليه وسلم, and when the Prophet صلى الله عليه وسلم had finished his *Salât*, the man again got up and said, “O Allâh's Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allâh's Laws.” The Prophet صلى الله عليه وسلم said, “Haven't you offered *Salât* with us?” He said, “Yes.” The Prophet صلى الله عليه وسلم said, “Allâh has forgiven your sin.” or said, “... your

1758 - حديث ابن مسعود، أنَّ رجلاً أصابَ مِنْ امرأةً فُتِّلَهُ . فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ أَقْرَمَ الصَّلَاةَ طَرَفِ النَّهَارِ وَرَلَفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ» فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ أَلِي هَذَا؟ قَالَ: «لِجَمِيعِ أُمَّتِي كُلُّهُمْ».

1759 - حديث أنس بن مالك رضي الله عنه قال: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبَّتُ حَدًا، فَأَفْعِمْهُ عَلَيَّ. قَالَ: وَلَمْ يَسْأَلْهُ عَنْهُ. قَالَ: وَحَضَرَتِ الصَّلَاةُ، فَصَلَّى مَعَ النَّبِيِّ ﷺ. فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ، قَامَ إِلَيْهِ الرَّجُلُ. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبَّتُ حَدًا، فَأَفْعِمْ فِي كِتَابِ اللَّهِ قَالَ: «أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ أَوْ قَالَ: حَدَّكَ».

^[1] (H.1758) *Iqâmat-as-Salât*: See glossary.

legally punishable sin.” (*Sahîh Al-Bukhârî, Hadîth No. 812, Vol. 8*)

CHAPTER 8. The acceptance of *Tauba* (repentance) of a killer (murderer) even if he has committed large number of murders.

1760. Narrated Abû Sa‘îd Al-Khudrî said ﷺ : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said: عَنِ النَّبِيِّ ﷺ “There was a man from Banî Israel who had murdered ninety-nine persons. Then he set out asking [whether his *Tauba* (repentance) could be accepted or not]. He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such a village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarreled amongst themselves regarding him. Allâh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come from), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found one span closer to the village (he was going to). So he was forgiven.” (*Sahîh Al-Bukhârî, Hadîth No. 676, Vol. 4*)

1761. Narrated Safwân bin Muhriz Almâzinî: While I was walking with Ibn ‘Umar رضي الله عنهما holding his hand, a man came in front of us and asked, “What have you heard from Allâh’s

(٨) بَابٌ: قُبُولٌ تَوْبَةِ الْقَاتِلِ وَإِنْ كَثُرَ قَتْلُهُ

١٧٦٠ - حَدِيثُ أَبِي سَعِيدٍ رضي الله عنه. عَنِ النَّبِيِّ ﷺ، قَالَ: «كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةَ وَتِسْعَينَ إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ. فَأَتَى رَاهِبًا، فَسَأَلَهُ. فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ؟ قَالَ: لَا. فَقَتَلَهُ. فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ: أَئْتِ قُرْبَةَ كَذَا وَكَذَا. فَأَذْرَكَهُ الْمَوْتُ. فَنَاءٌ بِصَدْرِهِ نَحْوَهَا. فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَأَوْحَى اللَّهُ إِلَيْهِ هُذِهِ: أَنْ تَقْرَبِي. وَأَوْحَى اللَّهُ إِلَيْهِ هُذِهِ: أَنْ تَبَاعِدِي. وَقَالَ: قِيسُوا مَا بَيْنَهُمَا. فَوُجِدَ إِلَى هُذِهِ أَقْرَبَ بِشَبَرٍ، فَغَفَرَ لَهُ». فَوْجِدَ إِلَى هُذِهِ أَقْرَبَ بِشَبَرٍ، فَغَفَرَ لَهُ».

١٧٦١ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما. عَنْ صَفْوَانَ بْنِ مُخْرِزِ الْمَازِنِيِّ، قَالَ: يَبْنَمَا أَنَا أَمْشِي مَعَ ابْنِ عُمَرَ رضي الله عنهما

Messenger ﷺ about *An-Najwa*?⁽¹⁾ Ibn ‘Umar said: I heard Allāh’s Messenger ﷺ saying, “Allāh will bring a believer near Him and shelter him with His Screen and ask him: ‘Did you commit such and such sins?’ He will say: ‘Yes, my Lord. Allāh will keep on asking him till he confess all his sins and will think that he is ruined. Allāh will say: ‘I did screen your sins in the world and so I forgive them for you today,’ and then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) ‘And the witnesses will say: These are the ones who lied against their Lord. No doubt! The Curse of Allāh is upon the *Zālimūn* (polytheists, oppressors and the wrong-doers etc.)’” (V.11:18) (*Sahih Al-Bukhārī*, *Hadīth* No. 621, Vol. 3)

CHAPTER 9. Narration about the repentance of Ka‘b bin Mâlik and his two companions.

1762. Narrated ‘Abdullâh bin Ka‘b bin Mâlik who, from among Ka‘b’s sons, was the guide of Ka‘b when he became blind: I heard Ka‘b bin Mâlik narrating the story of (the *Ghazwa* of) Tabûk in which he failed to take part. Ka‘b said: I did not remain behind Allāh’s Messenger ﷺ in any *Ghazwa* that he fought except the *Ghazwa* of Tabûk, and I failed to take part in the *Ghazwa* of Badr, but Allāh did not admonish anyone who had not

الله عنهم، أَخْذُ بِيَدِهِ، إِذْ عَرَضَ رَجُلٌ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللهِ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ، فَيَصْبِعُ عَلَيْهِ كَنَفَةً وَيَسْتَوِهِ»: فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ. أَيْ رَبْ! حَتَّى إِذَا قَرَأَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ. قَالَ: سَرَّتْهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعَظِّمُ كِتَابَ حَسَنَاتِهِ. وَأَمَّا الْكَافِرُونَ وَالْمُنَافِقُونَ فَيَقُولُ الْأَشْهَادُ: هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ».

(٩) بَابُ: حَدِيثُ تَوْبَةِ كَعْبِ بْنِ مَالِكٍ وَصَاحِبِيهِ

١٧٦٢ - حَدِيثُ كَعْبِ بْنِ مَالِكٍ. قَالَ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ غَرَاهَا، إِلَّا فِي غَزْوَةِ تَبُوكَ. عَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَايِبْ أَحَدًا تَخَلَّفَ عَنْهَا. إِنَّمَا خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ. حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى عَيْرٍ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ

⁽¹⁾ (H.1761) *An-Najwa* is confidential talk between Allāh and His devotee on the Day of Judgment. It is a favour from Allāh upon His devotee. This *Hadīth* explains the word clearly.

participated in it, for in fact, Allâh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allâh's Messenger ﷺ when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e. *Al-'Aqaba* Pledge). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ in that *Ghazwa*. By Allâh, never had I two she-camels before, but I had then, at the time of this *Ghazwa*. Whenever Allâh's Messenger ﷺ wanted to make a *Ghazwa*, he used to hide his intention by apparently referring to different *Ghazwa* till it was the time of that *Ghazwa* (of Tabûk) which Allâh's Messenger ﷺ fought in severe heat, facing a long journey, deserts, and the great number of enemy. So, the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwa*. So he informed them clearly of the destination he was going to. Allâh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book, namely, a register. Ka'b added: "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh's Messenger ﷺ , fought that *Ghazwa* at the time when the fruits had ripened and the shade looked pleasant.

الله ﷺ، ليلة العقبة حين تلاقينا على الإسلام. وما أحب أن لي بها مشهد بذر، وإن كانت بذرة ذكر في الناس منها.

كان من خبرِي أنني لم أكن قطْ أقوى ولا أيسَر حين تخلفت عنه في تلك الغزوة. والله! ما اجتمعَتْ عَنِي قبله راحلَتَانْ قطْ، حتَّى جمَعْتُهُما في تلك الغزوة. ولم يُكُنْ رسولُ الله ﷺ، يُريدُ غزوة إلا ورأى بغيرها. حتَّى كَانَتْ تلك الغزوة. غزاها رسولُ الله ﷺ، في حر شديد، واستقبلَ سفراً بعيداً، ومائزاً، وعادوا كثيراً. فجلَّ لِلمُسْلِمِينَ أَمْرُهُمْ لِيَتَّهُبُوا أَهْبَةَ غزوهم. فأخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُريدُ. والمُسْلِمُونَ مع رسول الله ﷺ كثيرٌ. ولا يجمعُهُمْ كِتابٌ حافظٌ. (يريدُ الديوان).

قال كعب: فما رجل يُريدُ أن يتغيب إلا ظنَّ أن سيخفى له، ما لم ينزل فيه وحى الله. وغزا رسول الله ﷺ، تلك الغزوة، حين طابت الشمار والظلال. وتوجهَ رسول الله ﷺ والمُسْلِمُونَ معاً. فظفقت أعدُو لكنى أتجهزَ معهم. فازجع ولم أقض شيئاً. فاؤلُ في نفسي: أنا قادرٌ عليه. فلن

Allâh's Messenger ﷺ and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done anything. I would say to myself, 'I can do that.' So, I kept on delaying it every now and then till the people got ready and Allâh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again the next morning I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take over them. I wish I had done so! But it was not preordained for me. So, after the departure of Allâh's Messenger ﷺ whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me but the one accused of hypocrisy, or one of those weak men whom Allâh had excused. Allâh's Messenger ﷺ did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said, 'What did Ka'b do?' A man from Banû Salama said, 'O Allâh's Messenger! He has been stopped by his two *Burda* (i.e. garments) and his looking at his own flanks with pride.' Then Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Messenger! We know nothing about him but good.'

يَرْزُلْ يَتَمَادِي بِي، حَتَّى اشْتَدَّ بِالنَّاسِ
الْجِدُّ. فَأَضْبَخَ رَسُولُ اللهِ ﷺ،
وَالْمُسْلِمُونَ مَعَهُ. وَلَمْ أَفْضِ مِنْ
جَهَازِي شَيْئًا. فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ
يَوْمٍ أَوْ يَوْمَيْنِ، ثُمَّ الْحَقُّهُمْ. فَعَذَّوْتُ
بَعْدَ أَنْ فَصَلَوا، لِأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ
أَفْضِ شَيْئًا. ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ
أَفْضِ شَيْئًا. فَلَمْ يَرْزُلْ بِي حَتَّى
أَسْرَعُوا، وَتَفَارَّطَ الْغُزوُ. وَهَمِّتْ أَنْ
أَرْتَجِلَ فَأُدْرِكُهُمْ. وَلَيَتَنِي فَعَلْتُ! فَلَمْ
يَقْدِرْ لِي ذَلِكَ. فَكُنْتُ، إِذَا خَرَجْتُ
فِي النَّاسِ، بَعْدَ خُرُوجِ رَسُولِ اللهِ
ﷺ، فَطَفَّتُ فِيهِمْ، أَخْرَنَتِي أَنِّي لَا
أَرَى إِلَّا رَجُلًا مَعْمُوسًا عَلَيْهِ الْقَاقُ،
أَوْ رَجُلًا مِنْ عَذَّرَ اللهِ مِنَ الْضُّعَفَاءِ.
وَلَمْ يَذْكُرْنِي رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ
تَبُوكَ. فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ
بِتَبُوكَ: «مَا فَعَلَ كَعْبٌ؟» فَقَالَ رَجُلٌ
مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ! حَبَّسَهُ
بُرْدَاهُ وَنَظَرَهُ فِي عَطْفَو. فَقَالَ مَعَاذُ بْنُ
جَبَلٍ: بِئْسَ مَا قُلْتَ. وَاللهِ! يَا رَسُولَ
اللهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا حَيْرًَا. فَسَكَّتَ
رَسُولُ اللهِ ﷺ.

قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي
أَنَّهُ تَوَجَّهَ قَافِلًا، حَضَرَنِي هَمْيِي.

Allâh's Messenger ﷺ kept silent." Ka'b bin Mâlik added: "When I heard that he (i.e. the Prophet ﷺ) was on his way back to Al-Madîna, my concern grew deep, and I began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of a wise member of my family in this matter. When it was said that Allâh's Messenger ﷺ had nearly approached Al-Madîna, all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a lie. Then I decided firmly to speak the truth. So, Allâh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer a two-Rak'a prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allâh's Messenger ﷺ accepted the excuses they had expressed, took their Bai'a (pledge) asked for Allâh's Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allâh's Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have

وَظَفِقْتُ أَنْذَكْرُ الْكَذِبَ، وَأَقُولُ : بِمَاذَا
أَخْرُجْ مِنْ سَخَطِهِ عَدَا؟ وَاسْتَعْنَتْ عَلَى
ذَلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي . فَلَمَّا
قِيلَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَظَلَّ
قَادِمًا ، زَاحَ عَنِي الْبَاطِلُ، وَعَرَفْتُ أَنِّي
لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ كَذِبٌ ،
فَأَجْمَعْتُ صِدْقَهُ . وَأَضْبَحَ رَسُولُ اللَّهِ
ﷺ قَادِمًا . وَكَانَ، إِذَا قَدِيمَ مِنْ سَفَرِهِ ،
بَدَا بِالْمَسْجِدِ، فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ ، ثُمَّ
جَلَسَ لِلنَّاسِ . فَلَمَّا فَعَلَ ذَلِكَ، جَاءَهُ
الْمُخْلَفُونَ، فَطَفِقُوا يَعْتَزِرُونَ إِلَيْهِ ،
وَيَخْلِفُونَ لَهُ . وَكَانُوا بِضَعَةَ وَثَمَانِينَ
رَجُلًا . فَقَبِيلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ
عَلَانِيَتَهُمْ، وَبَايِعُهُمْ، وَاسْتَغْفَرَ لَهُمْ ،
وَرَكَلَ سَرَايِرَهُمْ إِلَى اللَّهِ . فَجِئْتُهُ . فَلَمَّا
سَلَّمَتْ عَلَيْهِ، تَبَسَّمَ تَبَسَّمَ الْمُغَضِّبِ .
ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُ أَمْشِي ، حَتَّى
جَلَسْتُ بَيْنَ يَدَيْهِ . فَقَالَ لِي: «مَا
خَلَقْتَ؟ أَلَمْ تَكُنْ قَدْ ابْتَغَتَ ظَهَرَكَ؟»
فَقُلْتُ: بَلَى . إِنِّي، وَاللَّهِ! لَوْ جَلَسْتُ
عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنْ
سَأُخْرُجَ مِنْ سَخَطِهِ بِعُذْرٍ . وَلَقَدْ
أُغْطِيْتُ جَدَلًا . وَلِكِنِّي، وَاللَّهِ! لَقَدْ
عَلِمْتُ لَئِنْ حَدَثْتَ الْيَوْمَ حَدِيثَ
كَذِبٍ، تَرْضَى بِهِ عَنِّي ، لَيُوشَكَنَّ اللَّهُ
أَنْ يُسْخِطَكَ عَلَيَّ . وَلَئِنْ حَدَثْتَكَ

avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh's Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.' صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'As regards this man, he has surely told the truth. So get up till Allâh decides your case.' I got up, and many men of Banû Salama followed me and said to me, 'By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuses to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the others who did not join him, have offered. The supplication of Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Allâh to forgive you would have been sufficient for you.' By Allâh, they continued blaming me so much that I intended to return (to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I asked, 'Who are they?' They replied, 'Murâra bin Ar-Rabî 'Al-'Amrî and Hilâl bin Umaiya Al-Wâqifi.' By that they mentioned to me two pious men who had attened the Ghazwa of Badr, and in whom there was an example for me. So I did not change my mind when they

حَدِيثٌ صِدْقٌ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ. لَا. وَاللَّهُ مَا كَانَ لِي مِنْ عُذْرٍ. وَاللَّهُ مَا كُنْتُ قَطُّ أَفْوَى، وَلَا أَيْسَرَ مِنِّي، حِينَ تَخَلَّفُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا هَذَا، فَقَدْ صَدَقَ. فَقُمْ حَتَّى يَقْضِي اللَّهُ فِيكَ» فَقُمْتُ. وَثَارَ رِجَالٌ مِنْ بَيْنِ سَلِيمَةَ، فَاتَّبَعُونِي قَاتَلُوا لِي: وَاللَّهُ مَا عَلِمْنَاكَ كُنْتَ أَذْبَتَ ذَنْبَنَا قَبْلَ هَذَا. وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ اغْتَدَرْتَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا اغْتَدَرْتَ إِلَيْهِ الْمُتَخَلَّفُونَ. قَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتَهْفَقْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَ. فَوَاللَّهِ! مَا زَالُوا يُؤْتَبُونِي، حَتَّى أَرَدْتَ أَنْ أَزْجِعَ فَأَكَدَّبَ نَفْسِي. ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيْتَ هَذَا مَعِيْ أَحَدًا؟ قَالُوا: نَعَمْ. رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ، فَقَيْلَ لَهُمَا مِثْلُ مَا قَيْلَ لَكَ. فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وَهَلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ. فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ. فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي.

وَنَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمِينَ عَنْ كَلَامِنَا، أَيْهَا الثَّلَاثَةَ، مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. فَاجْتَبَنَا النَّاسُ، وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ فِي نَفْسِي الْأَرْضُ،

فَمَا هِيَ الَّتِي أَغْرِفُ. فَلَبِنَاتَا عَلَى ذَلِكَ
خَمْسِينَ لَيْلَةً.

mentioned them (their names) to me. Allâh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness (attend) Salât (prayer) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger ﷺ and greet him while he was sitting in his gathering after Salât, and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my Salât near to him and look at him stealthily. When I was busy with my Salât, he would turn his face towards me, but when I turned my face to him he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings, I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said,

فَأَمَّا صَاحِبَايَ، فَانسَكَانَا، وَقَعَدَا
فِي بُيُوتِهِمَا، يَمْكِيَانِ. وَأَمَّا أَنَا فَكُنْتُ
أَشَبَّ الْقَوْمَ، وَأَجْلَدُهُمْ. فَكُنْتُ أَخْرُجُ
فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطْوُفُ
فِي الْأَسْوَاقِ وَلَا يَكْلُمُنِي أَحَدٌ. وَأَتَيْتُ
رَسُولَ اللَّهِ ﷺ فَأَسْلَمْتُ عَلَيْهِ، وَهُوَ فِي
مَجْلِسِهِ بَعْدَ الصَّلَاةِ. فَأَقُولُ فِي نَفْسِي:
هَلْ حَرَكَ شَفَتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ، أَمْ
لَا؟ ثُمَّ أَصْلَلَ قَرِيبًا مِنْهُ، فَأَسَارِقُهُ
النَّظَرَ. فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي، أَقْبَلَ
إِلَيَّ. وَإِذَا تَقْتَلْتُ نَحْوَهُ، أَغْرَضَ عَنِّي.
حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ
النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّزَتْ جِدَارَ
حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي،
وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ.
فَوَاللَّهِ! مَا رَدَّ عَلَيَّ السَّلَامَ. فَقُلْتُ: يَا
أَبَا قَتَادَةَ! أَنْشُدُكَ بِاللَّهِ! هَلْ تَعْلَمُنِي
أَحِبُّ اللَّهَ وَرَسُولَهُ؟ فَسَكَتَ. فَعُذْتُ
لَهُ، فَنَشَدَنِيهِ فَسَكَتَ. فَعُذْتُ لَهُ
فَنَشَدَنِيهِ، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.
فَقَاضَتْ عَيْنَايَ، وَتَوَيَّتْ حَتَّى تَسَوَّزَتْ
الْجِدَارَ.

قَالَ: فَبَيْنَا أَنَا أَنْشِي بِسُوقِ

'Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added: "While I was walking in the market of Al-Madîna, suddenly I saw a *Nabati* (i.e. a Christian farmer) from the *Nabâti* of Shâm who came to sell his grains in Al-Madîna, saying, 'Who will lead me to Ka'b bin Mâlik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassân in which the following was written: 'To proceed, I have been informed that your friend (i.e. the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, 'Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allâh gives His Verdict in this matter.' " Ka'b added: "The wife of Hilâl bin Umaiya came to Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, 'O Allâh's Messenger! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He

المَدِينَةِ، إِذَا نَبَطَّيْ مِنْ أَنْبَاطِ أَهْلِ الشَّامِ، مِمَّنْ قَدِمَ بِالطَّعَامِ يَسِيغُهُ بِالْمَدِينَةِ، يَقُولُ: مَنْ يَدْلُّ عَلَى كَعْبٍ ابْنَ مَالِكٍ؟ فَظَفَقَ النَّاسُ يُشِيرُونَ لَهُ حَتَّى إِذَا جَاءَنِي، دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ عَسَانَ. فَإِذَا فِيهِ: أَمَّا بَعْدُ. فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ. وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانِ، وَلَا مَضِيَّةً. فَالْحَقُّ بِنَا نُوَاصِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهَذَا أَيْضًا مِنَ الْبَلَاءِ. فَقَسَمْتُ بِهَا الشَّوَّرَ فَسَجَرْتُهُ بِهَا. حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ، إِذَا رَسُولُ اللَّهِ يَعَلَّمُ يَأْتِيَنِي. فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَعَلَّمُ يَأْمُرُكَ أَنْ تَعْتَرِلَ امْرَأَتَكَ. فَقُلْتُ: أَطْلَقْهَا؟ أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا. بَلْ اغْتَرَلَهَا، وَلَا تَقْرَبَهَا. وَأَرْسَلَ إِلَيَّ صَاحِبَيِّ مِثْلَ ذَلِكَ. فَقُلْتُ لِامْرَأَتِي: الْحَقِيقِيِّ يَا هَلِكَ، فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ.

قَالَ كَعْبٌ: فَجَاءَتِ امْرَأَةٌ هَلَالِيَّ ابْنِ أُمَيَّةَ، رَسُولُ اللَّهِ يَعَلَّمُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ، لَيْسَ لَهُ خَادِمٌ فَهُلْ تَكْرَهُ أَنْ أَخْدُمْهُ؟ قَالَ: لَا. وَلَكِنْ لَا يَقْرَبَنِكِ فَقَالَتْ: إِنَّهُ، وَاللَّهُ! مَا يَهُ حَرَكَةً إِلَى شَيْءٍ. وَاللَّهُ! مَا زَالَ يَنْكِي مُنْذُ كَانَ

said, 'No, (you can serve him) but he should not come near you.' She said, 'By Allâh, he has no desire for anything. By Allâh he has never ceased weeping from the day his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allâh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him?' I said, 'By Allâh, I will not ask the permission of Allâh's Messenger ﷺ regarding her, for I do not know what Allâh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allâh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses, and while I was sitting in the condition which Allâh described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal'a calling with his loudest voice, 'O Ka'b bin Mâlik! Be happy (by receiving good tidings).' I fell down in prostration before Allâh, realizing that relief has come. Allâh's Messenger ﷺ had announced the acceptance of our repentance by Allâh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banû Aslam

من أُمْرِهِ مَا كَانَ، إِلَى يَوْمِهِ هَذَا. فَقَالَ
لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ
اللهِ ﷺ فِي امْرَاتِكَ، كَمَا أَذْنَ لِامْرَأَةِ
هِلَالٍ بْنِ أُمِّيَّةَ أَنْ تَخْدُمَهُ! فَقُلْتُ:
وَاللهِ! لَا أَسْتَأْذِنُ فِيهَا رَسُولَ اللهِ ﷺ.
وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللهِ ﷺ،
إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌ؟
فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالِي، حَتَّى
كَمَلْتُ لَنَا خَمْسُونَ لَيَّةً، مِنْ جِينِ نَهَى
رَسُولُ اللهِ ﷺ عَنْ كَلَامِنَا. فَلَمَّا
صَلَّيْتُ صَلَاةَ الْفَجْرِ، صُبْحَ خَمْسِينَ
لَيَّةً، وَأَنَا عَلَى ظَهِيرَتِي مِنْ بُيُوتِنَا.
فَبَيْنَا أَنَا جِالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ
اللهُ، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ
عَلَيَّ الْأَرْضُ بِمَا رَحْبَتْ. سَمِعْتُ
صَوْتَ صَارِخٍ، أَوْفَى عَلَى جَبَلٍ سَلْعَ،
بِأَعْلَى صَوْبِهِ: يَا كَعْبَ بْنَ مَالِكِ!
أَبْشِرْ. قَالَ: فَخَرَجْتُ سَاجِدًا، وَعَرَفْتُ
أَنْ قَدْ جَاءَ فَرْجٌ. وَأَذْنَ رَسُولُ اللهِ ﷺ
بِتَوْبَةِ اللهِ عَلَيْنَا، جِينَ صَلَّى صَلَاةَ
الْفَجْرِ. فَذَهَبَ النَّاسُ يُبَشِّرُونَا،
وَذَهَبَ قَبْلَ صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ
إِلَيَّ رَجُلٌ فَرَسَا، وَسَعَى سَاعَ مِنْ
أَسْلَمَ، فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ
الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ. فَلَمَّا
جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي

came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's acceptance of my repentance, saying, 'We congratulate you on Allāh's Acceptance of your repentance.' Ka'b further said: "When I entered the mosque, I saw Allāh's Messenger ﷺ sitting with the people around him. Talha bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirīn* (emigrants) got up for me except him (i.e. Talha), and I will never forget this (act of) Talha." Ka'b added: "When I greeted Allāh's Messenger ﷺ, his face being bright with joy, said, 'Be happy with the best day that you have got eversince your mother delivered you.' " Ka'b added: "I said to the Prophet ﷺ, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.' Allāh's Messenger ﷺ said, 'Keep some of your wealth, as it will be better for

نَرَغْتُ لَهُ ثَوَبِيَّ، فَكَسَوْتُهُ إِيَّاهُمَا
بِسُرَاهُ. وَاللَّهُ! مَا أَمْلِكُ عَيْرَهُمَا يَوْمَئِذٍ
وَاسْتَعْرَثُ ثَوَبِيَّنِ، فَلَبِسْتُهُمَا. وَانْطَلَقْتُ
إِلَى رَسُولِ اللَّهِ ﷺ. فَيَتَلَقَّاني النَّاسُ
فَوَجَأَ فَرْجَحَا، يُهَنُّونِي بِالثَّوْبَةِ. يَقُولُونَ:
لِتَهْنِكَ تَوْبَةَ اللَّهِ عَلَيْكَ.

قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ.
فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ
النَّاسُ. فَقَامَ إِلَيْهِ طَلْحَةُ بْنُ عَيْدِ اللَّهِ
يَهْرُولُ، وَهَنَّانِي. وَاللَّهُ! مَا قَامَ إِلَيْهِ
رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرَهُ. وَلَا
أَسَاهَا لِطَلْحَةَ.

قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى
رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ،
وَهُوَ يَبِرُّ وَجْهَهُ مِنَ السُّرُورِ: «أَبْشِرْ
بَخْيِرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْدُ وَلَدْنَكَ أُمُّكَ»
قَالَ: قُلْتَ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ؟
أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: «لَا. بَلْ مِنْ
عِنْدِ اللَّهِ». وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا
سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَانَهُ قِطْعَةُ
قَمَرٍ. وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. فَلَمَّا
جَلَسْتُ بَيْنَ يَدَيْهِ، قُلْتَ: يَا رَسُولَ
اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي
صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ. قَالَ
رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ

you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allâh's Messenger! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.' By Allâh, I don't know anyone of the Muslims whom Allâh has helped for telling the truth, more than me, since I have mentioned that truth to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, I have never intended to tell a lie eversince (I said that to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) till today. And so I hope that Allâh will save me (from telling lies) the rest of my life. So Allâh revealed to His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Verse: "Allâh has forgiven the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the *Muhâjirîn* (emigrants) and the *Ansâr* (supporters) and be with those who are true (in words and deeds).' (V.9:117-119) By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islâm, a greater blessing than the fact that I did not tell a lie to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He ever attributed to anybody else. Allâh عزوجل said: 'They (i.e. the hypocrites) will swear by Allâh to you (Muslims) when you return to them (upto His Saying)... Certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).' " (V.9:95,96) Ka'b added: "We, the three persons, differed altogether from those whose excuses Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allâh to forgive them, but Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left our case pending till Allâh gave His Judgment

مَالِكَ، فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَإِنِّي أُمْسِكُ سَهْميَ الَّذِي بِحَيْرَةِ.

فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ إِنَّمَا نَجَانِي بِالصَّدْقِ، وَإِنَّ مَنْ تَوَبَّتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا بَقِيَتْ. فَوَاللَّهِ! مَا أَغْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ، مَنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَخْسَنَ مِمَّا أَبْلَاهَنِي. مَا تَعَمَّذْتُ، مَنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِي هَذَا، كَذِبَا. وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَتْ.

وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ» إِلَى قَوْلِهِ «وَكُونُوا مَعَ الصَّادِقِينَ».

فَوَاللَّهِ! مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قُطُّ، بَعْدَ أَنْ هَدَانِي لِلإِسْلَامِ، أَغْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا أَكُونَ كَذَبَتْهُ، فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا. فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا، حِينَ أَنْزَلَ الْوُحْيَ، شَرَّ مَا قَالَ لِأَحَدٍ. فَقَالَ، تَبَارَكَ وَتَعَالَى: «سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ» إِلَى قَوْلِهِ: «فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ». قَالَ كَعْبٌ: وَكُنَّا تَحْلَفُنَا، أَيُّهَا التَّلَائِهُ، عَنْ أَمْرٍ أُولَئِكَ الَّذِينَ قَيلَ مِنْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ حَلَفُوا لَهُ،

about it. As for that Allâh said: ‘And (He did forgive also) the three (who did not join the Tabuk expedition...)’ (V.9:118). What Allâh said (in this Verse) does not indicate our failure to take part in the *Ghazwa*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses. (*Sahîh Al-Bukhâri*, *Hadîth* No. 702, Vol. 5)

CHAPTER 10. Narration about *Al-Ifk* (the story of the forged statement, a slander against ‘Âisha, the wife of the Prophet ﷺ which the hypocrites invented) and about the acceptance of the repentance of a slanderer.

1763. Narrated ‘Âisha رضي الله عنها, the wife of the Prophet ﷺ : “Whenever Allâh’s Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allâh’s Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazwa* which he fought. The lot fell on me and so I proceeded with Allâh’s Messenger ﷺ after Allâh’s order of *Hijâb* (use of the veil by women) had been revealed. I was carried in a *Howdaj* (on the back of a camel) and used to be dismounted while still in it (when we came to a halt). So we went on till Allâh’s Messenger ﷺ had finished from his *Ghazwa* and returned. (We camped) as we approached near the city of Al-Madîna. Then he (ﷺ) announced for departure at night. So I got up when they announced the news

فَبَايِعُهُمْ وَاسْتَغْفِرَ لَهُمْ. وَإِزْجَأَ رَسُولُ اللّٰهِ أَمْرَنَا، حَتَّى قَضَى اللّٰهُ فِيهِ.

فِيذِلِكَ قَالَ اللّٰهُ: «وَعَلَى الْلَّٰلَةِ الَّذِينَ خَلُقُوا» وَلَيْسَ الَّذِي ذَكَرَ اللّٰهُ مِمَّا خُلِقَنَا عَنِ الْغَرْبِ، إِنَّمَا هُوَ تَخْلِيقُ إِيَّانَا، وَإِزْجَاؤُهُ أَمْرَنَا، عَمَّنْ حَلَّ لَهُ، وَاعْتَدَرَ إِلَيْهِ، فَقَبِيلَ مِنْهُ.

(١٠) بَابٌ: فِي حَدِيثِ الْإِفْلِكِ وَقُبُولِ تَوْبَةِ الْقَاذِفِ

١٧٦٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الْإِفْلِكِ مَا قَالُوا.

قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللّٰهِ ﷺ إِذَا أَرَادَ سَفَرًا، أَفْرَغَ بَيْنَ أَزْوَاجِهِ فَأَيْمَنَ حَرَجَ سَهْمُهَا، خَرَجَ بِهَا رَسُولُ اللّٰهِ ﷺ مَعَهُ. قَالَتْ عَائِشَةُ: فَأَفْرَغَ بَيْنَنَا فِي غَرْوَةِ غَرَاهَا. فَخَرَجَ فِيهَا سَهْمِيِّ. فَخَرَجْتُ مَعَ رَسُولِ اللّٰهِ ﷺ بَعْدَ مَا أُنْزِلَ الْحِجَابُ. فَكُنْتُ أُخْمَلُ فِي هُودَجِيِّ، وَأُنْزَلُ فِيهِ. فَسِرْنَا، حَتَّى إِذَا فَرَغَ رَسُولُ اللّٰهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ، وَقَفَلَ دَنَوْنَا مِنَ الْمَدِينَةِ قَافِلَيْنَ، آدَنَ لَيْلَةً بِالرَّجِيلِ. فَقُمْتُ، حِينَ آدَنُوا

of departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifār* beads (i.e. Yemenite beads, partly black and partly white) was missing. So I returned to look for it and was delayed because of that. (In the meanwhile) the people who used to carry me on my camel came and took my *Howdaj* and put it on the back of the camel on which I used to ride, thinking that I was in it, as at that time women were light in weight and lean and thin, and did not use to eat much. So, those people did not feel the difference in the weight of the *Howdaj* while putting it over the camel. At that time I was still a young girl. They set the camel moving and proceeded on. I found my necklace after the army had gone. Then I came to the camping place to find that everybody had left. I went to the place where I used to stay, thinking that they would discover my absence and come back to me (in my search). While in that state, I felt sleepy and slept. Safwân bin Al-Mu'attal As-Sulamî Adh-Dhakwâni was behind the army, and reached the place where we were camping in the morning. When he saw the figure of a sleeping person he came to me and he had seen me before the order of the *Hijâb* was revealed. I got up when I heard him reciting *Istirja'* (i.e. *Inna lillâhi wa inna ilaihi râji 'ún*)⁽¹⁾ as soon as he recognised me. I veiled my face with my head cover at

بِالرَّحِيلِ، فَمَسْتَبَتْ حَتَّى جَاءَ زُبُرُ
الجَيْشَ. فَلَمَّا قَضَيْتُ شَأْنِي، أَقْبَلَتْ
إِلَى رَخْلِي، فَلَمَسْتُ صَدْرِي، فَإِذَا
عِقْدُ لِي، مِنْ جَزْعِ ظَفَارٍ، قَدْ انْقَطَعَ.
فَرَجَعْتُ، فَأَلْتَمَسْتُ عِقْدِي، فَحَبَسَنِي
إِبْتِغَاوَهُ. قَالَتْ: وَأَقْبَلَ الرَّهْفُطُ الَّذِينَ
كَانُوا يُرْحَلُونِي، فَأَخْتَمْلُوا هَوْدَجِي،
فَرَحْلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ
عَلَيْهِ، وَهُمْ يَخْسِبُونَ أَنِّي فِيهِ. وَكَانَ
النِّسَاءُ، إِذْ ذَاكَ، خَفَافًا. لَمْ يَهْبُلُنَّ.
وَلَمْ يَعْشَهُنَّ اللَّخْمُ. إِنَّمَا يَأْكُلُنَّ الْعُلْفَةَ
مِنَ الطَّعَامِ. فَلَمْ يَسْتَكِرْ الْقَوْمُ خِفَةً
الْهَوْدَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ. وَكُنْتُ
جَارِيَّةً حَدِيثَةَ السُّنْنَ. فَبَعَثُوا الْجَمَلَ
فَسَارُوا. وَوَجَدْتُ عِقْدِي، بَعْدَ مَا
اسْتَمَرَ الجَيْشُ. فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ
بِهَا مِنْهُمْ دَاعٌ وَلَا مُجِيبٌ. فَتَبَيَّنَتْ
مَنْزِلِي الَّذِي كُنْتُ يَهُ، وَظَاهَرَ أَنَّهُمْ
سَيِّقَدُونِي، فَيَرِجُعُونَ إِلَيَّ. فَبَيْنَا أَنَا
جَالِسَةٌ فِي مَنْزِلِي، غَلَبَتِي عَيْنِي،
فَنِمْتُ. وَكَانَ صَفْوَانُ بْنُ الْمُعَطَّلِ
السَّلَمِيُّ، ثُمَّ الذَّكُورَانِيُّ مِنْ وَرَاءِ
الجَيْشِ. فَأَضَبَحَ عِنْدَ مَنْزِلِي. فَرَأَى
سَوَادَ إِنْسَانَ نَائِمٍ، فَعَرَفَنِي حِينَ رَأَنِي،

⁽¹⁾ (H.1763) This saying literally means: 'Truly to Allâh we belong and truly to Him we shall return" (2:156). It is recommended to be said when one is in distress or difficulty.

once, and by Allâh, we did not speak a single word, and I did not hear him saying any word besides his *Istirja'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out walking, leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves⁽¹⁾ and the one who spread the *Iṣk* (i.e. slander) more, was 'Abdullâh bin Ubâi bin Salûl.' 'Urwa said, "The people propagated the slander and talked about it in his (i.e. 'Abdullâh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullâh) except Hassân bin Thâbit and Mistâh bin Uthâtha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allâh said. (V.24:11). And as from him who has the greater share therein (i.e. the slander) was 'Abdullâh bin Ubâi bin Salûl." 'Urwa added, "Âisha disliked to have Hassân abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Muhammad's honour from you.'" 'Âisha added, "After we returned to Al-Madîna, I became ill for a month. The people were propagating the forged statements

وَكَانَ رَأَيْ قَبْلَ الْحِجَابِ. فَاسْتَيْقَظَتْ بِإِسْتِرْجَاعِهِ، حِينَ عَرَفَنِي فَخَمَرَتْ وَجْهِي بِجُلْبَابِي. وَوَاللَّهِ! مَا تَكَلَّمَنَا بِكَلْمَةٍ، وَلَا سَمِعْتُ مِنْهُ كَلْمَةً غَيْرَ اسْتِرْجَاعِهِ. وَهُوَ حَتَّى أَنَا خَرَجْتُ رَاجِلَتَهُ، فَوَطَّى عَلَى يَدِهَا، فَقُمْتُ إِلَيْهَا، فَرَكِبْتُهَا. فَانْطَلَقَ يَقْوُدُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْنَا الْجَيْشَ، مُوْغِرِينَ فِي نَحْرِ الظَّهِيرَةِ، وَهُمْ نُزُولٌ.

قَالَتْ: فَهَلَكَ مَنْ هَلَكَ. وَكَانَ الَّذِي تَوَلَّى كِبْرَ الْإِلْفَكِ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلْوَلَ.

قَالَ عُرْوَةُ (أَحَدُ رُوَاةِ الْحَدِيثِ): أَخْبَرْتُ أَنَّهُ كَانَ يُشَاعُ وَيَتَحدَّثُ بِهِ عِنْدَهُ، فَيَقْرُئُ وَيَسْتَمِعُ وَيَسْتَوْشِيهِ.

وَقَالَ عُرْوَةُ أَيْضًا: لَمْ يُسَمَّ مِنْ أَهْلِ الْإِلْفَكِ أَيْضًا إِلَّا حَسَانُ بْنُ ثَابِتٍ، وَمَسْطَحُ بْنُ أُثَاثَةَ، وَحَمْنَةُ بْنُ جَحْشٍ، فِي نَاسٍ آخَرِينَ، لَا عِلْمَ لِي بِهِمْ. غَيْرَ أَنَّهُمْ عُصَبَةٌ. كَمَا قَالَ اللَّهُ تَعَالَى. وَإِنَّ كُبِيرَ ذَلِكَ يُقَالُ عَبْدُ اللَّهِ بْنُ أَبِي بْنِ سَلْوَلَ.

قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ

⁽¹⁾ (H.1763) By slandering 'Âisha.

49. The Book of Repentance

of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allâh's Messenger ﷺ I used to receive when I got sick. (But now) Allâh's Messenger ﷺ would only come, greet and say, 'How is that (lady)?' and leave. I did not know anything of what was going on till I recovered and went out with Umm Mistâh to Al-Manâsi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had lavatories near our houses. And this habit of ours was similar to the habits of the old Arabs living in the open country (or away from houses). So, I and Umm Mistâh bint Abî Ruhm bin Al-Muttalib bin 'Abd Manâf, (whose mother was the daughter of Sakhr bin 'Âmir and the aunt of Abû Bakr As-Siddîq and whose son was Mistâh bin Uthâtha bin 'Abbad bin Al-Muttalib) went out. I and Umm Mistâh returned to my house after we finished answering the call of nature. Umm Mistâh stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistâh be ruined!' I said, 'You are saying a bad word, why are you abusing a man who took part in the (battle of) Badr?' On that she said, 'O Hantâ (you there) didn't you hear what he (i.e. Mistâh) said?' I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allâh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my

يُسْبَّ عِنْدَهَا حَسَانٌ. وَتَقُولُ: إِنَّهُ الَّذِي
قَالَ:
فَإِنَّ أَبِي وَوَالِدَةَ وَعَزْرَضِي
لِعَزْرَضِي مُحَمَّدٌ مِنْكُمْ وِقَاءُ
قَالَتْ عَائِشَةُ: فَقَدِيمَنَا الْمَدِينَةُ.
فَأَشْتَكَيْتُ حِينَ قَدِيمَتْ شَهْرًا، وَالنَّاسُ
يُقِصُّونَ فِي قَوْلِ أَصْحَابِ الْإِلَفِكِ. لَا
أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ. وَهُوَ يَرِبِّي فِي
وَجَعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ
بِالْلَّطْفِ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ
أَشْتَكَيْ. إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ
بِالْلَّطْفِ فَيَسْلُمُ ثُمَّ يَقُولُ: «كَيْفَ تَيْكُمْ؟» ثُمَّ
يَنْصَرِفُ. فَذَلِكَ يَرِبِّي. وَلَا أَشْعُرُ
بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَقَهْتُ.
فَخَرَجْتُ مَعَ أُمّ مِسْطَحٍ قَبْلَ الْمَنَاصِعِ.
وَكَانَ مُتَبَرَّزَنَا. وَكُنَّا لَا نَخْرُجُ إِلَّا لَيْلًا
إِلَى لَيْلٍ. وَذَلِكَ قَبْلَ أَنْ تَنْخِذَ الْكُنْفَ
فَرِبِّيَا مِنْ بَيْوَتِنَا. قَالَتْ: وَأَمْرُنَا أَمْرٌ
الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ قَبْلَ الْغَائِطِ.
وَكُنَّا نَتَأْذَى بِالْكُنْفِ أَنْ تَنْخِذَهَا عِنْدَ
بَيْوَتِنَا. قَالَتْ: فَانْطَلَقْتُ أَنَا وَأُمّ
مِسْطَحٍ، وَهِيَ ابْنَةُ أَبِي رُهْمٍ بْنِ
الْمُظَلِّبِ بْنِ عَبْدِ مَنَافٍ، وَأُمُّهَا بَنْتُ
صَخْرِ بْنِ عَامِرٍ، حَالَةُ أَبِي بَخْرٍ
الصَّدِيقِ. وَابْنُهَا مِسْطَحُ بْنُ أَنَاثَةَ بْنِ
عَبَادِ بْنِ الْمُظَلِّبِ. فَأَقْبَلْتُ أَنَا وَأُمّ

parents?", as I wanted to be sure about the news through them. Allâh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhân Allâh! (I testify the Uniqueness of Allâh). Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep. Then in the morning again I kept on weeping. When the Divine Inspiration was delayed, Allâh's Messenger ﷺ called 'Alî bin Abî Tâlib and Usâma bin Zaid to ask and consult them about divorcing his wife (i.e. 'Âisha). Usâma bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usâma said: 'O Allâh's Messenger! She is your wife and we do not know anything except good about her.' Alî bin Abî Tâlib said, 'O Allâh's Messenger! Allâh has not imposed restrictions on you (about marrying), there are plenty of women other than her, yet, ask the maid-servant ('Âisha's slave-girl) who will tell you the truth.' On that, Allâh's Messenger ﷺ called Barîra (i.e. the maid-servant) and said, 'O Barîra! Did you ever see anything which roused your suspicions about her?' Barîra said to him, 'By Him Who has sent you with the Truth, I have never seen in her (i.e. 'Âisha) which I would conceal, except that she is a young girl who sleeps leaving the dough of her

مسطح قَلَّ بَيْتِي، حِينَ فَرَغْنَا مِنْ شَأْنِنَا. فَعَرَثَتْ أُمُّ مِسْطَحٍ فِي مِرْطَهَا فَقَالَتْ: تَعْسَ مِسْطَحٍ. فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتِ! أَتَسْبِّيْنَ رَجُلًا شَهِدَ بِذَرَّا؟ فَقَالَتْ: أَيْ هَشَّةً! وَلَمْ تَسْمَعِيْ ما قَالَ؟ قَالَتْ: وَقُلْتُ: مَا قَالَ؟ فَأَخْبَرَتِي يَقُولُ أَهْلِ الْإِلْفِكِ. قَالَتْ: فَأَرَدْذَتْ مَرَضًا عَلَى مَرَضِيِّ. فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ الله ﷺ فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَيْكُمْ؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبَوِي؟ قَالَتْ: وَأَرِيدُ أَنْ أَسْتَفِنَ الْخَبَرَ مِنْ قِيلَهُمَا. قَالَتْ: فَأَذِنْ لِي رَسُولُ الله ﷺ. فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ! مَاذَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بُنْيَةً! هَوْنِي عَلَيْنِكِ. فَوَاللهِ! لَقَلَّمَا كَانَتِ امْرَأَةً قَطُّ وَضِيَّةً عِنْدَ رَجُلٍ يُجْبِهَا، لَهَا ضَرَائِيرُ، إِلَّا كَثُرَنَ عَلَيْهَا. قَالَتْ: فَقُلْتُ: سُبْحَانَ اللهِ! أَوْ لَقَدْ تَحَدَّثَ النَّاسُ بِهِذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَضْبَخْتُ، لَا يَرْقَأُ لِي دَمْعٌ، وَلَا أَكْتَحِلُ بَيْوِمٍ. ثُمَّ أَضْبَخْتُ أَبْكِي. قَالَتْ: وَدَعَا رَسُولُ الله ﷺ عَلَيَّ ابْنَ أَبِي طَالِبٍ، وَأُسَامَةَ بْنَ زَيْنَدَ، حِينَ اسْتَلْبَثَ الْوَحْيَ، يَسْأَلُهُمَا، وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ:

family exposed so that the domestic goats come and eat it.' So, on that day, Allâh's Messenger ﷺ got up on the pulpit and complained about 'Abdullâh bin Ubaî (bin Salûl) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allâh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except in my company.' Sa'd bin Mu'âdh the brother of Banû 'Abd Al-Ashhal got up and said, 'O Allâh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aûs, then I will chop his head off, and if he is from our brothers, Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Hassân was his cousin's sister and he was from his branch tribe, and he was Sa'd bin 'Ubâda, the chief of Al-Khazraj. Before this incident, he was a pious man but his love for his tribe goaded him into saying to Sa'd (bin Mu'âdh), 'By Allâh, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'âdh) got up and said to Sa'd bin 'Ubâda, 'By Allâh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this the two tribes of Al-Aûs and Al-Khazraj got so much excited that they were about to fight while Allâh's Messenger ﷺ was standing on the pulpit, Allâh's Messenger ﷺ kept on quieting

فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ
بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي
يَعْلَمُ لَهُمْ فِي نَفْسِهِ. فَقَالَ أُسَامَةُ:
أَهْلُكَ. وَلَا نَعْلَمُ إِلَّا حَيْرًَا. وَأَمَّا
عَلَيَّ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَمْ يُصِيبِ
اللَّهُ عَلَيْكَ. وَالنِّسَاءُ سِوَاهَا كَثِيرٌ. وَسَلَّ
الْجَارِيَةَ تَضَدُّقَكَ. قَالَتْ: فَدَعَا رَسُولُ
اللَّهِ ﷺ بِرِيرَةً. فَقَالَ: «أَيْنَ بِرِيرَةً! هَلْ
رَأَيْتَ مِنْ شَيْءٍ يَرِيُّكَ؟» قَالَتْ لَهُ
بِرِيرَةً: وَالَّذِي بَعْثَكَ بِالْحَقِّ! مَا رَأَيْتُ
عَلَيْهَا أَمْرًا قَطُّ أَغْمِضْهُ، غَيْرَ أَنَّهَا
جَارِيَةٌ حَدِيثَةُ السُّنْنِ، تَنَامُ عَنْ عَجِينِ
أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ.

قَالَتْ: فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ
يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِيِّ،
وَهُوَ عَلَى الْمِنْبَرِ، فَقَالَ: «يَا مَعْشَرَ
الْمُسْلِمِينَ! مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ
بَلَغَنِي عَنْهُ أَذَادَهُ فِي أَهْلِي؟ وَاللَّهِ مَا
عَلِمْتُ عَلَى أَهْلِي إِلَّا حَيْرًَا. وَلَقَدْ
ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا حَيْرًَا.
وَمَا يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي». •
قَالَتْ: فَقَامَ سَعْدُ بْنُ مَعَاوِيَةَ، أَخُو بَنِي
عَبْدِ الْأَشْهَدِ. فَقَالَ: أَنَا، يَا رَسُولَ
اللَّهِ! أَعْذِرُكَ. فَإِنْ كَانَ مِنَ الْأَوْسِ
ضَرَبْتُ عَنْهُهُ. وَإِنْ كَانَ مِنْ إِخْرَانِنَا مِنَ
الْخَرْزَاجِ أَمْرَتُنَا فَفَعَلْنَا أَمْرَكَ. قَالَ:

them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning my parents were with me and I had wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansâri* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allâh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allâh's Messenger ﷺ then recited *Tashah-hud* and then said, 'Ammâ Ba'dû, O 'Âisha! I have been informed such and such about you; if you are innocent, then soon Allâh will reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him for forgiveness, for when a person confesses his sins and asks Allâh for forgiveness, Allâh accepts his repentance.' When Allâh's Messenger ﷺ finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I requested my father, 'Reply to Allâh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allâh, I do not know what to say to Allâh's Messenger ﷺ .' Then I said to my mother, 'Reply to Allâh's Messenger ﷺ on my behalf.' She said, 'By Allâh, I do not know what to say to Allâh's

فَقَامَ رَجُلٌ مِنَ الْخَرَّاجِ، وَكَانَتْ أُمُّ حَسَانَ بُنْتَ عَمِّهِ، مِنْ فَخِذِهِ. وَهُوَ سَعْدُ بْنُ عَبَادَةً. وَهُوَ سَيِّدُ الْخَرَّاجِ.
قَالَتْ: وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا.
وَلَكِنِ اخْتَمَّتْهُ الْحَمِيمَةُ، قَالَ لِسَعْدٍ:
كَذَبْتَ. لَعْنُرُ اللَّهِ! لَا تَقْتُلُهُ، وَلَا تَقْدِيرُ
عَلَى قَتْلِهِ. وَلَوْ كَانَ مِنْ رَهْطِكَ مَا
أَخْبَيْتَ أَنْ يُقْتَلَ. فَقَامَ أَسَيْدُ بْنُ
خُضَيْرٍ، وَهُوَ ابْنُ عَمِّ سَعْدٍ، قَالَ
لِسَعْدِ بْنِ عَبَادَةَ: كَذَبْتَ لَعْنُرُ اللَّهِ!
لَنْ قُتَلْنَاهُ. فَإِنَّكَ مُنَافِقٌ ثُجَادِلُ عَنِ
الْمُنَافِقِينَ. قَالَتْ: فَثَارَ الْحَيَّانُ،
الْأُوسُ وَالْخَرَّاجُ، حَتَّى هَمُوا أَنْ
يَقْتَلُوا. وَرَسُولُ اللَّهِ ﷺ قَاتَمْ عَلَى
الْمِنَبِرِ. قَالَتْ: فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ
يُحَفِّظُهُمْ حَتَّى سَكَتُوا وَسَكَتَ. قَالَتْ:
فَبَكَيْتُ يَوْمِي ذَلِكَ كُلَّهُ. لَا يَرْقَأُ لِي
دَمْعٌ، وَلَا أَكْتَحِلُ بِنَوْمٍ.

قَالَتْ: وَأَضْبَحَ أَبُوَايِّ عِنْدِي، وَقَدْ
بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا. لَا يَرْقَأُ لِي دَمْعٌ،
وَلَا أَكْتَحِلُ بِنَوْمٍ. حَتَّى إِنِّي لَأَظُنُّ أَنْ
الْبُكَاءَ فَالِقُّ كَبِيرٌ. فَبَيْنَا أَبُوَايِّ
جَالِسًا عِنْدِي، وَأَنَا أَبْكِي، فَاسْتَأْذَنَتْ
عَلَيَّ امْرَأَةٌ مِنَ الْأَنْصَارِ، فَأَذْنَتُ لَهَا.
فَجَلَسَتْ تَبْكِي مَعِي. قَالَتْ: فَبَيْنَا نَحْنُ

Messenger ﷺ. In spite of the fact I was a young girl and did not had much knowledge of the Qur'an, I said, 'By Allâh, I have no doubt that you heard this (slanderous) speech and that it has got fixed up in your mind and you have taken it as truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it — and Allâh knows that I am innocent — you will surely believe me. By Allâh, I find no similitude for me and you except that of Yûsuf's (Joseph) father when he said, '(For me) patience is the most fitting and it is Allâh (Alone) Whose Help can be sought against that which you assert.' (V.12:18) Then I turned to the other side and laid down on my bed; and Allâh knew that I was innocent and I hoped that Allâh would reveal my innocence. By Allâh, I never thought that Allâh would reveal in my case Divine Inspiration that would be recited (for ever) as I considered myself too inferior to be talked of in the Qur'an, but I hoped that Allâh's Messenger ﷺ might have a dream in which Allâh would prove my innocence. By Allâh, before Allâh's Messenger ﷺ left his seat and before any of the household left, the Divine Inspiration came to Allâh's Messenger ﷺ. So, there overtook him the same which used to overtake him, (when he used to be inspired Divinely). Sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty Statement which was being revealed to him. When that state of Allâh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Âisha! Allâh has declared your

عَلَى ذَلِكَ، دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنَا. فَسَلَّمَ، ثُمَّ جَلَسَ. قَالَتْ: وَلَمْ يَجِدْنِي عَنْدِي، مَنْذُ قِيلَ مَا قِيلَ، فَبَلَّهَا. وَقَدْ لَبِثَ شَهْرًا لَا يُوْحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ. قَالَتْ: فَتَشَهَّدَ رَسُولُ اللهِ ﷺ حِينَ جَلَسَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. يَا عَائِشَةً! إِنَّهُ بَلَغَنِي عِنْكِ كَذَا وَكَذَا. فَإِنْ كُنْتِ بَرِيئَةً، فَسَيُبَرِّئُكِ اللَّهُ . وَإِنْ كُنْتِ أَمْمَتِ بِذَنْبٍ فَاقْسِطْفِرِي اللَّهُ، وَتُوَبِِي إِلَيْهِ. فَإِنَّ الْعَبْدَ، إِذَا اغْتَرَفَ، ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ».

قَالَتْ: فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ مَقَاتَلَتُهُ، قَلَصَ دَمْعِي، حَتَّىٰ مَا أُحِسِّنَ مِنْهُ قَطْرَةً. فَقُلْتُ لِأَبِي: أَجِبْ رَسُولَ اللهِ ﷺ عَنِّي فِيمَا قَالَ. فَقَالَ أَبِي: وَاللَّهُ! مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ. فَقُلْتُ لِأَمِّي: أَجِبِي رَسُولَ اللهِ ﷺ فِيمَا قَالَ. قَالَتْ أُمِّي: وَاللَّهُ! مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللهِ ﷺ. فَقُلْتُ: وَأَنَا جَارِيَةٌ حَدِيثَ السُّنْنِ، لَا أَقْرَأُ الْقُرْآنَ كَثِيرًا: إِنِّي، وَاللَّهُ! لَقَدْ عِلِّمْتُ لَقَدْ سَمِعْتُمْ هَذَا الْحَدِيثَ حَتَّىٰ اسْتَقِرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ. فَلَيْسَ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، لَا تُصَدِّقُونِي. وَلَيْسَ اعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ، لَتَصَدَّقُنِي. فَوَاللَّهِ لَا

innocence!' Then my mother said to me, 'Get up and go to him (i.e. Allâh's Messenger ﷺ). I replied, 'By Allâh, I will not go to him, and I praise none but Allâh . And Allâh revealed the Verses: (V.24:11-26)

(11) Verily! Those who brought forth the slander (against 'Âisha رضي الله عنها — the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

(12) Why then, did not the believers men and women, when you heard it (the slander) think good of their own people and say, "This (charge) is an obvious lie."

(13) Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then with Allâh they verily are the liars.

(14) Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

(15) When you were propagating it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

(16) And why did you not, when you heard it, say? — "It is not right for us to speak of this. Glory be to You (O Allâh) this is a great lie."

(17) Allâh forbids you from it and warns you not to repeat the like of it forever if you are believers.

أَجِدُ لِي وَلَكُم مَثَلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: «فَصَبَرْ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصْفُونَ» ثُمَّ تَحَوَّلَتْ وَاضْطَجَعَتْ عَلَى فِرَاشِي. وَاللهُ يَعْلَمُ أَنِّي حِينَئِذٍ بَرِيئَةٌ. وَأَنَّ اللَّهَ مُبِرِّئِي بِبَرَاءَتِي. وَلَكِنَّ اللَّهَ! مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزَلٌ فِي شَأْنِي وَخَيْرًا يُنْتَلِي. لَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَكَلِّمَ اللَّهَ فِي يَامِرٍ. وَلَكِنْ كُنْتُ أَزْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا بِرِئِي اللَّهُ بِهَا. فَوَاللهِ! مَا زَانَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ، وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أُنْزِلَ عَلَيْهِ. فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ. حَتَّى إِنَّهُ لَيَتَحدَّرُ مِنْهُ مِنَ الْعَرَقِ مِثْلُ الْجُمَانِ وَهُوَ فِي يَوْمٍ شَاتِ، مِنْ يَقْلِ القَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ.

قَالَتْ: فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ. فَكَانَتْ أَوَّلَ كَلِمَةً تَكَلَّمُ بِهَا أَنْ قَالَ: «يَا عَائِشَةُ! أَمَّا اللَّهُ فَقَدْ بَرَأَكِ». .

قَالَتْ: فَقَالَتْ لِي أُمِّي: قُومِي إِلَيْهِ. فَقَلَّتْ: وَاللهِ! لَا أَقُولُ إِلَيْهِ، فَإِنِّي لَا أَحْمَدُ إِلَّا اللَّهُ عَزَّ وَجَلَّ. قَالَتْ: وَأُنْزَلَ اللَّهُ تَعَالَى:

(18) And Allâh makes the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

(19) Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

(20) And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is Full of Kindness, Most Merciful.

(21) O you who believe! Follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, then verily he commands *Al-Fahshâ* [i.e. to commit indecency (illegal sexual intercourse etc.)] and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds: to speak or to do what is forbidden in Islâm etc.)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

(22) And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkîn* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

(23) Verily, those who accuse chaste women, who never ever think of anything touching their chastity and are

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِلْكَ حُصَبَةٌ
مِّنْكُمْ لَا تَخْسِبُهُ شَرًا لَّكُمْ، بَلْ هُوَ
خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ
مِنَ الْإِثْمِ، وَالَّذِي تَوَلَّ كَبِيرًا مِّنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ. لَوْلَا إِذْ سَمِعْتُمُوهُ طَنَّ
الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا
وَقَالُوا هَذَا إِنَّكُمْ مُّبِينٌ. لَوْلَا جَاءُوا
عَلَيْهِ بِأَزْبَعَةٍ شُهَدَاءَ، فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَةً فِي الدُّنْيَا وَالآخِرَةِ لَمَسَكُمْ فِي
مَا أَفْضَلْتُمْ فِيهِ عَذَابٌ عَظِيمٌ. إِذْ تَلَقَّوْنَهُ
بِالْإِسْتِئْمَانِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ
لَكُمْ بِهِ عِلْمٌ وَتَخْسِبُونَ هَيْنَا وَهُوَ عِنْدَ
اللَّهِ عَظِيمٌ. وَلَوْلَا إِذْ سَمِعْتُمُوهُ فَلَتَشَمَّ
يَكُونُ لَنَا أَنْ نَتَكَلَّمُ بِهَذَا سُبْحَانَكَ هَذَا
بُهْتَانٌ عَظِيمٌ. يَعْظُمُ اللَّهُ أَنْ تَعُودُوا
لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ. وَبَيْنَ اللَّهِ
لَكُمُ الْأَبْيَاتِ، وَاللَّهُ عَلِيمٌ حَكِيمٌ. إِنَّ
الَّذِينَ يُجْهُونَ أَنْ تُشَيِّعَ الْفَاجِحَةُ فِي
الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
وَالآخِرَةِ، وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةً وَأَنَّ اللَّهَ
رَءُوفٌ رَّحِيمٌ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَتَبَعُوا خُطُوطَ الشَّيْطَانِ وَمَنْ يَتَّبَعُ
خُطُوطَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ

good believers, are cursed in this life and in the Hereafter and for them will be a great torment.

(24) On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

(25) On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, — He is the Manifest Truth.

(26) Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men), and good people for good statements, (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say for them is Forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise) ... (V.24:11-26)

Allâh revealed those Qur'ânic Verses to declare my innocence. Abû Bakr As-Siddîq who used to disburse money for Mistâh bin Uthâtha because of his relationship to him and his poverty said, 'By Allâh, I will never give to Mistâh bin Uthâtha anything after what he has said about 'Âisha.' Then Allâh revealed:

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkin* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?" And Allâh is Oft-Forgiving, Most Merciful. (V.24:22)

وَالْمُنْكَرِ وَلَزِلاً فَضْلُ اللّٰهِ عَلَيْكُمْ
وَرَحْمَتَهُ مَا رَأَى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا
وَلَكِنَّ اللّٰهَ يُرِثُكُمْ مَنْ يَشَاءُ وَاللّٰهُ سَمِيعٌ
عَلِيمٌ. وَلَا يَأْتِي أُولُو الْفَضْلِ مِنْكُمْ
وَالسَّعَةُ أَنْ يُؤْثِرُوا أُولَئِي الْقُرْبَى
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللّٰهِ
وَلَيَغْفِرُوا وَلَيَضْفَعُوا أَلَا تَحْبُّونَ أَنْ يَغْفِرَ
اللّٰهُ لَكُمْ وَاللّٰهُ غَفُورٌ رَّحِيمٌ. إِنَّ الَّذِينَ
يَرْمُونَ الْمُخْصَنَاتِ الْفَلَاقَاتِ الْمُؤْمِنَاتِ
لِعْنَوْا فِي الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ. يَوْمَ تَشَهُّدُ عَلَيْهِمْ أَلْسِنَتُهُمْ
وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ.
يَوْمَئِذٍ يُوَفِّيْهُمُ اللّٰهُ دِيْنَهُمُ الْحَقُّ وَيَعْلَمُونَ
أَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِينُ. الْخَيَثَاثُ
لِلْخَيَثَيْنِ وَالْخَيْثُونَ لِلْخَيَثَيَاتِ،
وَالْطَّلَيَّاَتُ لِلْطَّلَيَّيْنِ وَالْطَّلَيَّوْنَ لِلْطَّلَيَّيَاتِ،
أُولَئِكَ مَبَرَّوْنَ مِمَّا يَقُولُونَ، لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ».

ثُمَّ أَنْزَلَ اللّٰهُ هَذَا فِي بَرَاءَتِي.

قَالَ أَبُو بَكْرٍ الصَّدِيقُ، وَكَانَ يُنْفِقُ
عَلَى مِسْطَحِ بْنِ أَثَانَةَ، لِقَرَائِبِهِ مِنْهُ
وَفَقِرِهِ: وَاللّٰهُ! لَا أُنْفِقُ عَلَى مِسْطَحِ
شَيْئَا أَبَدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا
قَالَ. فَأَنْزَلَ اللّٰهُ «وَلَا يَأْتِي أُولُو
الْفَضْلِ مِنْكُمْ»... إِلَى قَوْلِهِ: «غَفُورٌ
رَّحِيمٌ».

Abû Bakr As-Siddîq said, ‘Yes, by Allâh I do love that Allâh should forgive me,’ and kept on giving Mistâh the money he used to give him before. He also added, ‘By Allâh, I will never deprive him of it at all.’”

‘Âisha further said, “Allâh’s Messenger ﷺ also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, ‘What do you know and what did you see?’ She replied, ‘O Allâh’s Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allâh, I know nothing except goodness (about ‘Âisha).’ From amongst the wives of the Prophet ﷺ Zainab was competing with me (in her beauty and the Prophet’s love), yet Allâh protected her (from being malicious), because of her piety. Her sister Hamna started struggling on her behalf⁽¹⁾ and she was destroyed along with those who were destroyed.” ‘Âisha added, “The man who was blamed said, ‘Subhân Allâh! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.⁽²⁾ Later on the man was martyred in Allâh’s Cause.”

(*Sahîh Al-Bukhâri*, *Hadîth* No. 462, Vol. 5)

قَالَ أَبُو بَكْر الصَّدِيقُ: بَلَى. وَاللَّهُ إِنِّي لَأَحِبُّ أَنْ يَعْفُرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ. وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا.

قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي. فَقَالَ لِزَيْنَبَ: «مَاذَا عِلِّمْتَ أُوْ رَأَيْتِ؟» قَالَتْ: يَا رَسُولَ اللهِ! أَخْمَيْتُ سَمْعِي وَبَصَرِي وَاللَّهُ! مَا عِلِّمْتُ إِلَّا خَيْرًا.

قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي، مِنْ أَزْوَاجِ النَّبِيِّ ﷺ. فَعَصَمَهَا اللَّهُ بِالْوَرَعِ. قَالَتْ: وَطَفِقَتْ أُخْتُهَا حَمْنَةُ تُحَارِبُ لَهَا. فَهَلَكَتْ فِيمَنْ هَلَكَ.

قَالَتْ عَائِشَةُ: وَاللَّهِ! إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ، لَيَقُولُ: سُبْحَانَ اللَّهِ! فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا كَشَفْتُ مِنْ كَنْفِ أُنْثِي قَطُّ. قَالَتْ: ثُمَّ قُتِلَ، بَعْدَ ذَلِكَ، فِي سَبِيلِ اللهِ.

⁽¹⁾ (H.1763) By spreading the slander so that her sister would not have a rival in the love of Allâh’s Messenger ﷺ .

⁽²⁾ (H.1763) This is a figurative expression, meaning: ‘I have never had sexual relation with any female.’

1764. Narrated 'Âisha : رضي الله عنها When there was said about me what was said which I myself was unaware of, Allâh's Messenger ﷺ got up and addressed the people. He recited *Tashah-hud*, and after glorifying and praising Allâh عز وجله as He deserved, he said, "To proceed: O people! Give me your opinion regarding those people who made a forged story against my family (i.e. his wife 'Âisha). By Allâh, I do not know anything bad about her. By Allâh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me." 'Âisha added: Allâh's Messenger ﷺ had come to my house and asked my maid-servant about me (my character). The maid-servant said, "By Allâh, I do not know of any defect in her character except that she sleeps and let the sheep enter (her house) and eat her dough." On that, some of the Prophet's companions spoke harshly to her (maid-servant) and said, "Tell the truth to Allâh's Messenger ﷺ." Finally they told her of the affair (of the slander). She said, "Subhân Allâh! By Allâh I know nothing against her except what a goldsmith knows about a piece of pure gold." Then this news reached the man who was accused, and he said, "Subhân Allâh! By Allâh, I have never uncovered the private parts of any woman." Later that man was martyred in Allâh's Cause. (*Sahîh Al-Bukhâri*, Hadîth No. 281, Vol. 6)

١٧٦٤ - حديث عائشة، قالت: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ، وَمَا عَلِمْتُ بِهِ، قَامَ رَسُولُ اللَّهِ ﷺ فِي خَطْبَيَا. فَتَشَهَّدَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ. أَشِيرُوا عَلَيَّ فِي أَنَاسٍ أَبْنُوا أَهْلِي، وَإِنَّمَا مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ. وَأَبْنُوهُمْ بِمِنْ، وَاللَّهُ! مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قُطْ. وَلَا يَدْخُلُ يَتِي قَطْ إِلَّا وَأَنَا حَاضِرٌ. وَلَا غَيْرُ فِي سَقِيرٍ إِلَّا غَابَ مَعِي».

قَالَتْ: وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتِي فَسَأَلَ عَنِّي تَحَادِيَتِي. فَقَالَتْ: لَا. وَاللَّهُ! مَا عَلِمْتُ عَلَيْهَا عَيْنًا. إِلَّا أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاءُ فَتَأْكُلَ حَمِيرَهَا أَوْ عَجِينَهَا. وَأَنْتَهَا بَعْضُ أَصْحَابِي، فَقَالَ: اضْدُقِي رَسُولَ اللَّهِ ﷺ، حَتَّى أَسْقَطُوا لَهَا بِهِ. فَقَالَتْ: سُبْحَانَ اللَّهِ! وَاللَّهُ! مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِعُ عَلَى تِبْرِ الذَّهَبِ الْأَخْمَرِ.

وَبَلَغَ الْأَمْرُ إِلَى ذَلِكَ الرَّجُلِ الَّذِي قِيلَ لَهُ. فَقَالَ: سُبْحَانَ اللَّهِ! وَاللَّهُ! مَا كَشَفْتُ كَنْفَ أُنْثَى قُطْ. قَالَتْ عَائِشَةُ: فَقُتِلَ شَهِيدًا فِي سَيِّلِ اللَّهِ.

50. THE BOOK ABOUT THE CHARACTERISTICS OF THE HYPOCRITES AND ORDERS CONCERNING THEM.

1765. Narrated Zaid bin Arqam: We went out with the Prophet ﷺ on a journey and the people suffered from lack of provisions. So ‘Abdullâh bin Ubai said to his companions, “Don’t spend on those who are with Allâh’s Messenger ﷺ, that they may desert and go away from him.” He also said, “If we return to Al-Madîna, indeed, the more honourable will expel therefrom the meaner.” So I went to the Prophet ﷺ and informed him of that. He sent for ‘Abdullâh bin Ubai and asked him, but ‘Abdullâh bin Ubai swore that he did not say so. The people said, “Zaid told a lie to Allâh’s Messenger ﷺ.” What they said distressed me very much. Later Allâh revealed the confirmation of my statement in His Saying: ‘When the hypocrites come to you...’ (V.63:1) So the Prophet ﷺ called them that they might ask Allâh to forgive them, but they turned their heads (in refusal). (Concerning Allâh’s saying: ‘Pieces of wood propped up,’ Zaid said: They were the most handsome men). (*Sahîh Al-Bukhâri, Hadîth No. 426, Vol. 6*)

1766. Narrated Jâbir : رضي الله عنه The Prophet ﷺ came to (the grave of) ‘Abdullâh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt. (*Sahîh Al-Bukhâri, Hadîth No. 360, Vol. 2*)

٥٠ - كتاب صفات المُنافقين وَ حِكَامِهِمْ

١٧٦٥ - حديث زيد بن أرقم،
 قال: خرجنا مع النبي ﷺ في سفر أصاب الناس فيه شدة. فقال عبد الله ابن أبي لأصحابه: لا تتفقوا على من عند رسول الله ﷺ حتى ينفقوها من حزنه. وقال: لئن رجعنا إلى المدينة، ليخرجن الأعشر منها الأذل. فأتى النبي ﷺ، فأخبرته. فأرسل إلى عبد الله بن أبي، فسأله، فاجهده يومئذ ما فعل. قالوا: كذب زيد رسول الله ﷺ. فوقع في نفسه مما قالوا شدة. حتى أنزل الله عز وجل تصديقي في **﴿إِذَا جَاءَكُمُ الْمُنَافِقُونَ﴾** فدعاهم النبي ﷺ، ليسْتَغْفِر لَهُمْ. فلَوْفَ رُؤوسَهُمْ. وقوله: **«خُبُثٌ مُسْنَدٌ»** قال: كانوا رجالاً، أجمل شئون.

١٧٦٦ - حديث جابر رضي الله عنه.
 قال: أتى النبي ﷺ، عبد الله بن أبي، بعد ما دفن. فآخر جهه، فنفت فيه ريقه، وألبسه قميصه.

1767. Narrated Ibn ‘Umar رضي الله عنهمـا : When ‘Abdullâh bin Ubai (the chief of hypocrites) died, his son came to the Prophet ﷺ and said, “O Allâh’s Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allâh’s Forgiveness for him.” So Allâh’s Messenger ﷺ gave his shirt to him and said, “Inform me (when the funeral is ready) so that I may offer the funeral prayer.” So, he informed him and when the Prophet ﷺ intended to offer the funeral prayer, ‘Umar رضي الله عنه took hold of his hand and said, “Has Allâh not forbidden you to offer the funeral prayer for the hypocrites.” The Prophet ﷺ said, “I have been given the choice for Allâh says: ‘Whether you (O Muhammad ﷺ) ask forgiveness for them (hyporites), or ask not forgiveness for them..., (and even) if you ask seventy times for their forgiveness..., Allâh شاء will not forgive them.’ (V.9:80)” So the Prophet ﷺ offered the funeral prayer and on that the revelation came: “And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies.” (V.9:84) (*Sahîh Al-Bukhâri*, Hadîth No. 359, Vol. 2)

1768. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : There gathered near the House (i.e. the *Ka’ba*) two *Quraishî* persons and a person from *Thaqîf* (or two persons from *Thaqîf* and one from *Quraish*), and all of them with very fat bellies but very little intelligence. One of them said, “Do you think that Allâh hears what we say?” Another said, “He hears us when we talk in a loud voice, but He doesn’t hear us when we talk in

١٧٦٧ - حديث ابن عمر رضي الله عنهـا، أنَّ عبد الله بن أبي، لَمَّا تُوفِيَ، جاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللهِ! أَعْطِنِي قَمِيصَكَ أَكْفُهُ فِيهِ، وَصَلِّ عَلَيْهِ، وَاسْتَغْفِرْ لَهُ. فَأَغْطَاهُ النَّبِيُّ ﷺ، قَمِيصَهُ. فَقَالَ: «إِذْنِي أَصْلِي عَلَيْهِ» فَادْعَهُ. فَلَمَّا أَرَادَ أَنْ يُصْلِي عَلَيْهِ، جَذَبَهُ عُمَرُ رضي الله عنهـا. فَقَالَ: أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصْلِي عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ خَيْرَتَيْنِ» قَالَ: «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً، فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» فَصَلَّى عَلَيْهِ. فَتَرَكَ «وَلَا تُصْلِي أَحَدًا مِنْهُمْ مَاتَ أَبْدًا».

١٧٦٨ - حديث عبد الله بن مسعود رضي الله عنهـا، قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ فُرَشَيَانِ وَنَقْفَيَ، أَوْ ثَقَيَانِ وَفُرَشَيَ. كَثِيرَةُ شَخْمٍ بُطُونِهِمْ. قَلِيلَةُ فَقْهٌ لُّولِيهِمْ. فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا. وَقَالَ

50. The Book about Hypocrites

a hidden low voice.” The third said, “If He can hear when we talk in a loud voice, then He can also hear when we speak in a low voice.” Then Allâh, the Honourable, the Majestic revealed: ‘And you have not been hiding against yourself, lest your ears, and your eyes, and your skins should testify against you....’ (V.41:22,23) (*Sahîh Al-Bukhâri*, Hadîth No. 341, Vol. 6)

1769. Narrated Zâid bin Thâbit رضي الله عنه : When the Prophet ﷺ went out for (the battle of) Uhud, some of his companions returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed about the two parties: “Then what is the matter with you that you are divided into two parties about the hypocrites...” (V.4:88) (*Sahîh Al-Bukhâri*, Hadîth No. 108, Vol. 3)

1770. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : During the life-time of Allâh’s Messenger ﷺ , some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allâh’s Messenger ﷺ . When Allâh’s Messenger ﷺ returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed: “Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...”

الآخر: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا، فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هُوَمَا كُشِّمْتَ شَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ ﴿الآية﴾.

1769 - حديث زيد بن ثابت رضي الله عنه، قال: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى أَحْدَى رَجَعَ نَاسٌ مِّنْ أَصْحَابِهِ. فَقَالَتْ فِرْقَةٌ: نَفْتَلُهُمْ. وَقَالَتْ فِرْقَةٌ: لَا نَفْتَلُهُمْ. فَنَزَّلَتْ هُوَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ ﴿الآية﴾.

1770 - حديث أبي سعيد الخدري رضي الله عنه، أَنَّ رِجَالًا مِّنَ الْمُنَافِقِينَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ . كَانَ إِذَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْغَزْوَةِ، تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعِدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ . فَإِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ ، اغْتَدَرُوا إِلَيْهِ، وَخَلَفُوا، وَأَخْبَرُوا أَنْ يُخَمَّدُوا بِمَا لَمْ يَفْعَلُوا. فَنَزَّلَتْ هُوَ مِنْ خَيْرِ الْذِينَ يَفْرَحُونَ ﴿الآية﴾.

(V.3:188) (*Sahîh Al-Bukhâri, Hadîth No. 90, Vol. 6*)

1771. Narrated ‘Alqama bin Waqqâs رضي الله عنه said to his gatekeeper, “Go to Ibn ‘Abbâs, O Râfi’, and say, ‘If everybody who rejoices in what he has done (or brought about), and likes to be praised for what he has not done will be punished, then all of us will be punished.’” Ibn ‘Abbâs said, “What connection have you with this case?”⁽¹⁾ It was only that the Prophet صلى الله عليه وسلم called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.” Then Ibn ‘Abbâs recited: ‘(And remember) when Allâh took a covenant from these who were given the Scripture... those who rejoice in what they have done (or brought about) and love to be praised for what they have not done....’ (V.3: 187, 188) (*Sahîh Al-Bukhâri, Hadîth No. 91, Vol. 6*)

1772. Narrated Anas رضي الله عنه: There was a Christian who embraced Islâm and read *Surat Al-Baqarah* and *Âl’Imrân*, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again and he used to say: “Muhammad (صلى الله عليه وسلم) knows nothing but what I have written for him.” Then Allâh تعالى

عَلِقَمَةٌ بْنُ وَقَاصٍ، أَنَّ مَرْوَانَ قَالَ لِبَوَّابِهِ: ادْهَبْ يَا رَافِعً! إِلَى ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ كَانَ كُلُّ امْرِئٍ فَرَحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُخْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّبًا، لَتَعْذَبَنَّ أَجْمَعُونَ. فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهُنَّ؟ إِنَّمَا دَعَا النَّبِيُّ ﷺ يَهُودًا، فَسَأَلَهُمْ عَنْ شَيْءٍ، فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بِعِنْدِهِ. فَأَرْوَهُ أَنَّ قَدِ اسْتَحْمَدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ. وَفَرَحُوا بِمَا أُوتُوا مِنْ كِتَمَانِهِمْ. ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ «وَإِذَا أَخَذَ اللَّهُ مِثْيَاقَ الَّذِينَ أُوتُوا الْكِتَابَ» كَذَلِكَ، حَتَّى قَوْلِهِ: «يُفَرَّحُونَ بِمَا أَتَوْا وَيُعِجِّبُونَ أَنْ يُخْمَدُوا بِمَا لَمْ يَفْعَلُوا».

عَنْ حَدِيثِ أَنَّسٍ رضي الله عنه. قَالَ: كَانَ رَجُلٌ نَصَارَائِيًّا فَأَسْلَمَ، وَقَرَأَ الْبَقَرَةَ، وَآلَ عِمْرَانَ. فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ. فَعَادَ نَصَارَائِيًّا. فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ. فَأَمَانَةُ اللَّهِ، فَدَفَنْتُهُ، فَأَضْبَحَ وَقَدْ لَفَظَتُهُ

⁽¹⁾ (H.1771) According to the knowledge of understanding the meaning of the Qur’ân and *Hâdîth* we must consider the general meaning of the word and not only the cause for which the Verse was revealed.

caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Sahîh Al-Bukhâri, Hadîth No. 814, Vol. 4*)

CHAPTER 1. (About) the description of the Day of Resurrection, Paradise and Hell.

1773. Narrated Abû Huraira رضي الله عنه : said صلى الله عليه وسلم said مسح النبي صلى الله عليه وسلم said : "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allâh." And then the Prophet صلى الله عليه وسلم said: "Read (or Recite): 'And on the Day of Resurrection, We shall not give them any weight....'" (V.18:105) (*Sahîh Al-Bukhâri, Hadîth No. 253, Vol. 6*)

1774. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : A (Jewish) Rabbi came to Allâh's Messenger صلى الله عليه وسلم and he

الأَرْضُ. فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ. لَمَّا هَرَبَ مِنْهُمْ، نَبَشُوا عَنْ صَاحِبِنَا. فَأَلْقَوْهُ. فَحَفَرُوا لَهُ، فَأَعْمَقُوا. فَأَضْبَحَ وَقَدْ لَفَظَتِهِ الأَرْضُ. فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ. نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ. فَأَلْقَوْهُ. فَحَفَرُوا لَهُ، وَأَعْمَقُوا لَهُ فِي الْأَرْضِ، مَا اسْتَطَاعُوا. فَأَضْبَحَ قَدْ لَفَظَتِهِ الأَرْضُ. فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ، فَأَلْقَوْهُ.

باب: صفة القيمة والجنة والنار

1773 - حديث أبي هريرة رضي الله عنه، عن رسول الله ﷺ قال: «إنه ليأتي الرجل العظيم السمين يوم القيمة لا يزن عند الله جناح بعوضة» وقال: افتروا **فلا تقيم لهم يوم القيمة وزنا**).

1774 - حديث عبد الله بن مسعود رضي الله عنه، قال: جاء حبّر من

said, “O Muhammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King.’” ﷺ smiled so that his premolar teeth became visible, and that was the confirmation of the Rabbi. Then Allâh’s Messenger ﷺ recited: “They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High is He above all that they associate as partners with Him.” (V.39:67) (*Sahîh Al-Bukhâri, Hadîth No. 335. Vol. 6*)

1775. Narrated Abû Huraira رضي الله عنه said, “Allâh will grasp the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, ‘I am the King! Where are the kings of the earth?’” (*Sahîh Al-Bukhâri, Hadîth No. 526, Vol. 8*)

1776. Narrated Ibn ‘Umar رضي الله عنهما said, “On the Day of Resurrection Allâh will grasp the whole (planet of) earth by His Hand and the heaven in His Right, and then He will say, ‘I am the King.’” (*Sahîh Al-Bukhâri, Hadîth No. 509, Vol. 9*)

CHAPTER 2. (About) assembling, the raising of the dead, and (about)

الأَخْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا مُحَمَّدًا! إِنَّا نَجِدُ أَنَّ اللَّهَ يَجْعَلُ السَّمَاوَاتِ عَلَى إِضْبَعٍ، وَالْأَرْضِينَ عَلَى إِضْبَعٍ، وَالشَّجَرَ عَلَى إِضْبَعٍ، وَالْمَاءَ عَلَى إِضْبَعٍ، وَالثَّرَى عَلَى إِضْبَعٍ، وَسَائِرَ الْحَلَاقَةِ عَلَى إِضْبَعٍ. فَيَقُولُ: أَنَا الْمَلِكُ. فَصَاحَكَ النَّبِيُّ ﷺ، حَتَّى بَدَثَ نَوَاجِذُهُ، تَضَدِّيقًا لِقَوْلِ الْحَمْزَى. ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ **﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ، وَالسَّمَاوَاتُ مَظْوِيَّاتٍ بِيَمِينِهِ، سُبْحَانَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ﴾**.

1775 - حديث أبي هريرة رضي الله عنه
عن النبي ﷺ قال: «يقبض الله الأرض، ويقطوي السماء بيديه، ثم يقول: أنا الملك، أين ملوك الأرض؟».

1776 - حديث ابن عمر رضي الله عنهما
عن رسول الله ﷺ، أنه قال: «إن الله يقبض يوم القيمة الأرض، وتكون السموات بيديه، ثم يقول: أنا الملك».

(٢) بات: في التبغ والشّور وصفة

the description of the earth on the Day of Resurrection.

1777. Narrated Sahl bin Sa‘d : رضي الله عنه محدثنا عليه وسلم قال سمعت النبي ﷺ يقول: «يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفَرَاءَ كَثُرَصَةَ نَقَىٰ لَيْسَ فِيهَا مَعْلَمٌ لَا حَدٍ». (Sahih Al-Bukhari, Hadith No. 528, Vol. 8)

CHAPTER 3. Entertainment for the people of Paradise.

1778. Narrated Abû Sa‘id Al-Khudrî : رضي الله عنه محدثنا عليه وسلم قال النبي ﷺ : «الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةٌ وَاحِدَةٌ تَكْوِنُ إِذَا حَكَمَ اللَّهُ عَلَيْهِ الْحُكْمَ حُبْزَةً بِيَدِهِ، كَمَا يَخْفَأُ أَحَدُكُمْ حُبْزَتَهُ فِي السَّقَرِ، نُزُلاً لِأَهْلِ الْجَنَّةِ» فَاتَّى رَجُلٌ مِنَ الْيَهُودِ، قَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْفَاسِمِ! أَلَا أُخْبِرُكَ بِتِبْيَانِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: بَلَى» قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً. كَمَا قَالَ النَّبِيُّ ﷺ . فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا، ثُمَّ ضَحِكَ، حَتَّىٰ بَدَأَتْ نَوَاجِدُهُ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِإِدَامَتِهِمْ؟ قَالَ: إِذَا مُهُمْ بِالْأَمْ وَنُونٌ. قَالُوا: وَمَا هَذَا؟ قَالَ: ثُورٌ وَنُونٌ، يَأْكُلُ مِنْ زَائِدَةَ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

الأَرْضِ يَوْمَ الْقِيَامَةِ

1777 - حديث سهل بن سعد، قال: سمعت النبي ﷺ يقول: «يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفَرَاءَ كَثُرَصَةَ نَقَىٰ لَيْسَ فِيهَا مَعْلَمٌ لَا حَدٍ».

(٣) بَابُ: نُزُلِ أَهْلِ الْجَنَّةِ

1778 - حديث أبي سعيد الخدري، قال النبي ﷺ : «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً يَتَكَبَّرُهَا الْجَبَارُ بِيَدِهِ، كَمَا يَخْفَأُ أَحَدُكُمْ حُبْزَتَهُ فِي السَّقَرِ، نُزُلاً لِأَهْلِ الْجَنَّةِ» فَاتَّى رَجُلٌ مِنَ الْيَهُودِ، قَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْفَاسِمِ! أَلَا أُخْبِرُكَ بِتِبْيَانِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: بَلَى» قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً. كَمَا قَالَ النَّبِيُّ ﷺ . فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا، ثُمَّ ضَحِكَ، حَتَّىٰ بَدَأَتْ نَوَاجِدُهُ. ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِإِدَامَتِهِمْ؟ قَالَ: إِذَا مُهُمْ بِالْأَمْ وَنُونٌ. قَالُوا: وَمَا هَذَا؟ قَالَ: ثُورٌ وَنُونٌ، يَأْكُلُ مِنْ زَائِدَةَ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

will eat of the caudate lobe (i.e. extra lobe) of their livers.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 527, Vol. 8)

1779. Narrated Abû Huraira رضي الله عنه said: The Prophet صلى الله عليه وسلم said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 277, Vol. 5)

CHAPTER 4. The question of the Jews, asking Allâh’s Messenger صلى الله عليه وسلم about the *Rûh* (the spirit) and the Statement of Allâh تعالى : “They ask you (O Muhammad صلى الله عليه وسلم concerning the *Rûh* (the spirit)... (V.17: 85)

1780. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : While I was walking along with the Prophet صلى الله عليه وسلم through the ruins of Al-Madîna and he was reclining on a date-palm leafstalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet صلى الله عليه وسلم) about the *Rûh* (the spirit). Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, “O Abul-Qâsim! What is the *Rûh* (the spirit)?” The Prophet صلى الله عليه وسلم remained quiet. I thought that he was being inspired divinely. So I stayed till that state of the Prophet صلى الله عليه وسلم was over. The Prophet then said, “And they ask you (O Muhammad صلى الله عليه وسلم) concerning the *Ruh* (the spirit) — Say: The *Ruh* (the spirit) – it is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have been given only a

١٧٧٩ - حديث أبي هريرة، عن النبي ﷺ قال: «لو آمن بي عشرة من اليهود لآمن بي اليهود».

(٤) باب: سؤال اليهود النبي ﷺ عن الروح وقوله تعالى: يسألونك عن الروح، الآية

١٧٨٠ - حديث عبد الله بن مسعود، قال: بينما أنا أمشي مع النبي ﷺ في خرب المدينة، وهو يتوكأ على عسيب معه. فمرّ بنا من اليهود. فقال بعضهم ليغضّ: سلوه عن الروح. وقال بعضهم: لا تسأله، لا يجيء فيه بشيء تكرهونه. فقال بعضهم: لنسأله. فقام رجل منهم فقال: يا أبا القاسم! ما الروح؟ فسكت. فقلت: إنه يوحى إليه، فقمت. فلما أنجل عنده، فقال: «ويسألونك عن الروح قل الروح من أمر ربّي وما أُتيتكم من العلم إلا قليلاً».

50. The Book about Hypocrites

little.” (V.17:85) (*Sahîh Al-Bukhâri*, *Hadîth* No. 127, Vol. 1)

1781. Narrated Khabbâb : رضى الله عنه I was a blacksmith in the Pre-Islâmic Period of Ignorance, and ‘Âs bin Wâ’il owed me some money, so I went to him to demand it. He said (to me), “I will not pay you unless you disbelieve Muhammad (صلى الله عليه وسلم).” I said, “I will not disbelieve (Muhammad (صلى الله عليه وسلم) till Allâh kills you and then you get resurrected.” He said, “Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt.” On that occasion it was revealed to the Prophet : صلى الله عليه وسلم “Have you seen him who disbelieved in Our *Ayât* (this Qur’ân and Muhammad (صلى الله عليه وسلم) and (yet) says: ‘I shall certainly be given wealth and children [if I will be alive (again)]?’ Has he known the *Ghaib*^[11] (unseen) or has he taken a covenant from the Most Beneficent (Allâh)?” (V.19:77-78). (*Sahîh Al-Bukhâri*, *Hadîth* No. 304, Vol. 3)

CHAPTER 5. Allâh’s Statement: And Allâh would not punish them while you (Muhammad (صلى الله عليه وسلم) were amongst them... (V.8:33).

1782. Narrated Anas bin Mâlik رضي الله عنه : Abû Jahl said, “O Allâh ! If this (the Qur’ân) is indeed the Truth (revealed) from You, then rain down on

١٧٨١ - حديث خبّاب . قال: كُنْتُ فِي الْجَاهِلِيَّةِ. وَكَانَ لِي عَلَى الْعَاصِبِ بْنِ وَائِلَ دَيْنٌ. فَأَتَيْتُهُ أَتَقَاضَاهُ قَالَ: لَا أُغْطِيكَ حَتَّى تَكُفُّرَ بِمُحَمَّدَ بْنَ نَبِيِّنَا. فَقُلْتُ: لَا أَكُفُّرُ حَتَّى يُمْبَيِّكَ اللَّهُ، ثُمَّ تُبَعَثَ . قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبَعَثَ، فَسَأُوتَ مَالًا وَوَلَدًا، فَأَفْسِبَكَ، فَتَرَكَتْ «أَفَرَأَيْتَ الَّذِي كَفَرَ بِإِيمَانِنَا، وَقَالَ لَأُوتَنَّ مَالًا وَوَلَدًا . أَطْلَعَ الْغَنِيبَ أَمْ أَنَّحَدَ عِنْدَ الرَّخْمَنِ عَهْدَنَا» .

(٥) بَابٌ: فِي قَوْلِهِ تَعَالَى: وَمَا كَانَ اللَّهُ لِيُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ، الْأَيُّهُ

١٧٨٢ - حديث أنس بن مالك، قال: قَالَ أَبُو جَهْلٍ: اللَّهُمَّ! إِنْ كَانَ

^[11] (H.1781) *Ghaib*: Literally means a thing not seen but this word includes vast meanings including; Belief in Allâh, angels, Holy Books, Allâh’s Messengers, Day of Resurrection and the *Al-Qadr* (Divine Preordainments), it also includes what Allâh and His Messenger (صلى الله عليه وسلم) informed about the knowledge of the matters of the past, present and future things e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

us a shower of stones from the sky or bring on us a painful punishment." So there was revealed: "And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness. And why should not Allâh punish them while they stop (men) from *Al-Masjid al-Harâm*..." (V.8:33,34) (*Sahîh Al-Bukhâri*, Hadith No. 172, Vol. 6)

هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْنَا عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتَنَا بِعَذَابٍ أَلِيمٍ. فَنَزَّلَتْ ۝ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ. وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصْدُونَ عَنِ الْمَسْجِدِ الْحَرَامِ ۝ الآية.

CHAPTER 7. The Smoke.

1783. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : It (i.e. the imagined smoke) was because, when the Quraish refused to obey the Prophet ﷺ, he invoked Allâh عز وجل to afflict them with years of drought (famine) similar to those of (Prophet) Yûsuf (Joseph) عليه السلام, and so they were stricken with drought and severe (hunger and) exhaustion, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of severe (hunger and) exhaustion. So Allâh عز وجل revealed: "Then wait you for the Day when the sky will bring forth a visible smoke, covering the people; this is a painful torment..." (V.44:10,11) Then someone (Abû Sufyân) came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Invoke Allâh عز وجل to send rain for the tribes fo Mudar for they are on the verge of destruction." On that the Prophet ﷺ said (astonishingly): "(Shall I invoke Allâh for the tribes of Mudar? Verily, you are a brave man!" But the Prophet ﷺ prayed for rain and it rained for them. Then the Verse was revealed:

(٧) بَابُ الدُّخَانِ

١٧٨٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ. قَالَ: إِنَّمَا كَانَ هَذَا، لَأَنَّ قُرَيْشًا لَمَّا اسْتَغْصَنُوا عَلَى النَّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِينَيَ كَبِيْرِيْنَ يُوسُفَ. فَأَصَابَهُمْ فَخْطَ وَجَهْدٌ حَتَّىٰ أَكْلُوا الْعِظَامَ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ، فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهْيَةً الدُّخَانِ مِنَ الْجَهَدِ. فَأَنْزَلَ اللَّهُ تَعَالَى ۝ فَإِرْتَقَبْ يَوْمَ ثَانِي السَّمَاءِ بِدُخَانٍ مُّبِينٍ. يَغْشِي النَّاسَ هَذَا عَذَابُ أَلِيمٍ ۝ قَالَ: فَأَتَيْ رَسُولُ اللَّهِ ﷺ، فَقَبَيلٌ: يَا رَسُولَ اللَّهِ! اسْتَسْقِي اللَّهَ لِمُضَرِّ، فَإِنَّهَا قَدْ هَلَكَتْ. قَالَ: لِمُضَرِّ! إِنَّكَ لَجَرِيٌّ ۝ فَاسْتَسْقَى، فَسُقُوا، فَنَزَّلَتْ ۝ إِنَّكُمْ عَائِدُونَ ۝ فَلَمَّا أَصَابَهُمُ الرَّفَاهِيَّةُ، عَادُوا إِلَى حَالِهِمْ، حِينَ أَصَابَهُمُ الرَّفَاهِيَّةُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ۝ يَوْمَ نَبْطَشُ الْبَظْشَةَ الْكُبْرَى إِنَّ

'Verily you will revert...' (V.44:15) (When the famine was over and) they restored prosperity and welfare, they reverted to their ways (of heathenism) whereupon Allâh مَنْزُولٌ revealed: "On the Day when We shall seize you with the Greatest Grasp. Verily! We will exact retribution..." (V.44:16) The narrator said, "That was the day (of the Battle) of Badr." (*Sahîh Al-Bukhâri*, *Hadîth* No. 346, Vol. 6)

CHAPTER 8. Splitting up of the moon.

1784. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : During the life-time of the Prophet صلى الله عليه وسلم the moon was split into two parts and on that the Prophet صلى الله عليه وسلم said, "Bear witness (to this)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 830, Vol. 4)

1785. Narrated Anas bin Mâlik رضي الله عنه that the Makkan people requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Sahîh Al-Bukhâri*, *Hadîth* No. 831, Vol. 4)

1786. Narrated Ibn 'Abbâs رضي الله عنهما : The moon was split into two parts during the lifetime of the Prophet صلى الله عليه وسلم. (*Sahîh Al-Bukhâri*, *Hadîth* No. 832, Vol. 4)

CHAPTER 9. None is more patient than Allâh.

1787. Narrated Abû Mûsa رضي الله عنه عن The Prophet صلى الله عليه وسلم said, "None is

مُتَقِّمُونَ" قَالَ: يَعْنِي يَوْمَ الْبَدْرِ.

(٨) بَابُ انشِقَاقِ الْقَمَرِ

١٧٨٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رضي الله عنه، قَالَ: انشَقَ الْقَمَرُ عَلَى
عَهْدِ رَسُولِ اللَّهِ ﷺ شَيْقَتِينَ. فَقَالَ
النَّبِيُّ ﷺ: «اشْهَدُوا».

١٧٨٥ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ
رضي الله عنه، أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ
ﷺ أَنْ يُرِيكُمُ آيَةً. فَأَرَاهُمْ انشِقَاقَ
الْقَمَرِ.

١٧٨٦ - حَدِيثُ ابْنِ عَبَّاسٍ
رضي الله عنهما، أَنَّ الْقَمَرَ انشَقَ فِي زَمَانِ النَّبِيِّ
ﷺ.

(٩) بَابُ: لَا أَحَدَ أَضَبَّ عَلَى أَذَى مِنَ
اللَّهِ عَزَّ وَجَلَّ

١٧٨٧ - حَدِيثُ أَبِي مُوسَى
رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ أَحَدٌ

more patient than Allâh عَلَى against the harmful saying, He hears from the people, they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.” (*Sahîh Al-Bukhâri, Hadîth No. 121, Vol. 8*)

CHAPTER 10. Request of a disbeliever to give gold equal to the whole earth as a ransom (to save himself from the Fire of Hell).

1788. Narrated Anas رضي الله عنه : The Prophet ﷺ said, “Allâh will say to that person of the (Hell) Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allâh will say, ‘While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides Me.’” (*Sahîh Al-Bukhâri, Hadîth No. 551, Vol. 4*)

CHAPTER 11. The disbelievers will be gathered (on the Day of Resurrection while walking) on their faces.

1789. Narrated Anas bin Mâlik رضي الله عنه : A man said, “O Allâh’s Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?” (Qatâda, a subnarrator, said: Yes, By the Honour

أَوْ لَيْسَ شَيْءٌ أَضَبَرَ، عَلَى أَدَى سَمِعَةِ، مِنَ اللَّهِ إِنَّهُمْ لَيَدْعُونَ لَهُ ولَدًا، وَإِنَّهُ لَيَعَاوِيهِمْ وَبَرَزْقُهُمْ». .

(١٠) بَابٌ: طَلْبُ الْكَافِرِ الْفِدَاءَ بِمُلْكِ الْأَرْضِ ذَهَبًا

١٧٨٨ - حَدِيثُ أَنَسٍ، يَرْفَعُهُ، «أَنَّ اللَّهَ يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَنَّ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ، كُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: لَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا، وَأَنْتَ فِي صُلْبِ آدَمَ، أَنْ لَا تُشْرِكَ بِي، فَأَبَيْتَ إِلَّا الشَّرْكَ».

(١١) بَابٌ: يُخْسِرُ الْكَافِرُ عَلَى وَجْهِهِ

١٧٨٩ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ! يُخْسِرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْشَأَهُ عَلَى الرُّجُلَيْنِ فِي الدُّنْيَا، قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ (رَاوِي

50. The Book about Hypocrites

and the Power of Our Lord!). (*Sahîh Al-Bukhârî, Hadîth No. 283, Vol. 6*)

CHAPTER 14. The example of a believer is that of a green plant, and the example of a disbeliever is like a pine tree.

1790. Narrated Abû Huraira رضي الله عنه said, “The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamites (but he remains patient till Allâh removes his difficulties.) And *Al-Fâjir* (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allâh cuts (breaks) it down when He wishes.” (*Sahîh Al-Bukhârî, Hadîth No. 547, Vol. 7*)

1791. Narrated Ka'b bin Mâlik: The Prophet ﷺ said, “The example of a believer is that of a fresh tender plant, which the wind bends sometimes and at other times it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly. (*Sahîh Al-Bukhârî, Hadîth No. 546, Vol. 7*)

CHAPTER 15. A believer is like a date-palm tree.

1792. Narrated Ibn ‘Umar رضي الله عنهما said, “Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then

الحاديـث عـن أنسـ: بـلى ! وـعـزـة رـبـنا .

(١٤) بـاب: مـثـل الـمـؤـمـن كـالـزـعـمـع وـمـثـل الـكـافـر كـشـجـر الـأـزـدـ

١٧٩٠ - حـدـيـث أـبـي هـرـيـرـة رـضـي اللـهـ عـنـهـ، قـالـ: قـالـ رـسـوـل اللـهـ ﷺ: «مـثـل الـمـؤـمـن كـمـتـل الـخـامـمـة مـنـ الـرـزـعـ، مـنـ حـيـثـ أـتـهـا الرـيـحـ كـفـانـهـا . فـإـذـا اـغـتـدـلـتـ تـكـفـأـ بـالـبـلـاءـ . وـالـفـاجـرـ كـالـأـزـدـ، صـمـاءـ، مـعـتـدـلـةـ . حـتـىـ يـقـصـمـهـا اللـهـ، إـذـا شـاءـ» .

١٧٩١ - حـدـيـث كـعـبـ بـنـ مـالـكـ، عـنـ النـبـيـ ﷺ، قـالـ: «مـثـل الـمـؤـمـن كـالـخـامـمـة مـنـ الـرـزـعـ، تـفـيـهـا الرـيـحـ مـرـةـ، وـتـعـدـلـهـا مـرـةـ . وـمـثـل الـمـنـافـقـ كـالـأـزـدـ، لـأـ تـرـأـلـ، حـتـىـ يـكـوـنـ اـنـجـعـافـهـا مـرـةـ، وـأـحـدـةـ» .

(١٥) بـاب: مـثـل الـمـؤـمـن مـثـلـ الـخـلـلـ

١٧٩٢ - حـدـيـث اـبـنـ عـمـرـ، قـالـ: قـالـ رـسـوـلـ اللـهـ ﷺ: «إـنـ مـنـ الشـجـرـ شـجـرـةـ لـأـ يـسـقـطـ وـرـقـهـ . وـإـنـهـ مـثـلـ الـمـسـلـمـ . فـحـدـثـونـيـ، مـاـ هـيـ؟؟ فـوـقـعـ الـنـاسـ فـيـ شـجـرـ الـبـوـادـيـ . (قـالـ عـنـ

asked, "Please inform us, what is that tree, O Allâh's Messenger?" He replied, "It is the date-palm tree." (*Sahîh Al-Bukhârî, Hadîth No. 59, Vol. 1*)

الله): وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ . فَاسْتَخَيَّثُ . ثُمَّ قَالُوا: حَدَّنَا، مَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «هِيَ النَّخْلَةُ .»

CHAPTER 17. The deeds of anyone will not make him enter Paradise except if Allâh سے bestows His Mercy on Him.

1793. Narrated Abû Huraira رضي الله عنه said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh سے protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh سے in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." ⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 470, Vol. 8*)

1794. Narrated 'Âisha رضي الله عنها said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not

(١٧) بَابٌ: لَنْ يَذْخُلَ أَحَدُ الْجَنَّةِ بِعَمَلِهِ بَلْ بِرَحْمَةِ اللَّهِ تَعَالَى

١٧٩٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَنْجُي أَحَدًا مِنْكُمْ عَمَلًا» قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا . إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ . سَدُّدُوا» .

١٧٩٤ - حَدِيثُ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَدُّدُوا وَقَارِبُوا وَأَبْشِرُوا، فَإِنَّمَا لَا يُنْذِلُ أَحَدًا الْجَنَّةَ عَمَلًا»

⁽¹⁾ (H.1793) The Prophet ﷺ compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allâh whereby one should reach his destination (i.e. Paradise).

make him enter Paradise.” They asked, “Even you, O Allâh’s Messenger?” He said, “Even I , unless and until Allâh protects me with His Pardon and His Mercy.” (*Sahîh Al-Bukhârî, Hadîth No. 474, Vol. 8*)

CHAPTER 18. (About) much (good) deeds and to put (one’s) all efforts for Allâh’s worship.

1795. Narrated Al-Mughîra : رضي الله عنه The Prophet ﷺ used to stand in the *Salât* (prayer) or pray till both his feet or legs swelled. He was asked (why he offered such a lengthy prayer) and he said, “Should I not be a thankful slave.” (*Sahîh Al-Bukhârî, Hadîth No. 230, Vol. 2*)

CHAPTER 19. To be moderate in preaching and giving religious talk etc.

1796. Narrated Abû Wâ'il 'Abdullâh (bin Mas'ûd) used to give a religious talk to the people on every Thursday. Once a man said, “O Abâ Abdur-Rahmân! (By Allâh) I wish if you could preach us daily.” He replied, “The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet ﷺ used to do with us, for fear of making us bored.” (*Sahîh Al-Bukhârî, Hadîth No. 70, Vol. 1*)

قالوا: ولَا أَنْتَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «وَلَا أَنَا. إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ».

(18) بَابُ: إِكْثَارُ الْأَغْمَالِ وَالْاجْتِهَادِ فِي الْعِبَادَةِ

1795 - حديث المغيرة رضي الله عنه، قَالَ: إِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقُولُ حَتَّى تَرُمَ قَدْمَاهُ، أَوْ سَاقَاهُ فَيَقُولُ لَهُ: فَيَقُولُ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟» .

(19) بَابُ: الْإِقْتَصَادُ فِي الْمَوْعِظَةِ

1796 - حديث عبد الله بن مسعود. كَانَ يُذَكَّرُ النَّاسُ فِي كُلِّ خَيْمَسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحْمَنِ! لَوْدِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ. قَالَ: أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ. وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ، كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا، مَحَافَةً السَّامَةِ عَلَيْنَا.

51. THE BOOK OF PARADISE, ITS DESCRIPTION, DELIGHTS, AND ITS DWELLERS

1797. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."^[1] (Sahîh Al-Bukhâri, Hadith No.494, Vol. 8)

1798. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I have prepared for My pious slaves, things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' If you wish, you can recite this Verse from the Qur'ân: 'No person knows what is kept hidden for them of joy as a reward for what they used to do...' " (V.32:17) (Sahîh Al-Bukhâri, Hadith No.467, Vol. 4)

CHAPTER 1. There is a tree in Paradise (which is huge), a rider can travel in its shade for one-hundred years without crossing it.

1799. Narrated Abû Huraira رضي الله عنه عن The Prophet صلى الله عليه وسلم said, "In Paradise there is a tree (which is so huge) that a rider can travel in its shade for one-hundred years without crossing it. And if you wish, you can recite: 'In shade long extended.' " (V.56:30) (Sahîh Al-Bukhâri, Hadith No.403, Vol. 6)

٥١ - كتاب الجنة وصفة نعيمها وأهلها

١٧٩٧ - حديث أبي هريرة، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُجِبَتِ النَّارُ بِالشَّهْوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ».

١٧٩٨ - حديث أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنَ رَأَتْ، وَلَا أُذْنَ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ. فَاقْرَؤُوا إِنْ شِئْمَهْ فَلَمَّا تَعْلَمُ نَفْسٌ مَا أَخْفَيَ لَهُمْ مِنْ قُرَّاءِ أَغْيَنْ».

(١) بَابٌ: إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا

١٧٩٩ - حديث أبي هريرة رضي الله عنه، يَتَلَعَّبُ بِهِ النَّبِيُّ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا».

[1] (H.1797) Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

1800. Narrated Sahl bin Sa‘d : رضى الله عنه said, “In Allâh’s Messenger صلى الله عليه وسلم said, “In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it.” (*Sahîh Al-Bukhârî, Hadith No. 559-B, Vol. 8*)

1801. Narrated Abû Sa‘îd : رضى الله عنه said: “There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it.” (*Sahîh Al-Bukhârî, Hadith No. 559-C, Vol. 8*)

CHAPTER 2. The bestowing of Allâh’s Pleasures and Contentment upon the dwellers of Paradise, and that He will never be angry with them forever.

1802. Narrated Abû Sa‘îd Al-Khudrî : رضى الله عنه said, “Allâh will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbâik, O our Lord, and Sa‘daik!’ Allâh will say, ‘Are you pleased?’ They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creations?’ Allâh will say, ‘I will give you something better than that.’ They will reply, ‘O our Lord! And what is better than that?’ Allâh will say, ‘I will bestow My good Pleasure and Contentment upon you so that I will never be angry with you after forever.’” (*Sahîh Al-Bukhârî, Hadith No.557, Vol. 8*)

CHAPTER 3. The people of Paradise will see the people of special abodes as you see a star in the sky.

1803. Narrated Sahl : رضى الله عنه said, “The Prophet صلى الله عليه وسلم

١٨٠٠ - حديث سهيل بن سعد، عن رسول الله ﷺ قال: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةً عَامٍ لَا يَقْطَعُهَا».

١٨٠١ - حديث أبي سعيد، عن النبي ﷺ، قال: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ الْجَوَادَ الْمُصَمَّرَ السَّرِيعَ مِائَةً عَامٍ مَا يَقْطَعُهَا».

(٢) باب: إخلال الرضوان على أهل الجنة فلا ينحط عليهم أبداً

١٨٠٢ - حديث أبي سعيد الخدري، قال: قال رسول الله ﷺ: «إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! يَقُولُونَ: لَبَّيْكَ، رَبَّنَا وَسَعَدَيْكَ! فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى؟ وَقَدْ أَغْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ: أَنَا أَغْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ. قَالُوا: يَا رَبَّ! وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحْلُ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

(٣) باب: تراني أهل الجنة أهل الغرف كما يرى الكوكب في السماء

١٨٠٣ - حديث سهيل بن سعيد، عن

Paradise will see the *Al-Ghuraf* (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky". Abû Sa'îd رضي الله عنه added, "As you see a glittering star remaining in the eastern horizon and the western horizon." (*Sahîh Al-Bukhâri*, *Hadith No.561*, Vol. 8)

النَّبِيُّ ﷺ، قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْغَرْفَ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي السَّمَاءِ» قَالَ: فَحَدَّثَنَا النَّعْمَانَ بْنَ أَبِي عَيَّاشٍ فَقَالَ: أَشْهَدُ لَسْمِعْتُ أَبَا سَعِيدٍ يُحَدِّثُ وَيَزِيدُ فِيهِ «كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَارِبَ فِي الْأَفْقِ الشَّرْقِيِّ وَالْغَرْبِيِّ».

1804. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Guraf* (the lofty mansions, a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allâh's Messenger! Are these lofty mansions for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Allâh in Whose Hands my life is, these are for the men who believed in Allâh and also believed in the Messengers." (*Sahîh Al-Bukhâri*, *Hadith No.478*, Vol. 4)

CHAPTER 6. The first batch of people who will enter Paradise will be glittering like the full-moon, their description and their wives.

1805. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The first group of people who will enter Paradise, will be glittering like the

١٨٠٤ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءَيُونَ أَهْلَ الْغَرْفَ مِنْ فَوْقِهِمْ كَمَا يَتَرَاءَيُونَ الْكَوْكَبَ الدُّرْرِيَّ الْغَائِبِ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ، لِتَقَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللَّهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ، لَا يَنْلَعُهَا غَيْرُهُمْ. قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! رِجَالٌ آمَنُوا بِاللَّهِ، وَصَدَّقُوا الْمُرْسَلِينَ».

(٦) بَابٌ: أَوْلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَصِفَاتِهِمْ وَأَزْوَاجِهِمْ

١٨٠٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

moon on a full-moon night and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, pass stool, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloe-wood will be used in their censers. Their wives will be houris. All of them will look alike as if they are one person in the image of their father Adam, sixty cubits tall.” (*Sahîh Al-Bukhâri*, Hadith No.544, Vol. 4)

أَوْلَ زُمْرَةٍ يَذْخُلُونَ الْجَهَنَّمَ عَلَى صُورَةِ
الْقَمَرِ لِيَنَّةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلْوَهُمْ،
عَلَى أَشَدِّ كَوْكِبِ دُرُّيِّ فِي السَّمَاءِ
إِضَاءَةً؛ لَا يَبُولُونَ، وَلَا يَتَغَطَّوْنَ،
وَلَا يَثْنِلُونَ، وَلَا يَمْتَخِطُونَ. أَمْشَاطُهُمْ
الْذَّهَبُ، وَرَسْحُهُمُ الْمِسْكُ،
وَمَجَامِرُهُمُ الْأَلْوَةُ الْأَنْجُوجُ عُودُ
الظَّبِيبِ. وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ. عَلَى
خَلْقِ رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَيِّهِمْ
آدَمَ سَيُؤْنَ ذِرَاعًا فِي السَّمَاءِ».

CHAPTER 9. The description about the tents in Paradise and about the believer's wives residing in them.

(٩) بَابُ: صِفَةُ خِيَامِ الْجَنَّةِ وَمَا
لِلْمُؤْمِنِينَ فِيهَا مِنَ الْأَهْلِيَّنَ

١٨٦ - حَدِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْحَمِيمَةُ دُرَّةٌ مَجْوَفَةٌ، طُولُهَا فِي السَّمَاءِ ثَلَاثُونَ مِيلًا. فِي كُلِّ زَاوِيَةٍ مِنْهَا لِلْمُؤْمِنِ أَهْلُ، لَا يَرَاهُمُ الْآخَرُونَ».

CHAPTER 11. There will enter Paradise some people whose hearts will be like those of birds.

1807. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh created Adam, and his height was 60 cubits. (When He created him). He said to him: 'Go and greet that group of angels, and listen to their reply, for, it

(١١) بَابٌ: يَذْخُلُ الْجَنَّةَ أَفْوَامُ أَفْيَادِهِمْ
مِثْلُ أَفْيَادِ الطَّنِيرِ

١٨٠٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ، وَطَوَّلَهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولِئِكَ مِنْ

will be your greeting (salutation) and the greeting of your offspring.' So Adam said (to the angels), 'As-Salâmu 'Alaikum' (i.e. peace be upon you). The angels replied (saying), 'As-Salâmu 'Alaika wa Rahmatullâhi' (i.e. peace and Allâh's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatullâhi.' Any person who will enter Paradise will resemble Adam (in his image, appearance, and figure). People have been decreasing in stature since Adam's creation." (*Sahîh Al-Bukhâri*, Hadith No. 543, Vol. 4)

CHAPTER 12. The severity of the heat of the fire of Hell and its depth and about the punishments in it.

1808. Narrated Abû Huraira : رضى الله عنه ملى الله عليه وسلم said, "Your (ordinary) fire is one of 70 parts of the Hell-fire." Someone asked, "O Allâh's Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers)." Allâh's Messenger said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire." (*Sahîh Al-Bukhâri*, Hadith No.487, Vol. 4)

CHAPTER 13. Tyrants and the arrogant will enter the Fire (Hell) and the weak and humble will enter Paradise.

1809. Narrated Abû Huraira : رضى الله عنه ملى الله عليه وسلم said, "Paradise and the Fire (Hell) argued, and the Fire said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?'

الْمَلَائِكَةُ، فَاسْتَمِعْ مَا يُحَيِّنَكَ.
تَحِيَّتَ وَتَحِيَّهُ دُرَيْتَكَ. فَقَالَ: السَّلَامُ
عَلَيْكُمْ. فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ
اللَّهِ. فَرَادُهُ، وَرَحْمَةُ اللَّهِ. فَكُلُّ مَنْ
يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزِلِ
الْحَلْقُ يَنْقُصُ حَتَّى الْآنَ).

(١٢) بَابٌ: فِي شِدَّةِ حَرَّ نَارِ جَهَنَّمَ وَبُعدِ
قُفْرِهَا، وَمَا تَأْخُذُ مِنَ الْمُعَذَّبِينَ

١٨٠٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله
عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَارُكُمْ
جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»
فِيلَ: يَا رَسُولَ اللَّهِ ﷺ! إِنْ كَانَتْ
لَكَافِيَةً. قَالَ: «فُضْلَتْ عَلَيْهِنَّ بِتِسْعَةِ
وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرَّهَا».

(١٣) بَابٌ: النَّارُ يَدْخُلُهَا الْجَبَارُونَ
وَالْجَنَّةُ يَدْخُلُهَا الْضُعَفَاءُ

١٨٠٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله
عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «تَحَاجَّتِ
الْجَنَّةُ وَالنَّارُ. فَقَالَتِ النَّارُ: أُورِثْتِ
بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ:
مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ

On that, Allâh said to Paradise, بارک و سار 'You are My Mercy which I bestow on whoever I wish of My slaves,' and to the (Hell) Fire, 'You are My (means of) punishment, by which I punish whoever I wish of My slaves. And each one of you will have its fill.' As for the Fire, it will not be filled till Allâh will put His Foot over it whereupon it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!) at that time it will be filled, and its different parts will come closer to each other; and Allâh عزوجل will not wrong any of His created beings. As regards Paradise, Allâh عزوجل will create new creation to fill it with." (Sahîh Al-Bukhâri, Hadith No.373, Vol. 6)

1810. Narrated Anas bin Mâlik رضي الله عنه said مصلى الله عليه وسلم : عَنْ The Prophet ﷺ said, “The Hell (Fire) will keep on saying: ‘Are there any more (people to come)?’ Till the Lord of Power and Honour will put His Foot over it and then it will say, ‘*Qat! Qat!* (Sufficient! Sufficient!) by Your Power and Honour.’ And its various sides will come close to each other (i.e., it will contract).” (*Sahîh Al-Bukhârî*, Hadith No.654, Vol. 8)

1811. Narrated Abû Sa'îd Al-Khudrî : حَلَّ اللَّهُ عَلَيْهِ وَلَمْ يَرْجِعْهُ : رَضِيَ اللَّهُ عَنْهُ Allâh's Messenger said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is

وَسَقَطُهُمْ! قَالَ اللَّهُ، تَبَارَكَ وَتَعَالَى، لِلْجَنَّةِ: أَنْتِ رَحْمَتِي. أَرْحَمُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابٌ. أَعْذُبُ بِكَ مَنْ أَشَاءَ مِنْ عِبَادِي. وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْوَهَا. فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ. فَتَقُولُ: قَطِ قَطِ قَطِ. فَهُنَالِكَ تَمْتَلِئُ، وَيُزْوَى بَغْضُهَا إِلَى بَعْضٍ. وَلَا يَظْلِمُ اللَّهُ، عَزَّ وَجَلَّ، مِنْ خَلْقِهِ أَحَدًا. وَأَمَّا الْجَنَّةُ، فَإِنَّ اللَّهَ، عَزَّ وَجَلَّ، يُنشِيءُ لَهَا خَلْقاً.

١٨١٠ - حديث أَسِنْ بْنِ مَالِكٍ . قَالَ النَّبِيُّ ﷺ : « لَا تَرْزَأُ جَهَنَّمَ تَقُولُ : هَلْ مِنْ مَزِيدٍ ، حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدْمَهُ . فَتَقُولُ : قَطْ قَطْ وَعِزْتِكَ . وَيُرْزُوَى بَغْضُهَا إِلَى بَعْضِ ».

١٨١١ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يُؤْتَى بِالْمَوْتِ كَهِينَةً كَبِشِ
أَمْلَحَ، فَيَنْبَدِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ! أَمْلَحَ
فَيَشْرَبُونَ وَيَنْظَرُونَ. فَيَقُولُ: هَلْ
تَغْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ. هَذَا
الْمَوْتُ. وَكُلُّهُمْ فَدَ رَأْوَهُ. ثُمَّ يَنْبَدِي:
يَا أَهْلَ النَّارِ! فَيَشْرَبُونَ وَيَنْظَرُونَ.
فَيَقُولُ: هَلْ تَغْرِفُونَ هَذَا؟ فَيَقُولُونَ:

Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.'" Then the Prophet ﷺ recited: "And warn them (O Muhammad ﷺ) of the Day of grief and regrets when the case has been decided, while (now) they are in a state of carelessness,' (i.e. the people of the world are in a state of carelessness), and they believe not.' (V.19:39)" (*Sahîh Al-Bukhâri*, Hadith No.254, Vol. 6)

1812. Narrated Ibn 'Umar رضي الله عنهما said, "When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no (more) death! O people of the Fire, no (more) death!' So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow." (*Sahîh Al-Bukhâri*, Hadith No.556, Vol. 8)

1813. Narrated Abû Huraira رضي الله عنه said, "The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days." (*Sahîh Al-Bukhâri*, Hadith No.559-A, Vol. 8)

1814. Narrated Hâritha bin Wahb Al-Khuzâ'i رضي الله عنه I heard the Prophet ﷺ saying, "May I tell you of the

نَعْمَ. هَذَا الْمَوْتُ. وَكُلُّهُمْ قَدْ رَآهُ.
فَيُذْبِحُ. ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ!
خُلُودٌ، فَلَا مَوْتٌ. وَيَا أَهْلَ النَّارِ!
خُلُودٌ، فَلَا مَوْتٌ. ثُمَّ قَرَأَ 《وَأَنذِرْهُمْ
يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي
غَفْلَةٍ》 وَهُمْ لَا يَوْمُنُونَ》.

1812 - حديث ابن عمر. قال: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَارَ أَهْلُ
الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى
النَّارِ؛ جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ
الْجَنَّةِ وَالنَّارِ». ثُمَّ يُذْبِحُ. ثُمَّ يُنَادِي
مُنَادِي: يَا أَهْلَ الْجَنَّةِ! لَا مَوْتٌ، وَيَا
أَهْلَ النَّارِ! لَا مَوْتٌ. فَيَزِدُّ أَهْلُ
الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزِدُّ أَهْلُ
النَّارِ حُزْنًا إِلَى حُزْنِهِمْ».

1813 - حديث أبي هريرة. عنِ
النَّبِيِّ ﷺ، قَالَ: «مَا بَيْنَ مَنْكِبِي الْكَافِرِ
مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ».

1814 - حديث حارثة بن وهب الحزاعي. قال: سَمِعْتُ النَّبِيِّ ﷺ

51. The Book of Paradise

people of Paradise? Every weak and poor obscure person whom the people look down upon but if he takes an oath to do something, his oath is fulfilled by Allāh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people.” (*Sahîh Al-Bukhâri*, *Hadith No.440*, Vol. 6)

1815. Narrated ‘Abdullâh bin Zam‘a that he heard the Prophet ﷺ delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allâh’s Messenger ﷺ recited: “When the most wicked man among them went forth (to kill the she-camel)...” (V.91:12). Then he said, “A tough man whose equal was rare and who enjoyed the protection of his people, like Abî Zam‘a, went forth to (kill) it.” The Prophet ﷺ then mentioned about women (in his *Khutba*) and said: “It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening.” Then he advised them not to laugh when somebody breaks wind and said, “Why should anybody laugh at what he himself does?” (*Sahîh Al-Bukhâri*, *Hadith No.466*, Vol. 6)

1816. Narrated Abû Huraira : said, “I saw ‘Amr bin ‘Âmir bin Luhai Al-Khuzâ‘î dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of) *As-Sawâ’ib* (setting free she-camels in the names of their false gods, and other false deities).” (*Sahîh Al-Bukhâri*, *Hadith No.723*, Vol. 4)

يَقُولُ : «أَلَا أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّضَعَّفٌ، لَوْ أَفْسَمَ عَلَى اللَّهِ لَأَبْرَهُ . أَلَا أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَثْلٌ جَوَاطٌ مُّسْتَكِبِرٌ .»

١٨١٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَ . فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا أَنْبَثْتَ أَشْقَاهَا» أَنْبَثْتَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ وَذَكَرَ النِّسَاءَ قَوْلًا : «يَغْمِدُ أَحَدُكُمْ، يَجْلِدُ امْرَأَهُ جَلْدَ الْعَبْدِ، فَلَعْلَهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ» ثُمَّ وَعَظَهُمْ فِي ضَحْكِهِمْ مِنَ الضرَّةِ، وَقَالَ «لَمْ يَضْحَكْ أَحَدُكُمْ مِمَّا يَفْعَلُ؟» .

١٨١٦ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ ﷺ : «رَأَيْتُ عَمْرَو بْنَ عَامِرٍ بْنَ لُحَيَّ الْخُرَاعَيِّ يَجْرُّ قُضْبَةً فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِقَ .»

CHAPTER 14. Destruction of (this) world and the gathering (of mankind) on the Day of Resurrection.

1817. Narrated ‘Âisha رضي الله عنها : ملئ الله عليه وسلم said, “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allâh’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.” (*Sahîh Al-Bukhâri*, *Hadith No.534*, Vol. 8)

1818. Narrated Ibn ‘Abbâs رضي الله عنهما : ملئ الله عليه وسلم stood up among us and addressed (saying), “You will be gathered, barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allâh says): ‘As We began the first creation, We shall repeat it...’” (V.21:104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrâhîm (Abraham) عليه السلام. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: ‘O Lord! My companions,’ whereupon Allâh will say: ‘You do not know what they innovated (new things) in religion after you left them.’ I will then say as the pious slave, ‘Iesa (Jesus) said, ‘And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.’” (V.5:117,118). The narrator added: Then it will be said, that those people kept on turning on their heels (deserted Islâm).^[11] (*Sahîh Al-Bukhâri*, *Hadith No.533*, Vol. 8)

(١٤) بَابُ فَتَاءِ الدُّنْيَا وَبَيَانِ الْحَسْرِ يَوْمَ الْقِيَامَةِ

١٨١٧ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُخْشَرُونَ حُفَّاءَ عُرَاءَ عُرَلَا» قَالَتْ عَائِشَةَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! الرِّجَالُ وَالنِّسَاءُ يَنْتَظِرُ بَعْضَهُمْ إِلَى بَعْضٍ؟ فَقَالَ: «الْأَمْرُ أَشَدُّ مِنْ أَنْ يَهْمَهُمْ ذَاكُ». **١٨١٨ - حَدِيثُ ابْنِ عَبَّاسٍ.** قَالَ:

فَامْرَأَ فِينَا النَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: «إِنَّكُمْ مَخْشُورُونَ حُفَّاءَ عُرَاءَ عُرَلَا» **﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقِنَا بِعِلْمِهِ﴾** الْآيَةُ. وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسِي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ. وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَأَقُولُ: يَا رَبَّ! أَصِيرَنَّهُمْ ذَاتَ الشَّمَالِ، فَيَقُولُ: إِنَّكَ لَا تَنْدِري مَا أَخْدَثْتُمْ بَعْدَكَ. فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: **«وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ»** إِلَى قَوْلِهِ: **«الْحَكِيمُ»**. قَالَ: فَيَقُولُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِينَ عَلَى أَعْقَابِهِمْ».

^[11] (H.1818) The people who act and do things in a different way to that of the Prophet ملئ الله عليه وسلم .

1819. Narrated Abû Huraira : رضى الله عنه The Prophet ﷺ said, "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment)⁽¹⁾ (the second batch will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." (Sahîh Al-Bukhâri, Hadith No. 529, Vol. 8)

CHAPTER 15. Description of the Day of Resurrection, may Allâh protect us from its terrors.

1820. Narrated ‘Abdullâh bin ‘Umar said : رضى الله عنهما The Prophet ﷺ said, "On the Day when all mankind will stand before the Lord of the ‘Âlamîn (mankind, jinns and all that exists) some of them will be hidden in their sweat up to the middle of their ears." (Sahîh Al-Bukhâri, Hadith No. 460, Vol. 6)

1821. Narrated Abû Huraira : رضى الله عنه Allâh's Messenger ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears." (Sahîh Al-Bukhâri, Hadith No. 539, Vol. 8)

1819 - حديث أبي هريرة رضي الله عنه، عن النبي عليه السلام قال: «يُخْشَرُ النَّاسُ عَلَى ثَلَاثٍ طَرَائِقَ: رَاغِبِينَ رَاهِيْنَ. وَأَشْنَانٍ عَلَى بَعِيرٍ، وَثَلَاثَةَ عَلَى بَعِيرٍ، وَأَرْبَعَةَ عَلَى بَعِيرٍ، وَعَشْرَةَ عَلَى بَعِيرٍ. وَيُخْشَرُ بِقِيَمِهِمُ النَّارُ، تَقْيَلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيَّثُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُضْيَّغُ مَعَهُمْ حَيْثُ أَضْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَفْسَوْا».

(١٥) بَابٌ: فِي صِفَةِ يَوْمِ الْقِيَامَةِ، أَعْانَتَا اللَّهُ عَلَى أَهْوَالِهَا

1820 - حديث عبد الله بن عمر رضي الله عنهما، أنَّ النبي عليه السلام قال: «يَوْمٌ يُقْرُمُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَسْحِهِ إِلَى أَنْصَافِ أَذْنِيهِ».

1821 - حديث أبي هريرة رضي الله عنه، أنَّ رسول الله عليه السلام قال: «يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَنْلُغَ آذَانُهُمْ».

⁽¹⁾ (H.1819) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

CHAPTER 17. The dead is shown his place in Paradise or in Hell, and proof of the punishment in the grave and seeking refuge with Allâh from it.

1822. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, ‘This is your place till Allâh resurrect you on the Day of Resurrection.’” (*Sahîh Al-Bukhâri*, Hadith No. 461, Vol. 2)

1823. Narrated Abû Ayyûb رضي الله عنه: Once the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out after sunset and heard a (dreadful) voice, and said, “The Jews are being punished in their graves.” (*Sahîh Al-Bukhâri*, Hadith No. 457, Vol. 2)

1824. Narrated Anas bin Mâlik رضي الله عنه: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When (Allâh’s) slave is put in his grave and his companions return, and (while) he even hears their footsteps, two angels come to him and make him sit up and ask, ‘What did you use to say about this man (i.e. Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?’ Then as regards a faithful believer, he will say, ‘I testify that he is Allâh’s slave and His Messenger.’ Then they will say to him, ‘Look at your place in the Hell-fire; Allâh has changed for you a place in Paradise instead of it.’ So he will see both his

(١٧) بَابٌ: عَرْضٌ مَقْعِدُ الْمَبْتَدِي مِنَ الْجَنَّةِ أَوِ النَّارِ عَلَيْهِ، وَإِثْبَاتٌ عَذَابٍ لِلْفَنَرِ وَالْتَّعَوْذُ مِنْهُ

١٨٢٢ - حَدِيثٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَحَدَكُمْ، إِذَا مَاتَ، عُرِضَ عَلَيْهِ مَقْعِدًا بِالْغَدَاءِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ؛ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعِدُكَ حَتَّى يَعْلَمَ اللَّهُ يَوْمَ الْقِيَامَةِ».

١٨٢٣ - حَدِيثٌ أَبِي أَيُّوبَ رضي الله عنه: قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا. فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

١٨٢٤ - حَدِيثٌ أَنَسِ بْنِ مَالِكٍ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّ عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكًا، فَيُقْعِدَاهُ فَيَقُولُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ (الْمُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ

places.” (*Sahîh Al-Bukhâri, Hadith No. 456, Vol. 2*)

1825. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : The Prophet ﷺ said, “When a faithful believer is made to sit up in his grave, then (the angels) come to him and he testifies that 'Lâ ilâha ill-Allâh wa anna Muhammâd-ar-Râsûl Allâh' (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allah). And that corresponds to Allâh's Statement: ‘Allâh will keep firm those who believe with the word that stands firm...’” (V.14:27) (*Sahîh Al-Bukhâri, Hadith No. 450, Vol. 2*)

1826. Narrated Abû Talha رضي الله عنه : On the day of (the battle of) Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet ﷺ that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves, “Definitely he (i.e. the Prophet ﷺ) is proceeding for some great purpose.” When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, “O so-and-so, son of so-and-so and so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allâh and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?” ‘Umar said, “O Allâh's Messenger! You are

مُقْعِدًا مِنَ الْجَنَّةِ. فَيَرَاهُمَا حَمِيعًا .”

1825 - حديث البراء بن عازب

رضي الله عنها، عن النبي ﷺ، قال: «إِذَا أُفْعِدَ الْمُؤْمِنُ فِي قَبْرِهِ أُتَيَ، ثُمَّ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ: «يَبْيَثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ» .

1826 - حديث أبي طلحة، أنَّ نَبِيَّ

الله ﷺ، أمرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ، فَقُتِلُوا فِي طَوِيَّ مِنْ أَطْوَاءِ بَدْرٍ، حَيْثُ مُخْبِثٌ. وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلَاثَ لَيَالٍ. فَلَمَّا كَانَ بَيْنِرِ، الْيَوْمَ الثَّالِثِ، أَمَرَ بِرَاجِلِهِ فَشَدَّ عَلَيْهَا رَخْلُهَا. ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ. وَقَالُوا: مَا نُرَى يَنْتَلِقُ إِلَّا لِيَغْضِ حَاجَتِهِ. حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيْبِ فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: «يَا فُلَانُ بْنَ فُلَانٍ! وَيَا فُلَانُ بْنَ فُلَانٍ! أَيْسَرُكُمْ أَنْكُمْ أَطْعَمْتُمُ اللَّهَ وَرَسُولَهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدْنَا رَبِّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبِّكُمْ حَقًّا؟» قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ

speaking to bodies that have no souls!” Allâh’s Messenger ﷺ said, “By Him in Whose Hand Muhammad’s soul is, you do not hear, what I say better than they do.” [Qatâda said, “Allâh brought them to life (again) to let them hear the Prophet ﷺ, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.”] (*Sahîh Al-Bukhâri*, Hadith No. 314, Vol. 5)

CHAPTER 18.(About) reckoning (on the Day of Resurrection).

1827. Narrated ‘Âisha رضي الله عنها, the wife of the Prophet ﷺ: Whenever I heard anything which I could not understand I used to ask again till I grasped it completely. ‘Âisha said: Once the Prophet ﷺ said, “Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.” I said, “Doesn’t Allâh عزوجل say: ‘He surely will receive an easy reckoning?...’” (V.84:8) The Prophet ﷺ replied, “This means only the presentation of the accounts, but whoever is argued about his account will certainly be perished (or ruined).” (*Sahîh Al-Bukhâri*, Hadith No. 103, Vol. 1)

1828. Narrated Ibn ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “If Allâh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.” (*Sahîh Al-Bukhâri*, Hadith No. 224, Vol. 9)

الله! ما تَكَلُّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ يَأْسِمُونَ لِمَا أَقُولُ مِنْهُمْ».

(١٨) بَابُ إِثْبَاتِ الْحِسَابِ

١٨٢٧ - حديث عائشة، زوج النبي ﷺ. كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ. وَأَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حُوْسِبَ عُذْبَ» قَالَتْ عائشة: فَقُلْتُ أَوْلَئِنَسَ يَقُولُ اللَّهُ تَعَالَى: «فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا»؟ قَالَتْ: فَقَالَ «إِنَّمَا ذَلِكَ الْعَرْضُ، وَلِكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكُ».

١٨٢٨ - حديث ابن عمر رضي الله عنهما، قال: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابَ مَنْ كَانَ فِيهِمْ، ثُمَّ بَعْثَرَا عَلَى أَعْمَالِهِمْ».

**52. THE BOOK OF *AL-FITR*
(TRIALS AND AFFLICTIONS
ETC.) AND THE PORTENTS OF
THE HOUR**

CHAPTER 1. The coming near of *Al-Fitr* (trials and afflictions etc.), and about the opening (in the wall) of Gog and Magog (people).

رضي الله عنها that the Prophet ﷺ once came to her in a state of fear and said, “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh). Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of *Ya’jûj* and *Ma’jûj* (Gog and Magog) like this,” making a circle with his thumb and index finger. Zainab bint Jahsh said, “O Allâh’s Messenger! Shall we be destroyed even though there are pious persons among us?” He said, “Yes, when the *Al-Khabath*⁽¹⁾ (evil persons) will increase.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 565, Vol. 4)

رضي الله عنه The Prophet ﷺ said, “Allâh has made an opening in the wall of the Gog and Magog (people) like this” and he made with his hand 90, (with the help of his fingers). (*Sahîh Al-Bukhâri*, *Hadîth* No. 566, Vol.4)

CHAPTER 2. Sinking of an army in the earth which will come to attack the *Ka’ba* (at Makka).

رضي الله عنها Allâh’s Messenger ﷺ said, “An

٥٢ - كتاب الفتن وأشرطة الساعة

(١) باب: افتراق الفتن وفتح ردم ياجوج وماجوج

١٨٢٩ - حديث زينب ابنة جحش رضي الله عنها، أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرِعاً يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ! وَنَلِئَ لِلْعَرَبِ مِنْ شَرٍّ قَدِ افْتَرَبَ». فَتَحَّ اللَّيْلَمَّ مِنْ رَدْمٍ يَاجُوجَ وَمَاجُوجَ مِثْلُ هَذِهِ» وَحَلَقَ يَأْسِبِعِهِ الْإِبَهَامِ وَالَّتِي تَلِيهَا. قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقْلَتْ: يَا رَسُولَ اللَّهِ! أَنَهِلْكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ. إِذَا كَثُرَ الْحَبْثُ». قال:

١٨٣٠ - حديث أبي هريرة رضي الله عنه، عن النبى ﷺ، قال: «فَتَحَّ اللَّهُ مِنْ رَدْمٍ يَاجُوجَ وَمَاجُوجَ مِثْلُ هَذَا» وَعَقَدَ بِيَدِهِ تِسْعِينَ. وقال:

(٢) باب: الخسف بالجيش الذي يؤمّ البيت

١٨٣١ - حديث عائشة رضي الله عنها،

⁽¹⁾ (H.1829) The word *Al-Khabath* is interpreted as illegal sexual intercourse, illegitimate children and each and every kind of evil deed. [See *Fath Al-Bâri*, Vol. 16, P. 225]

army will invade the *Ka'ba* and when the invaders reach Al-Baidâ', all the ground will sink and swallow the whole army." I said, "O Allâh's Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet ﷺ replied, "All of those people will sink but they will be resurrected and judged according to their intentions." (*Sahîh Al-Bukhâri*, *Hadîth* No. 329, Vol. 3)

CHAPTER 3. Descent of *Al-Fitr* (trials and afflictions etc.) as numerous as the spots where rain-drops fall.

1832. Narrated Usâma : رضي الله عنه Once the Prophet ﷺ stood on the top of a castle amongst the castles (or the high buildings) of Al-Madîna and said, "Do you see what I see? (No doubt) I see the places or spots of *Al-Fitr* (trials and afflictions etc.) among your houses (and these *Al-Fitr* will be) as numerous as the spots where rain-drops fall." (*Sahîh Al-Bukhâri*, *Hadîth* No. 102, Vol. 3)

1833. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger ﷺ said, "There will be *Fitr* (afflictions and trials etc.), (and at that time) the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will expose himself to these *Fitr*, they will destroy him, and whoever will find a refuge or a shelter, should take refuge in it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 799, Vol. 4)

قالت: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْزُو جَيْشُ الْكَعْبَةَ، فَإِذَا كَانُوا بِيَدِهِمْ مِنَ الْأَرْضِ، يُخْسِفُ بِأَوْلِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ يُخْسِفُ بِأَوْلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: «يُخْسِفُ بِأَوْلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبَعْثُونَ عَلَى نِيَّاتِهِمْ».

(٢) بَابُ: نُزُولِ الْفِتْنَ كَمَوَاعِقِ الْقَطْرِ

١٨٣٢ - حَدِيثُ أُسَامَةَ رضي الله عنه قَالَ: أَشَرَّفَ النَّبِيُّ ﷺ عَلَى أُطْمَمِ مِنْ أَطَامِ الْمَدِينَةِ، قَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لَأَرَى مَوَاعِقَ الْفِتْنَ خِلَالَ بَيْوتِكُمْ كَمَوَاعِقِ الْقَطْرِ».

١٨٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنَ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَائِشِيِّ، وَالْمَائِشِيِّ فِيهَا خَيْرٌ مِنَ السَّاعِيِّ، وَمَنْ يُشَرِّفَ لَهَا تَسْتَشْرِفُهُ، وَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَاذًا فَلْيَعْذِذْ بِهِ».

CHAPTER 4. When two Muslims face each other with swords.

1834. Narrated Al-Ahnaf bin Qais: While I was going to help this man ('Alî bin Abî Tâlib) رضي الله عنه met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back, as I heard Allâh's Messenger مصطفى عليه وسلم saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the (Hell) Fire.' I said, 'O Allâh's Messenger! It is all right for the murderer, but what about the murdered one?' The Prophet ﷺ replied, 'He surely had the intention to kill his companion.' (Sahîh Al-Bukhârî, Hadîth No. 30, Vol. 1)

1835. Narrated Abû Huraira رضي الله عنه said, "The Day of (judgment) will not be established till there is a war between two groups whose claims (or religion) will be the same." (Sahîh Al-Bukhârî, Hadîth No. 805, Vol. 4)

CHAPTER 6. The events which will take place up to the Last Hour as fore-told by the Prophet ﷺ .

1836. Narrated Hudhaifa رضي الله عنه : The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the establishment of the Hour. Some of us stored that (speech) in our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but

(٤) بَابٌ: إِذَا تَوَاجَهَ الْمُسْلِمَانِ
بِسَيْقَنِهِمَا

١٨٣٤ - حِدِيثُ أَبِي بَكْرَةَ عَنِ الْأَخْفَفِ بْنِ قَيْسٍ، قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ، فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ. قَالَ: ارْجِعْ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْقَنِهِمَا، فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا الْقَاتِلُ. فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ».

١٨٣٥ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَلَ فِتَنَانٌ فَيَكُونَ بِيَنْهُمَا مَقْتَلَةً عَظِيمَةً، دَعَوَا هُمَا وَاحِدَةً».

(٦) بَابٌ: إِخْبَارٌ النَّبِيِّ ﷺ فِيمَا يَكُونُ إِلَى قِيَامِ السَّاعَةِ

١٨٣٦ - حِدِيثُ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِدْ حَطَبَنَا النَّبِيُّ ﷺ حُذَيْفَةَ مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ؛ إِنْ كُنْتُ لِأَرَى الشَّيْءَ قَدْ نَسِيْتُ فَأَغْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ

فَرَأَاهُ فَعَرَفَهُ.

I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. (*Sahîh Al-Bukhârî*, *Hadîth* No. 601, Vol. 8)

CHAPTER 7. *Al-Fitnah* (trial and affliction etc.) which will spread like the waves of the sea.

1837. Narrated Shaqîq that he had heard Hudhaifa saying: Once I was sitting with ‘Umar رضي الله عنه and he said, “Who amongst you remembers the statement of Allâh’s Messenger صلى الله عليه وسلم about *Al-Fitnah* (trial and affliction etc.)?” I said, “I know it as the Prophet ﷺ had said it.” ‘Umar said, “No doubt you are bold.” I said, “*Al-Fitnah* caused for a man by his wife, money, children and neighbour is expiated by his *As-Salât* (the prayer), *As-Saum* (the fasts), *As-Sadaqa* (charity) and by enjoining the Commands (of Allâh i.e. *Al-Ma’rûf* — Islâmic Monotheism and all that Islâm has ordained) and forbidding (what Allâh has forbidden i.e. *Al-Munkar* — polytheism, disbelief and all that Islâm has forbidden).” ‘Umar said, “I did not mean that, but I asked about that *Al-Fitnah* which will spread like the waves of the sea.” I (Hudhaifa) said, “O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.” ‘Umar asked, “Will the door be broken or opened?” I replied, “It will be broken.” ‘Umar said, “Then it will never be closed again.” I was asked whether ‘Umar knew that door. I replied that he knew it as one knows that there will be night

(٧) بَابٌ: فِي الْفِتْنَةِ الَّتِي تَمُوجُ كَمْبَجَ الْبَحْرِ

١٨٣٧ - حَدِيثُ حُدَيْفَةَ، قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ، فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا، كَمَا قَالَهُ. قَالَ: إِنَّكَ عَلَيْهِ (أَوْ عَلَيْهَا) لَجَرِيءٌ. قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ. قَالَ: لَيْسَ هَذَا أُرِيدُ. وَلِكِنَ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ. قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ، يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ: أَيُّكَسِرُ أَمْ يُفْتَحُ؟ قَالَ: يُكَسِّرُ. قَالَ: إِذَا لَا يُغْلَقَ أَبَدًا.

قُلْنَا: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ. كَمَا أَنَّ دُونَ الْغَدِ الْلَّيْلَةِ. إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالْأَغَالِبِطِ. فَهَبْنَا أَنْ نَسْأَلَ حُدَيْفَةَ. فَأَفْمَرْنَا مَسْرُوقًا، فَسَأَلَهُ. فَقَالَ: الْبَابُ عُمَرُ.

before the tomorrow morning. I have narrated a *Hadîth* that is free from any mis-statement.” The subnarrator added that they deputed Masrûq to ask Hudhaifa (about the door). Hudhaifa said, “The door was ‘Umar himself.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 503, Vol. 1)

CHAPTER 8. The Hour will not be established till the river Euphrates uncovers a mountain of gold.

1838. Narrated Abû Huraira : رضى الله عنه said, ملى الله عليه وسلم Allâh’s Messenger said, “Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whosoever will be present at that time should not take anything of it.” [Al-A‘raj narrated from Abû Huraira that the Prophet said, ملى الله عليه وسلم the same but he said, “It (Euphrates) will uncover a mountain of gold (under it).”] (*Sahîh Al-Bukhâri*, *Hadîth* No. 235, Vol. 9)

CHAPTER 14. The Hour will not be established till a fire will come out of the land of Hijâz.

1839. Narrated Abû Huraira : رضى الله عنه said, ملى الله عليه وسلم Allâh’s Messenger said, “The Hour will not be established till a fire will come out of the land of Hijâz, and it will throw light on the necks of the camels at Busra.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 234, Vol. 9)

(٨) بَابٌ: لَا تَقْوُمُ السَّاعَةُ حَتَّى يَخْسِرَ الْفَرَاتُ عَنْ جَبَلٍ مِنَ الْذَّهَبِ

١٨٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ أَنْ يَخْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

(١٤) بَابٌ: لَا تَقْوُمُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ

١٨٣٩ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقْوُمُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبْلِ يُبَصِّرَى».

^[1] (H.1839) Busra is a place in Shâm and this fire did come out on the 3rd of the 6th month of the year 654 Hijra (3-6-654) near Al-Madîna after the death of the Prophet ملى الله عليه وسلم and it was, as it is mentioned in this *Hadîth*: 234.

CHAPTER 16. *Al-Fitnah* (trial and affliction etc.) is from the East from where the side of the head of Satan comes out.

1840. Narrated Ibn ‘Umar رضي الله عنهما heard Allâh’s Messenger صلى الله عليه وسلم while he was facing the East, saying, “Verily! *Al-Fitnah* (trial and affliction etc.) is there, (east) from where the side of the head of Satan comes out.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 213, Vol. 9)

(١٦) بَابُ: الْفِتْنَةُ مِنَ الْمَشْرِقِ مِنْ حَيْثُ يَظْلُمُ قَرْنَا الشَّيْطَانِ

١٨٤٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَقِبِ الْمَشْرِقَ، يَقُولُ: «أَلَا إِنَّ الْفِتْنَةَ هُنَّا، مِنْ حَيْثُ يَظْلُمُ قَرْنَةُ الشَّيْطَانِ».

CHAPTER 17. The Hour will not be established till the tribe of Daûs will worship *Dhi-al-Khalasa*.

1841. Narrated Abû Huraira رضي الله عنه said, “The Hour will not be established till the buttocks of the women of the tribe of Daûs move while going round *Dhi-al-Khalasa*.” *Dhi-al-Khalasa* was the *Taghiyah* (idol) of the Daûs tribe which they used to worship in the Pre-Islâmic Period of Ignorance. (*Sahîh Al-Bukhâri*, *Hadîth* No. 232, Vol. 9)

CHAPTER 18. The Hour will not be established till a man while passing by a grave of a man say, “Would that I were in his place because of trials and troubles.”

1842. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The Hour will not be established till a man passes by a grave of somebody and says, ‘Would that I were in his place.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 231, Vol. 9)

(١٧) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى تَغْبُدَ دَوْسُ ذَذَبَةُ الْخَلَصَةِ

١٨٤١ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلَيَّاتُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلَصَةِ» وَذُو الْخَلَصَةِ طَاغِيَةُ دَوْسٍ الَّتِي كَانُوا يَعْبُدُونَ فِي الْجَاهِلِيَّةِ.

(١٨) بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى يَمْرَرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَتَمَّمَ أَنْ يَكُونَ مَكَانَ الْمَيِّتِ مِنَ الْبَلَاءِ

١٨٤٢ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَمْرَرَ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ!».

1843. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “*Dhus-Suwaqatain* (literally: one with two lean legs) from Ethiopia will demolish the Ka‘ba.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 661, Vol. 2)

1844. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The Hour will not be established unless a man from the tribe of Qahtân appears, driving the people with his stick” (i.e. ruling them with violence and oppression). (*Sahîh Al-Bukhâri*, *Hadîth* No. 720-A, Vol. 4)

1845. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather.” [Abû Huraira added, “(They will be) small-eyed, flat-nosed, and their faces will look like shields coated with leather.”] (*Sahîh Al-Bukhâri*, *Hadîth* No. 180, Vol. 4)

1846. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “This branch from Quraish will ruin the people.” The companions of the Prophet asked him, “What do you order us to do (then)?” He said, “I would suggest that the people keep away from them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 801, Vol. 4)

1847. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allâh’s Cause.” (He

١٨٤٣ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «يُخربُ الكعبة دُو السَّوْفَقَتَيْنِ مِنَ الْجَبَشَةِ».

١٨٤٤ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَخْطَانَ يَسْوُقُ النَّاسَ بِعَصَاهُ».

١٨٤٥ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالَهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطَرَّفَةُ».

١٨٤٦ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «يُهْلِكُ النَّاسَ هَذَا الْحَيَّ مِنْ قُرْيَشٍ» قالوا: فَمَا تَأْمُرُنَا؟ قال: «لَوْ أَنَّ النَّاسَ اغْتَرَلُوْهُمْ».

١٨٤٧ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «هَلَكَ كَسْرَى، ثُمَّ لَا يَكُونُ كَسْرَى بَعْدَهُ. وَقَيْصُرٌ لَيْهِلَكَنَّ، ثُمَّ لَا يَكُونُ قَيْصَرٌ

named war, ‘deceit’) (*Sahîh Al-Bukhârî*, *Hadîth* No. 267, Vol. 4)

بَعْدَهُ . وَلَتُقْسِمَنَ كُنُوزُهُمَا فِي سَيِّلِ
اللّٰهِ .

1848. Narrated Jâbir bin Samura رضي الله عنه said, “When Khosrau is runied, there will be no Khosrau after him; and when Caesar is runied, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allâh’s Cause.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 350, Vol. 4)

١٨٤٨ - حَدِيثُ جَابِرٍ بْنِ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ . وَإِذَا هَلَكَ قِيَصَرٌ، فَلَا قِيَصَرٌ بَعْدَهُ . وَالَّذِي نَفَسَيْ بَيْدَهُ! لَتُنَقَّنَ كُنُوزُهُمَا فِي سَيِّلِ اللَّهِ .

1849. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه I heard Allâh’s Messenger saying, “Jews will fight with you, and you will be given victory over them so that a stone will say, ‘O Muslim! There is a Jew behind me; kill him!’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 791, Vol. 4)

١٨٤٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا . قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «تُقَاتِلُكُمُ الْيَهُودُ فَتُسْلِطُونَ عَلَيْهِمْ، ثُمَّ يَقُولُ الْحَجَرُ: يَا مُسْلِمٌ! هَذَا يَهُودِيٌّ وَرَائِي، فَاقْتُلْهُ .

1850. Narrated Abû Huraira رضي الله عنه The Prophet said, “The Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the Messengers of Allâh.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 806, Vol. 4)

١٨٥٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُبَعَّثَ دَجَالُونَ كَذَابُونَ قَرِيبًا مِنْ ثَلَاثَيْنَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ» .

CHAPTER 19. (About) Ibn-Saiyâd.

(١٩) بَابُ: ذِكْرِ ابْنِ صَيَّادٍ

1851. Narrated ‘Abdullâh Ibn ‘Umar رضي الله عنه ‘Umar and a group of the companions of the Prophet صلى الله عليه وسلم set out with the Prophet صلى الله عليه وسلم to Ibn Saiyâd. He found him playing with some boys near the hillocks of Banî Maghâla. Ibn Saiyâd at that time was

١٨٥١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا . قَالَ: إِنَّ عُمَرَ انْطَلَقَ فِي رَهْبَطٍ مِنْ أَصْحَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَبْلَ ابْنِ صَيَّادٍ، حَتَّى

nearing his puberty. He did not notice (the Prophet's presence) till the Prophet ﷺ stroked him on the back with his hand and said, "Ibn Saiyâd! Do you testify that I am Allâh's Messenger?" Ibn Saiyâd looked at him and said, "I testify that you are the Messenger of the illiterates." Then Ibn Saiyâd asked the Prophet ﷺ, "Do you testify that I am the Messenger of Allâh?" The Prophet ﷺ said to him, "I believe in Allâh and His Messenger." Then the Prophet ﷺ said (to Ibn Saiyâd), "What do you see?" Ibn Saiyâd replied, "True people and fasle ones visit me." The Prophet ﷺ said, "Your mind is confused as to this matter." The Prophet ﷺ added, "I have kept something (in my mind) for you." Ibn Saiyâd said, "It is *Ad-Dukh*."^[1] The Prophet ﷺ said (to him), "Shame be on you! You can't cross your limits?" On that 'Umar said, "O Allâh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "If he should be he (i.e. *Ad-Dajjâl*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him." (*Sahîh Al-Bukhârî*, Hadith No. 290 (A), Vol. 4)

1852. Narrated Ibn 'Umar: Allâh's Messenger ﷺ went along with Ubai bin Ka'b to the garden of date-palms where Ibn Saiyâd was staying. When the Prophet ﷺ entered

وَجَدُوهُ يَلْعَبُ مَعَ الْغُلْمَانِ، عِنْدَ أَطْمَرِ
بْنِي مَعَالَةَ، وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ
يَخْتَلِمُ. فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ظَهَرَهُ بِيَدِهِ. ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟» فَنَظَرَ إِلَيْهِ
ابْنُ صَيَّادٍ، فَقَالَ: أَشْهُدُ أَنَّكَ رَسُولُ
الْأَمْمَيْنَ فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَتَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ لَهُ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «آمِنْتُ بِاللَّهِ وَرَسُولِهِ». قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ:
يَأْتِينِي صَادِقٌ وَكَاذِبٌ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«خُلِطَ عَلَيْكَ الْأَمْرُ». قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِنِّي قَدْ خَبَثُ لَكَ حَيْثَا» قَالَ ابْنُ
صَيَّادٍ: هُوَ الدُّخُونُ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«أَخْسَأُ فَلَنْ تَغْدُو فَدَرَكَ». قَالَ عُمَرُ:
يَا رَسُولَ اللَّهِ! اثْدَنْ لِي فِيهِ أَضْرِبْ
عَنْقَهُ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ يَكُنْهُ، فَلَنْ
تُسَلِّطَ عَلَيْهِ. وَإِنْ لَمْ يَكُنْهُ، فَلَا حَيْزَ
لَكَ فِي قَتْلِهِ».

١٨٥٢ - حَدِيثُ ابْنِ عُمَرَ، قَالَ:
اَنْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبْيَهُ بْنُ كَعْبٍ،
يَأْتِيَانِ التَّخْلَى الَّذِي فِيهِ ابْنُ صَيَّادٍ.

^[1] (H.1851) When the Prophet ﷺ said to Ibn Saiyâd, "I have kept something (in my mind) for you," he meant *Sûrat Ad-Dukhân*. Ibn Saiyâd guessed imperfectly for he mentioned just part of the word, i.e. *Dukh*. By this way the Prophet ﷺ proved that Ibn Saiyâd was just a sooth-sayer to whom the devils conveyed non-sensical fragments of information.

the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Saiyâd before the latter could see him. Ibn Saiyâd was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyâd's mother saw the Prophet ﷺ hiding himself behind the trunks of the date-palms. She addressed Ibn Saiyâd, "O Sâf!" (And this was his name). Ibn Saiyâd got up. The Prophet ﷺ said, "Had this woman let him to himself, he would have revealed the reality of his case." (*Sahîh Al-Bukhârî*, *Hadîth* No. 290-B Vol. 4)

حَتَّىٰ إِذَا دَخَلَ التَّخْلَ، طَفِقَ النَّبِيُّ ﷺ يَتَقَبَّلُ بِجُذُوعِ التَّخْلِ، وَهُوَ يَخْتَلُ ابْنَ صَيَّادٍ، أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ. وَابْنُ صَيَّادٍ مُضطَبِّعٌ عَلَىٰ فِرَاشِهِ، فِي قَطْيَقَةِ لَهُ، فِيهَا رَمْزَةٌ. فَرَأَتْ أُمُّ صَيَّادِ النَّبِيِّ ﷺ، وَهُوَ يَتَقَبَّلُ بِجُذُوعِ التَّخْلِ. فَقَالَتْ لِابْنِ صَيَّادٍ: أَيْ صَافٍ (وَهُوَ اسْمُهُ) فَثَارَ ابْنُ صَيَّادٍ. فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكْتَهُ بَيْنَ».

1853. Narrated Ibn 'Umar رضي الله عنهما : (Then) The Prophet ﷺ got up amongst the people, glorified Allâh تبار الله علیه وسلم as He deserves, he then mentioned *Ad-Dajjâl*, saying, "I warn you about him (i.e. *Ad-Dajjâl*) and there is no Prophet who did not warn his nation about him, and Nûh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allâh تبار الله علیه وسلم is not one-eyed." (*Sahîh Al-Bukhârî*, *Hadîth* No. 290-C Vol. 4)

CHAPTER 20. (About) *Ad-Dajjâl*, his description and that which will be with him.

1854. Narrated 'Abdullâh bin Umar رضي الله عنهما : The Prophet ﷺ mentioned *Al-Masîh Ad-Dajjâl* (i.e. Pseudo-Christ) in front of the people

١٨٥٣ - حَدِيثُ ابْنِ عُمَرَ. قَالَ: ثُمَّ قَامَ النَّبِيُّ ﷺ، فِي النَّاسِ، فَأَثْنَا عَلَىٰ اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ ذَكَرَ الدَّجَّالَ، فَقَالَ: «إِنِّي أَنْذِرُ مُؤْمِنَةً، وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أَنْذَرَهُ قَوْمَهُ. لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ. وَلِكُنْ سَاقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ. تَعْلَمُونَ أَنَّهُ أَغْوَرُ، وَأَنَّ اللَّهَ لَنْ يَسِّرْ بِأَغْوَرَ».

(٢٠) بَابٌ: ذِكْرُ الدَّجَّالِ وَصِفَتِهِ وَمَا مَعَهُ

١٨٥٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ. قَالَ: ذَكَرَ النَّبِيُّ ﷺ يَوْمًا، بَيْنَ ظَهَرَيِ النَّاسِ، الْمَسِيحَ الدَّجَّالَ فَقَالَ: «إِنَّ

saying, “Allâh is not one-eyed while *Al-Masîh Ad-Dajjâl* is blind in the right eye and his eye looks like a bulging out grape.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 649, Vol. 4)

1855. Narrated Anas : رضي الله عنه The Prophet said ملئ الله عليه وسلم, “No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masîh Ad-Dajjâl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masîh Ad-Dajjâl's*) eyes (the word) *Kâfir* (i.e., disbeliever).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 245, Vol. 9)

1856. Narrated Rab'i bin Hirash رضي الله عنه ‘Uqba bin ‘Amr said to Hudhaifa, “Won't you relate to us of what you have heard from Allâh's Messenger ملئ الله عليه وسلم ?” He said, “I heard him saying, ‘When *Al-Dajjâl* appears, he will have fire and water along with him. What the people will consider as fire, will be cold water and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be sweet cold water.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 659, Vol. 4)

1857. Narrated Abû Huraira رضي الله عنه said ملئ الله عليه وسلم, “Shall I not tell you about *Ad-Dajjâl* a story and a thing about him of which no Prophet told his nation (before)? *Ad-Dajjâl* is one-eyed and will bring with him what will resemble Hell and

الله ليس باغوراً، ألا إنَّ المُسِيحَ الدَّجَّالَ أَغْوَرُ الْعَيْنِ الْيَمِنِيِّ، كَانَ عَيْنُهُ عَيْنَةً طَافِيَّةً».

١٨٥٥ - حديث أنس رضي الله عنه
قال: قَالَ النَّبِيُّ ﷺ: «مَا بُعِثَ نَبِيٌّ إِلَّا أَنذَرَ أُمَّتَهُ الْأَغْوَرَ الْكَذَابَ. أَلَا إِنَّهُ أَغْوَرُ، وَإِنَّ رَبِّكُمْ لَيْسَ بِاغْوَرَ. وَإِنَّ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ».

١٨٥٦ - حديث حذيفة
أَبْنُ عَمْرِو لِحُذَيفَةَ: أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: إِنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ مَعَ الدَّجَّالِ، إِذَا خَرَجَ، مَاءَ وَنَارًا. فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ، فَمَاءٌ بَارِدٌ. وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ، فَنَارٌ تُخْرِقُ. فَمَنْ أَدْرَكَ مِنْكُمْ، فَلْيَقْعُ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ».

١٨٥٧ - حديث أبي هريرة رضي الله عنه
قال: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَحَدُكُمْ حَدَّثَنَا عَنِ الدَّجَّالِ، مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ؟ إِنَّهُ أَغْوَرُ. وَإِنَّهُ يَجِيءُ

Paradise, and what he will call Paradise will be actually Hell; so I warn you (against him), as Nûh (Noah) warned his nation against him.” (*Sahîh Al-Bukhârî, Hadîth No. 554, Vol. 4*)

CHAPTER 21. Description of *Ad-Dajjâl*, and it will be forbidden for him to enter in Al-Madîna, and his killing of a believer and then making that believer alive again.

1858. Narrated Abû Sa‘îd Al-Khudrî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told us a long narrative about *Ad-Dajjâl*, and among the many things he mentioned was his saying, “*Ad-Dajjâl* will come and it will be forbidden for him to pass through the entrances of Al-Madîna. He will land in some of the salty barren areas (outside) Al-Madîna; on that day the best man or one of the best men will come up to him and say, ‘I testify that you are the same *Dajjâl* whose description was given to us by Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. *Ad-Dajjâl* will say to the people, ‘If I kill this man and bring him back to life again, will you doubt my claim?’ They will say, ‘No.’ Then *Ad-Dajjâl* will kill that man and bring him back to life. That man will say, ‘Now I know your reality better than before.’ *Ad-Dajjâl* will say, ‘I want to kill him but I cannot.’” (*Sahîh Al-Bukhârî, Hadîth No. 106, Vol. 3*)

CHAPTER 22. *Ad-Dajjâl* and he is very low to Allâh.

1859. Narrated Al-Mughîra bin Shu‘bah رَضِيَ اللَّهُ عَنْهُ: Nobody asked the

مَعَهُ بِمِثَالِ الْجَنَّةِ وَالنَّارِ فَالَّتِي يَقُولُ : إِنَّهَا الْجَنَّةُ ، هِيَ النَّارُ . وَإِنِّي أَنْذِرْكُمْ كَمَا أَنْذَرَ بِهِ نُوحَ قَوْمَهُ .

(٢١) بَابٌ : فِي صِفَةِ الدَّجَّالِ وَتَخْرِيمِ الْمَدِينَةِ عَلَيْهِ وَقَتْلِهِ الْمُؤْمِنَ وَإِخْيَاهُ

١٨٥٨ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حَدَّثَنَا طَوِيلًا عَنِ الدَّجَّالِ . فَكَانَ فِيمَا حَدَّثَنَا بِهِ أَنْ قَالَ : « يَأْتِي الدَّجَّالُ ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ يَقَابَ الْمَدِينَةِ ، بَغْضَ السَّبَاخِ الَّتِي بِالْمَدِينَةِ . فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ ، أَوْ مِنْ خَيْرِ النَّاسِ . فَيَقُولُ الدَّجَّالُ : أَرَأَيْتُ إِنْ قَتَلْتُ هَذَا ثُمَّ أَخْيَيْتُهُ ، هَلْ تَشْكُونَ فِي الْأَمْرِ؟ فَيَقُولُونَ : لَا . فَيَقْتُلُهُ ثُمَّ يُخْبِيَهُ . فَيَقُولُ ، حِينَ يُخْبِيَهُ : وَاللَّهِ ! مَا كُنْتُ قَطْ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ . فَيَقُولُ الدَّجَّالُ : أَقْتُلُهُ ، فَلَا أُسْلَطَ عَلَيْهِ . »

(٢٢) بَابٌ : فِي الدَّجَّالِ وَهُوَ أَهْوَنُ عَلَى اللَّهِ عَزَّ وَجَلَّ

١٨٥٩ - حَدِيثُ الْمُغِيْرَةِ بْنِ شُعْبَةَ .

Prophet ﷺ as many questions as I asked regarding *Ad-Dajjâl*. The Prophet ﷺ said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)." The Prophet ﷺ said, 'Nay, he is too mean to be allowed such a thing by Allâh' (سَارِعْ، سَارِعْ) (but it is only to test mankind whether they believe in Allâh or in *Ad-Dajjâl*). (*Sahîh Al-Bukhârî*, *Hadîth* No. 238, Vol. 9)

CHAPTER 23. The coming of *Ad-Dajjâl* and his stay on the earth.

قَالَ : مَا سَأَلَ أَحَدٌ النَّبِيَّ ﷺ ، عَنِ الدَّجَّالِ ، مَا سَأَلْتُهُ . وَإِنَّهُ قَالَ لِي : «مَا يَضُرُوكُمْ مِنْهُ؟» قُلْتُ : لَا نَهْمُ بِهِمْ يَقُولُونَ : إِنَّ مَعَهُ جَبَلًا خُبْزٍ وَنَهَرًا مَاءً . قَالَ : «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ» .

(٢٣) بَابٌ : فِي خُرُوجِ الدَّجَّالِ ، وَمُنْكِهِ فِي الْأَرْضِ

1860. Narrated Anas bin Malik رضي الله عنه : The Prophet ﷺ said, "There will be no town in which *Ad-Dajjâl* will not enter except Makka and Al-Madîna, and there will be no entrance (road) (of both Makka and Al-Madîna) but the angels will be standing in rows guarding it against him, and then Al-Madîna will shake with its inhabitants thrice (i.e. three earth-quakes will take place) and Allâh سَارِعْ will expel all the disbelievers and the hypocrites from it." (*Sahîh Al-Bukhârî*, *Hadîth* No. 105, Vol. 3)

CHAPTER 26. Approaching of the Hour.

1861. Narrated Ibn Mas'ûd رضي الله عنه : I heard Allâh's Messenger ﷺ saying: "(It will be) from among the most wicked people who will be living at the time when the Hour will be

١٨٦٠ - حَدِيثُ أَنَسَ بْنِ مَالِكٍ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ ، قَالَ : «لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطَّهُ الدَّجَّالُ ، إِلَّا مَكَةً وَالْمَدِينَةَ . لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ ، إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَاقِفَنَ يَخْرُسُونَهَا . ثُمَّ تَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ ، فَيُخْرِجُ اللَّهُ كُلَّ كَافِرٍ وَمُنَافِقٍ» .

(٢٦) بَابٌ : قُرْبُ السَّاعَةِ

١٨٦١ - حَدِيثُ ابْنِ مَسْعُودٍ . قَالَ : سَمِعْتُ النَّبِيَّ ﷺ ، يَقُولُ : «مِنْ شَرَارِ النَّاسِ مَنْ تُذْرِكُهُمْ السَّاعَةُ وَهُمْ

established.” (*Sahîh Al-Bukhâri, Hadîth No. 188, Vol. 9*) أَخْيَاءً».

1862. Narrated Sahl bin Sa'd : رضي الله عنه عن سهل بن سعد رضي الله عنه، قال: رأيتك رسول الله ﷺ، صلى الله عليه وسلم pointing with his index and middle fingers, saying. “The time of my advent and the Hour are like these two fingers.” (*Sahîh Al-Bukhâri, Hadîth No. 458, Vol. 6*)

1863. Narrated Anas : رضي الله عنه عن عائشة said، صلى الله عليه وسلم، قائل: I (have been sent) and the Hour (is at hand) as these two (fingers).” (*Sahîh Al-Bukhâri, Hadîth No. 511, Vol. 8*)

CHAPTER 27. The interval between the two blowings of the trumpet (on the Day of Resurrection).

1864. Narrated Al-'Amash : رضي الله عنه عن أبي هريرة رضي الله عنه، قائل: أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا بَيْنَ النَّفَخَتَيْنِ أَرْبَعُونَ سَنَةً؟ قَالَ: «أَبَيْتُ». قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: «أَبَيْتُ». قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: «أَبَيْتُ». قَالَ: «ثُمَّ يَنْزَلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْتَهُونَ كَمَا يَنْتَهُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَنْلَى، إِلَّا عَظِيمًا وَاجِدًا، وَهُوَ عَجْبُ الدَّنَبِ، وَمِنْهُ يُرَكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

1862 - حديث سهل بن سعد رضي الله عنه، قال: رأيتك رسول الله ﷺ، قائل: يأصبعيه هكذا، باليوسطى والاتي تلي الإبهام «بعثت والساعة كهاتين».

1863 - حديث أنس، عن النبي ﷺ، قال: «بعثت والساعة كهاتين».

(٢٧) بات: ما بين النفحتين

1864 - حديث أبي هريرة رضي الله عنه، قال: قائل رسول الله ﷺ: «ما بين النفحتين أربعون» قائل: أربعون يوماً؟ قائل: «أبىت». قائل: أربعون شهراً؟ قائل: «أبىت». قائل: أربعون سنة؟ قائل: «أبىت». قائل: «ثم ينزل الله من السماء ماء، فينتهيون كما ينتهي البقل، ليس من الإنسان شيء إلا ينلها، إلا عظيماً واجداً، وهو عجب الذنب، ومنه يركب الخلق يوم القيمة».

53. THE BOOK OF ZUHD AND AL-RAQÂ'IQ (PIETY AND SOFENING OF HEARTS)

1865. Narrated Anas bin Mâlik رضي الله عنه said, ملی اللہ علیہ وسلم : عن Allâh's Messenger ﷺ, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him." (*Sahîh Al-Bukhârî*, *Hadîth* No. 521, Vol. 8)

1866. Narrated ‘Amr bin ‘Aûf Al-Ansârî ، رضي الله عنه who was an ally of Banî ‘Amir bin Lu’ai and one of those who had taken part in (the *Ghazwa* of) Badr: Allâh’s Messenger ﷺ sent Abû ‘Ubaida bin Al-Jarrâh to Bahrain to collect the *Jizya*. Allâh’s Messenger ﷺ had established peace with the people of Bahrain and appointed Al-‘Alâ’ bin Al-Hadrami as their governor. When Abû ‘Ubaida came from Bahrain with the money, the *Ansâr* heard of Abû ‘Ubaida’s arrival which coincided with the time of the *Fajr* prayer with the Prophet ﷺ. When Allâh’s Messenger ﷺ led them in the *Fajr* prayer and finished, the *Ansâr* approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abû ‘Ubaida has brought something?” They said, “Yes, O Allâh’s Messenger!” He said, “Rejoice and hope for what will please you! By Allâh, I am not afraid of your poverty, but I am afraid that you will lead a life of luxury as past nations did,

٥٣ - كِتَابُ الزُّهْدِ وَالرَّقَائِقِ

١٨٦٥ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ .
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَتَبَعُ الْأَمْيَتْ ثَلَاثَةَ». فَيَرْجِعُ اثْنَانِ وَيَتَبَقَّى مَعَهُ وَاحِدٌ . يَتَبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ . فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَتَبَقَّى عَمَلُهُ» .

١٨٦٦ - حَدِيثُ عَمْرُو بْنِ عَوْفٍ
الأنصارِيُّ، وَهُوَ حَلِيفُ لِبَنِي عَامِرٍ بْنِ
اللُّؤَيِّ، وَكَانَ شَهِيدًا بِذَرَّا. قَالَ: إِنَّ
رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُيَيْدَةَ بْنَ
الْجَرَاحَ إِلَى الْبَخْرَيْنِ يَأْتِي بِجِزِيَّتِهَا.
وَكَانَ رَسُولُ اللَّهِ ﷺ، هُوَ صَالِحٌ أَهْلَ
الْبَخْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ
الْحَضْرَمِيِّ. فَقَدِيمٌ أَبُو عُيَيْدَةَ بِمَالٍ مِنَ
الْبَخْرَيْنِ. فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي
عُيَيْدَةَ. فَوَافَتْ صَلَاةُ الصُّبْحِ مَعَ النَّبِيِّ
ﷺ فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ.
فَتَعَرَّضُوا لَهُ. فَبَسَّمَ رَسُولُ اللَّهِ ﷺ،
جِينَ رَأَهُمْ. وَقَالَ: «أَظْنَنُكُمْ قَدْ سَمِعْتُمْ
أَنَّ أَبَا عُيَيْدَةَ قَدْ جَاءَ بِشَيْءٍ» قَالُوا:
أَجَلْ. يَا رَسُولَ اللَّهِ! قَالَ: «فَأَبْشِرُوا
وَأَمْلُوا مَا يَسْرُكُمْ». فَوَاللَّهِ! لَا الْفَقْرَ

whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them." (*Sahîh Al-Bukhârî, Hadîth No. 385, Vol. 4*)

أَخْشِي عَلَيْكُمْ، وَلَكُنْ أَخْشِي عَلَيْكُمْ
أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسْطَتْ
عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا
تَنَافَسُوهَا، وَتَهْلِكُكُمْ كَمَا أَهْلَكَتْهُمْ.

1867. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him." (*Sahîh Al-Bukhârî, Hadîth No. 497, Vol. 8*)

The tale of a leper, a bald man and a blind man

1868. Narrated Abû Huraira رضي الله عنه عن that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh willed to test three Israelites, and they were a leper, a blind man and a bald-headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his disease was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good

١٨٦٧ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ
إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ،
فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ».

١٨٦٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ:
«إِنَّ ثَلَاثَةَ فِي بَنِي إِسْرَائِيلَ، أَبْرَصَ
وَأَفْرَعَ وَأَغْمَى. بَدَا اللَّهُ أَنْ يَتَبَاهَّيْهُمْ.
فَبَعَثَ إِلَيْهِمْ مَلَكًا. فَأَتَى الْأَبْرَصَ
فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ:
لَوْنُ حَسَنٌ وَجِلْدٌ حَسَنٌ. قَدْ قَدِيرَنِي
النَّاسُ. قَالَ: فَمَسَحَهُ، فَذَهَبَ عَنْهُ.
فَأَغْطَيَ لَوْنًا حَسَنًا فَقَالَ: أَيُّ الْمَالِ
أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبْلُ. فَأَغْطَيَ نَاقَةً
عُشَرَاءَ. فَقَالَ: يُمَارِكُ لَكَ فِيهَا.

وَأَتَى الْأَفْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ
إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِ
هَذَا. قَدْ قَدِيرَنِي النَّاسُ. قَالَ: فَمَسَحَهُ

hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh عزوجل may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allâh عزوجل gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant ewe. Afterwards, all the three pregnant animals gave birth to young ones and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. None will satisfy my needs except Allâh سعى and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you, were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh سعى gave you (all this property).' He replied,

فَذَهَبَ . وَأَغْطِيَ شَعْرًا حَسَنًا . قَالَ : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْبَقْرُ . قَالَ : فَأَعْطَاهُ بَقَرَةً حَامِلًا . وَقَالَ : يُتَارُكَ لَكَ فِيهَا .

وَأَتَى الْأَغْمَى ، فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : يَرُدُّ اللَّهُ إِلَيَّ بَصَرِي ، فَأَبْصِرُ بِهِ النَّاسَ . قَالَ : فَمَسَحَهُ فَرَدَ اللَّهُ إِلَيْهِ بَصَرَهُ . قَالَ : فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الْغَنْمُ . فَأَعْطَاهُ شَاهَةً وَالِدَّا . فَأَنْتَجَ هَذَانِ وَوَلَدَهُ هَذَا . فَكَانَ لِهِذَا وَادِ مِنْ إِيلٍ ، وَلِهِذَا وَادِ مِنْ الْغَنْمِ .

ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْتِهِ ، فَقَالَ : رَجُلٌ مِسْكِينٌ تَقْطَعَتْ بِي الْجَبَالُ فِي سَفَرِي . فَلَا يَلَعِّبُ الْيَوْمَ إِلَّا بِاللَّهِ ، ثُمَّ يُكَلَّ . أَسْأَلُكَ ، بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ ، وَالْجِلْدَ الْحَسَنَ ، وَالْمَالَ ، بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي . فَقَالَ لَهُ : إِنَّ الْحُقُوقَ كَثِيرَةٌ . فَقَالَ لَهُ : كَانَيْ أَغْرِفُكَ . أَنَّمَا تُكْنِ أَبْرَصَ يَقْذِرُكَ النَّاسُ ، فَقِيرًا فَأَعْطَاكَ اللَّهُ ؟ فَقَالَ : لَقَدْ وَرِثْتُ لِكَابِرَكَ كَابِرًا . فَقَالَ : إِنْ كُنْتَ كَاذِبًا ، فَصَيْرَكَ اللهُ إِلَى مَا كُنْتَ .

وَأَتَى الْأَقْرَعَ فِي صُورَتِهِ وَهَيْتِهِ ،

'(This is all wrong) I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too, answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' Then the angel disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eye-sight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you from taking anything (you need) of my property which you may take for Allâh's Sake.' The angel replied, 'Keep your property with you. You (i.e. three men) have been tested and Allâh is pleased with you and is angry with your two companions.'" (*Sahîh Al-Bukhâri, Hadîth No. 670, Vol. 4*)

1869. Narrated Sa'd : I was the first man among the Arabs to shoot an arrow for Allâh's Cause. We used to fight in Allâh's Cause while we had nothing to eat except the leaves of the *Hubla* and the *Samûr* trees (desert

فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهُنَا. فَرَدَ عَلَيْهِ مِثْلَ مَا رَدَ عَلَيْهِ هُنَا. فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَبَّرْكَ اللَّهُ إِلَى مَا كُنْتَ.

وَأَتَى الْأَغْمَى فِي صُورَتِهِ. فَقَالَ: رَجُلٌ مِسْكِينٌ، وَابْنُ سَبِيلٍ، وَنَقَطَعَتْ بِي الْجِبَانُ فِي سَفَرِي. فَلَا يَلَمُ الْيَوْمَ إِلَّا بِاللَّهِ، ثُمَّ بِكَ. أَسْأَلُكَ، بِالَّذِي رَدَ عَلَيْكَ بَصَرَكَ، شَاءَ أَتْبَلَغُ بِهَا فِي سَفَرِي فَقَالَ: قَدْ كُنْتَ أَغْمَى فَرَدَ اللَّهَ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي. فَخُذْ مَا شِئْتَ. فَوَاللَّهِ! لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخْدُنْتَهُ اللَّهُ. فَقَالَ: أَمْسِكْ مَالَكَ. فَإِنَّمَا ابْتُلِيهِمْ. فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخَطَ عَلَى صَاحِبِكَ.

١٨٦٩ - حَدِيثُ سَعْدٍ، قَالَ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ. وَرَأَيْتُنَا نَغْزُو وَمَا لَنَا طَعَامٌ إِلَّا وَرَقُ الْحُبْنَةِ وَهَذَا السَّمُّرُ. وَإِنَّ أَحَدَنَا

trees) so that we discharged excrement like that of sheep (i.e. unmixed droppings). Today the (people of the) tribe of Banî Asad teach me the laws of Islâm. If so, then I am lost, and all my efforts of that hard time had gone in vain.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 460, Vol. 8)

1870. Narrated Abû Huraira : رضي الله عنه said, “O Allâh ! Give food to the family of Muhammad (صلى الله عليه وسلم).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 467, Vol. 8)

1871. Narrated ‘Âisha : رضي الله عنها The family of Muhammad had never eaten wheat bread to their satisfaction for three consecutive days since his arrival at Al-Madîna till he died. (*Sahîh Al-Bukhâri*, *Hadîth* No. 327, Vol. 7)

1872. Narrated ‘Âisha : رضي الله عنها The family of Muhammad did not eat two meals on one day, but one of the two was of dates. (*Sahîh Al-Bukhâri*, *Hadîth* No. 462, Vol. 8)

1873. Narrated ‘Urwa: ‘Âisha said to me, “O my nephew! We used to see the crescent and then the crescent and then the crescent and in this way we saw three crescents in two months and no fire (for cooking) was to be made in the houses of Allâh’s Messenger (صلى الله عليه وسلم).” I said, “O my aunt! Then what used to sustain you?” ‘Âisha said, “The two black things: dates and water, our neighbours from *Ansâr* had some *Manâ’ih*⁽¹¹⁾ and

لَيَصُعُ كَمَا تَصُعُ الشَّاءُ، مَا لَهُ خِلْطٌ.
ثُمَّ أَضَبَحْتَ بْنُو أَسَدٍ تُعَزِّزُنِي عَلَى
الْإِسْلَامِ! حِبْتُ إِذَا، وَضَلَّ سَعْيِي.

1870 - حديث أبي هريرة رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ ارْزُقْ أَلَّا مُحَمَّدٌ فُوتَّا».

1871 - حديث عائشة رضي الله عنها، قالت: مَا شَيَعَ آلُ مُحَمَّدٍ ﷺ، مَنْذَ قَدِيمِ الْمَدِينَةِ، مِنْ طَعَامِ الْبُرِّ، ثَلَاثَ لَيَالٍ تَبَاعَ، حَتَّى قُبِضَ.

1872 - حديث عائشة رضي الله عنها، قالت: مَا أَكَلَ آلُ مُحَمَّدٍ ﷺ، أَكْتَبَتِي فِي يَوْمٍ، إِلَّا إِخْدَاهُمَا تَمْرٌ.

1873 - حديث عائشة رضي الله عنها، أَنَّهَا قَالَتْ لِغُرْوَةَ: ابْنَ أُخْتِي! إِنْ كُنَّا لَنَتَظَرُ إِلَى الْهِلَالِ ثُمَّ الْهِلَالِ، ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أُوقَدَتْ فِي أَيَّنِيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ.

(قالَ غُرْوَةً): فَقُلْتُ: يَا حَالَهُ! مَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ:

⁽¹¹⁾ (H.1873) *Manâ’ih* is the plural of *Manîha* which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used but the animal is to be returned to the owner.

53. The Book of Zuhd and Al-Raqâ'iq

they used to present Allâh's Messenger ﷺ some of their milk and he used to make us drink." (*Sahîh Al-Bukhâri*, Hadîth No. 741, Vol. 3)

التَّمْرُ وَالْمَاءُ. إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ، جِيرَانٌ مِنَ الْأَنْصَارِ، كَانَتْ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ ﷺ مِنْ أَلْبَانِهِمْ فَيَسْقِيْنَا.

1874. Narrated ‘Âisha : رضي الله عنها The Prophet died when we had satisfied our hunger with the two black things, i.e. dates and water. (*Sahîh Al-Bukhâri*, Hadîth No. 295, Vol. 7)

١٨٧٤ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: تُؤْفَى النَّبِيُّ ﷺ حِينَ شَيْعَنَا مِنَ الْأَسْوَدَيْنِ: التَّمْرُ وَالْمَاءُ.

1875. Narrated Abû Huraira : رضي الله عنه The family of Muhammad ﷺ did not eat their fill for three successive days till he died. (*Sahîh Al-Bukhâri*, Hadîth No. 287 (A), Vol. 7)

١٨٧٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: مَا شَيْعَ آلُ مُحَمَّدٍ ﷺ، مِنْ طَعَامٍ، ثَلَاثَةَ أَيَّامٍ، حَتَّىٰ قُبِضَ.

CHAPTER 1. Do not enter the places of those who have been unjust to themselves except in a weeping state.

(١) بَابٌ: لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ

1876. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما Allâh's Messenger ﷺ said, "Do not enter the places of those people where Allâh's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of those people) because Allâh's Curse and Punishment which fell upon them may fall upon you." (*Sahîh Al-Bukhâri*, Hadîth No. 425, Vol. 1)

١٨٧٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَدْخُلُوا عَلَىٰ هُؤُلَاءِ الْمُعَذَّبِينَ، إِلَّا أَنْ تَكُونُوا بَاكِينَ. فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَدْخُلُوا عَلَيْهِمْ. لَا يُصِيبُكُمْ مَا أَصَابَهُمْ.

1877. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما The people landed at the land of Thamûd called Al-Hajr along with Allâh's Messenger ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allâh's Messenger ﷺ heard about it) he ordered them to pour out the water they had taken from its

١٨٧٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ ﷺ أَرْضَ ثَمُودَ، الْجِرْجَرَ، فَاسْتَقَوْا مِنْ بَثِرِهَا، وَاغْتَسَلُوا بِهِ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُهَرِّبُوْا مَا

53. The Book of Zuhd and Al-Raqâ'iq

wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Sâlih) used to drink. (*Sahîh Al-Bukhâri*, Hadîth No. 562, Vol. Vol. 4)

CHAPTER 2. To do good to widows, poor and orphans.

1878. Narrated Abû Huraira : رضي الله عنه said, "The one who looks after a widow or a poor person is like a *Mujâhid* (Muslim fighter) who fights for Allâh's Cause, or like him who performs *Salât* (prayer) all the night and observes *Saum* (fast) all the day." (*Sahîh Al-Bukhâri*, Hadîth No. 265, Vol. 7)

CHAPTER 3. The superiority of building mosques.

1879. Narrated 'Ubaidullâh Al-Khaulânî : I heard 'Uthmân bin 'Affân saying, when people argued too much about his intention to reconstruct the mosque of Allâh's Messenger ﷺ, "You have talked too much. I heard the Prophet ﷺ saying, 'Whoever built a mosque, (Bukair thought that 'Âsim, another subnarrator, added, "With the intention of seeking Allâh's Pleasures), Allâh will build for him a similar place in Paradise.''" (*Sahîh Al-Bukhâri*, Hadîth No. 441, Vol. 1)

CHAPTER 5. Prohibition of *Ar-Riyâ'* (showing off one's good deeds).

1880. Narrated Jundub : رضي الله عنه The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allâh will let the people know his real

استقروا مِنْ بَثِرِهَا، وَأَنْ يَعْلَمُوا الْإِبَلَ
الْعَجِينَ. وَأَمْرَهُمْ أَنْ يَسْتَقِوا مِنَ الْبَثِيرِ
الَّتِي كَانَ تَرْدُهَا النَّاقَةُ.

(٢) بَابُ: الْإِحْسَانِ إِلَى الْأَرْمَلَةِ وَالْمِسْكِينِ وَالْيَتَمِّ

١٨٧٨ - حديث أبي هريرة، قال : قال : النبئ ﷺ: الساعي على الأرملاة والمسكين كالمجاهد في سبيل الله، أو القائم الليل الصائم النهار .

(٣) بَابُ: فَضْلِ بَنَاءِ الْمَسَاجِدِ

١٨٧٩ - حديث عثمان بن عفان. عن عبيدة الله الخولاني، أنه سمع عثمان بن عفان يقول، عند قول الناس فيه، حين بنى مسجد الرسول ﷺ: إنكم أكثرتم. وإنني سمعت النبي ﷺ يقول: «من بنى مسجداً يتغىبه وجه الله، بنى الله له مثله في الجنة».

(٤) بَابُ: تَحْرِيمِ الْرِّيَاءِ

١٨٨٠ - حديث جندب. قال : قال : النبئ ﷺ: «من سمع سمع الله به، ومن يرايه يرايه الله به».

intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh سَعَى will disclose his real intention (and humiliate him). (*Sahîh Al-Bukhâri*, *Hadîth* No. 506, Vol. 8)

CHAPTER 6. To guard one's tongue.

1881. Narrated Abû Huraira رضي الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "A slave (of Allâh) may utter a word without thinking whether it is right or wrong and because of that he may slip down in the (Hell) Fire as far away a distance equal to that between the east."⁽¹¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 484, Vol. 8)

CHAPTER 7. The punishment of the one who orders for *Al-Ma'rûf* but he himself does not do it, and forbids from *Al-Munkar* but he himself does it.

1882. Narrated Abû Wâ'il: Somebody said to Usâma, "Will you go to so-and-so (i.e. 'Uthmân) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction) for neither do I want to be the first to open it (i.e rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allâh's Messenger صلى الله عليه وسلم . " They said, "What have you heard him (the Prophet saying?)?" He said, "I have heard him saying, 'A man will be brought on the Day of Resurrection and

١٨٨١ - حديث أبي هريرة، سمع رسول الله ﷺ، يقول: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَبَيَّنُ فِيهَا، يَزِيلُ بِهَا فِي النَّارِ، أَبْعَدَ مِمَّا يَبْيَنُ الْمَشْرِقِ».

(٧) باب: عقوبة من يأمر بالمعروف ولا يفعله وينهى عن المنكر وي فعله

١٨٨٢ - حديث أُسَامَةَ. قيلَ لَهُ: لَوْ أَتَيْتَ فُلَانًا فَكَلَمْتَهُ. قَالَ: إِنَّكُمْ لَتَرُونَ أَنِّي لَا أَكَلِمُ إِلَّا أُسْمِعُكُمْ. إِنِّي أَكَلِمُ فِي السَّرِّ، دُونَ أَنْ أَفْتَحَ بَابًا لَا أَكُونُ أَوَّلَ مَنْ فَتَحَهُ. وَلَا أَقُولُ لِرَجُلٍ، أَنْ كَانَ عَلَيَّ أَمْبِراً: إِنَّهُ خَيْرُ النَّاسِ، بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ الله ﷺ. قَالُوا: وَمَا سَمِعْتُهُ يَقُولُ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُلْقَى فِي النَّارِ، فَتَنْذَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيُدْوَرُ كَمَا يُدْوَرُ الْحِمَارُ بِرَحَامَهُ»،

⁽¹¹⁾ (H.1881) In some narrations it is said, between the East and the West.

thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders) and forbid us from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm forbids) He will reply: Yes, I used to order you for *Al-Ma'rûf* but I did not do it myself, and I used to forbid you from *Al-Munkar* which I used to do it.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 489, Vol. 4)

CHAPTER 8. It is forbidden to make known one's sin.

فَيُخْتَمُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيْ فُلَانُ! مَا شَأْنُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا آتَيْهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتَيْهِ».

(٨) بَابُ: التَّنْهِيٌ عَنْ هَذِكِ الْإِنْسَانِ سِنَرٍ

نَفْسِي

1883. Narrated Abû Huraira رضي الله عنه : heard Allâh's Messenger صلى الله عليه وسلم saying, "All the sins of my followers will be forgiven except those of the *Mujâhirûn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allâh screens it from the public, then he comes in the morning and say, 'O so-and-so , I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord, (none knowing about his sin) and in the morning he removes Allâh's screen from himself." (*Sahîh Al-Bukhâri*, *Hadîth* No. 95, Vol. 8)

١٨٨٣ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: سَوْفَتْ رَسُولُ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّيٍ مُعَافَىٌ، إِلَّا الْمُجَاهِرِينَ. وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُضْبِحُ، وَقَدْ سَرَّهُ اللَّهُ، فَيَقُولُ: يَا فُلَانُ! عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتَرُهُ رَبُّهُ، وَيُضْبِحُ يُكْشِفُ سِنَرَ اللَّهُ عَنْهُ». .

CHAPTER 9. To say *Alhamdulillâh* (praise be to Allâh) on sneezing and disapproval of yawning.

(٩) بَابٌ: تَسْمِيَّتُ الْعَاطِسِ وَكَرَاهَةُ

التَّأْوِبِ

1884. Narrated Anas bin Mâlik رضي الله عنه : Two men sneezed before the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said to one of them, “May Allâh bestow His Mercy on you,” but he did not say that to the other. On being asked (why), the Prophet صلى الله عليه وسلم said, “That one praised Allâh (by saying *Alhamdulillah* at the time of sneezing), while the other did not praise Allâh .” (*Sahîh Al-Bukhâri*, *Hadîth* No. 240, Vol. 8)

1885. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Ha’, Satan will laugh at him”. (*Sahîh Al-Bukhâri*, *Hadîth* No. 509, Vol. 4)

CHAPTER 11. (About) the rat and that it is transformed.

1886. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “A group of Isrealites were lost, nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.”^[١] I told this to Ka'b who asked me,

١٨٨٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه . قَالَ: عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتْ أَحَدُهُمَا، وَلَمْ يُشَمِّتْ الْآخَرُ. فَقَيلَ لَهُ: فَقَالَ: «هَذَا حَمْدُ اللَّهِ، وَهَذَا لَمْ يَحْمِدِ اللَّهَ».

٨٨٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَّائِبُ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلَيْرَدَهُ مَا اسْتَطَاعَ».

(١١) بَابٌ: فِي الْفَارِ وَأَنَّهُ مَسْخٌ

١٨٨٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَقِدَثْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لَا يُذَرِّي مَا فَعَلَتْ، وَإِنِّي لَا أَرَاهَا إِلَّا فَارَّ. إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبْلِ لَمْ تَشْرَبْ؛ وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ» فَحَدَثَتْ كَعْبَا

^[١] (H.1886) It was illegal for the ‘Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet صلى الله عليه وسلم inferred from the rats’ habit that some Israelites had been transformed into rats.

"Did you hear it from the Prophet ﷺ?" I said, "Yes." Ka'b asked me the same question several times. I said to Ka'b, "Do I read the Torah?" (i.e. I tell you this from the Prophet ﷺ).^[1] ("إِنِّي أَقُولُ لَكُمْ مِّا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"). (*Sahîh Al-Bukhârî, Hadîth No. 524, Vol. 4*)

CHAPTER 12. A believer is not stung twice out of one and the same hole.

1887. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم : "A believer is not stung twice (by something) out of one and the same hole."^[2] (*Sahîh Al-Bukhârî, Hadîth No. 154, Vol. 8*)

CHAPTER 14. It is forbidden to praise anyone so much that there may be fear of his being spoiled because of that.

1888. Narrated Abû Bakra : رضي الله عنه A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times, and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is such and such, and Allâh knows exactly the truth, and I do not confirm anybody's good conduct before Allâh, but I think him such and

فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيًّا ﷺ يَقُولُهُ؟ فَلَمَّا قَوْلَتْ: نَعَمْ. قَالَ لَيْ بِرَارًا. فَقَلَّتْ: أَفَأَفْرَأَتِ الْتَّزَرَةَ؟

(١٢) بَابٌ: لَا يُلْدَعُ الْمُؤْمِنُ مِنْ جُحْرٍ مَرَّتَنِينَ

١٨٨٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: لَا يُلْدَعُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَنِينَ.

(١٤) بَابٌ: النَّهِيُّ عَنِ الْمَدْحِ إِذَا كَانَ فِيهِ إِفْرَاطٌ وَخِيفَ مِنْهُ فِتْنَةُ الْمَنْدُوحِ

١٨٨٨ - حَدِيثُ أَبِي بَكْرَةَ، قَالَ: أَنْتَ رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «وَيْلَكَ! قَطَعْتَ عُنْقَ صَاحِبِكَ، قَطَعْتَ عُنْقَ صَاحِبِكَ» بِرَارًا. ثُمَّ قَالَ: «مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ، لَا مَعْلَمَةَ، فَلَيَقُلْ: أَخْسِبْ فُلَانًا وَاللهُ حَسِيبُهُ». وَلَا أَزْكِي عَلَى اللهِ أَحَدًا. أَخْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ.

^[1] (H.1886) Later on the Prophet ﷺ was informed through inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.

^[2] (H.1887) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

such,' if he really knows what he says about him." (*Sahîh Al-Bukhârî, Hadîth No. 830, Vol. 3*)

1889. Narrated Abû Mûsa (Al-Asha'îrî). The Prophet ﷺ heard someone praising another and exaggerating in his praise. The Prophet said ﷺ, "You have ruined (or cut) the man's back (by praising him much)." (*Sahîh Al-Bukhârî, Hadîth No. 831, Vol. 3*)

CHAPTER 15. To give (prefer) the older one.

1890. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said ﷺ, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me. One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did." (*Sahîh Al-Bukhârî, Hadîth No. 246-B, Vol. 1*)

CHAPTER 16. (About) to be clear in *Hadîth* (speech) (and to say it after clarification) and (about) the writing of knowledge.

1891. Narrated 'Âisha رضي الله عنها : The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so. (*Sahîh Al-Bukhârî, Hadîth No. 768 (A), Vol. 4*)

CHAPTER 19. Narration about *Al-Hijra* (emigration) (of the Prophet ﷺ) from Makka to Al-Madîna.

1892. Narrated Al-Barâ' bin 'Âzib رضي الله عنه عن أبي بكر : came to my

1889 - حديث أبي موسى رضي الله عنه، قال: سمع النبي ﷺ، رجلاً يشفي على رجلٍ ويطربه في مذبحه فقال: «أهلكتم (أوْ قطعتم) ظهر الرجلِ».

(15) باب: مَنَاوِلَةُ الْأَكْبَرِ

1890 - حديث ابن عمر. أنَّ النَّبِيَّ ﷺ، قال: «أَرَانِي أَتَسْوَكُ بِسَوَاكِ فَجَاءَنِي رَجُلَانِ . أَحَدُهُمَا أَكْبَرُ مِنَ الْآخِرِ . فَنَأَوَلْتُ السَّوَاكَ الْأَضَعَرَ مِنْهُمَا . فَقَبِيلَ لِي: كَبِيرٌ . فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا» .

(16) باب: الشُّبُثُ فِي الْحَدِيثِ وَحُكْمِ كِتَابَةِ الْعِلْمِ

1891 - حديث عائشة رضي الله عنها، أنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيْثاً، لَوْ عَدَهُ الْعَادُ لِأَخْصَاصَهُ .

(19) باب: فِي حَدِيثِ الْهِجْرَةِ

1892 - حديث أبي بكر . عَنِ الْبَرَاءِ

father who was at home and purchased a saddle from him. He said to 'Âzib "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abû Bakr! Tell me what happened to you on your journey with Allâh's Messenger [صلى الله عليه وسلم during *Al-Hijra* (emigration)]." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide, or he said, "dry grass", for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allâh's Messenger, and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his flock of sheep to that rock with the same intention we had, when he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madîna (or he said, 'Makka'). I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk (them) for us.' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teats from dust, hair and dirt. (The subnarrator said that he saw Al-Barâ' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the

ابن عازب قال: جاء أبو بكر، إلى أبي في منزله. فاشترى منه رحلاً فقال لعازب: أبعث ابنته يحمله معك. قال: فحملته معه وخرج أبي يتقدّم منه. فقال له أبي: يا أبا بكر! حدثني كيف صنعتما حين سررت معي رسول الله ﷺ. قال: نعم. أسررتنا لينتنا، ومن الغد، حتى قام قائماً الطهيره ورحلاً الطريق، لا يمر فيه أحد. فرفع لنا صخرة طويلة، لها ظل، لم تأت علينا الشمس. فنزلنا عنده، وسويت للنبي ﷺ مكاناً يديه تمام علينا. وبسطت فيه فروة. وقلت: نعم يا رسول الله! وأنا أنقض لك ما حوزك، فنام. وخرجت أنقض ما حوزه، فإذا أنا برابع مقابل بعئمه إلى الصخرة، يريد منها مثل الذي أردنا. قلت: لمن أنت يا غلام؟ فقال: لرجل من أهل المدينة (أو مكة). قلت: أفي غنمك لَبن؟ قال: نعم. قلت: أفتخلب؟ قال: نعم. فأخذ شاء. فقلت: انقض الضرع من التراب والشعر والقذى. (قال الرّاوي: فرأيت البراء يضرب إحدى يديه على الأخرى، ينقض). فحلب في قعيب كتبة من لبن، ويعي إداوة

Prophet ﷺ to drink and perform the ablution from it. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allâh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after midday. Surâqa bin Mâlik followed us and I said, 'We have been discovered, O Allâh's Messenger!' He said, 'Be not sad (or afraid) surely Allâh is with us.' The Prophet ﷺ invoked evil on him (i.e. Surâqa) and the legs of his horse sank into the earth upto its belly. [The subnarrator, Zuhair is not sure whether Abû Bakr said, "(It sank) into solid earth."] Surâqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allâh, I will cause those who are seeking after you to return.' The Prophet ﷺ invoked good on him and he was saved. Then whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Surâqa fulfilled his promise." (*Sahîh Al-Bukhâri*, Hadîth No. 812, Vol. 4)

حَمَلْتُهَا لِلنَّبِيِّ ﷺ، يَرْتَوِي مِنْهَا،
يَشْرَبُ وَيَتَوَضَّأُ. فَأَتَيْتُ النَّبِيَّ ﷺ،
فَكَرِهْتُ أَنْ أُوقَطِهِ. فَوَاقَعَتْ حِينَ
اسْتِيقَاظِهِ. فَصَبَبْتُ مِنَ الْمَاءِ عَلَى
اللَّبَنِ، حَتَّى بَرَدَ أَسْقَلُهُ. فَقُلْتُ:
اشْرَبْ يَا رَسُولَ اللَّهِ! قَالَ: فَشَرِبَ
حَتَّى رَضِيَتْ. ثُمَّ قَالَ: «إِنَّمَا يَأْنِي
لِلرَّجِيلِ؟» قُلْتُ: بَلَى. قَالَ: فَارْتَحَلْنَا
بَعْدَ مَا مَالَ الشَّمْسُ. وَاتَّبَعْنَا سُرَاقَةَ
ابْنِ مَالِكٍ. فَقُلْتُ: أَتَيْتَا يَا رَسُولَ اللَّهِ!
فَقَالَ: «لَا تَخْرَنْ. إِنَّ اللَّهَ مَعَنَا».

فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ، فَارْتَطَمَتْ بِهِ
فَرْسُهُ إِلَى بَطْنِهَا، أَرَى فِي جَلْدِهِ مِنَ
الْأَرْضِ. فَقَالَ: إِنِّي أَرَكُمَا قَذْ دَعْوَتُمَا
عَلَيَّ. فَادْعُوا لِي. فَاهْلَكَهُ لَكُمَا أَنْ أَرْدَدَ
عَنْكُمَا الْطَّلَبَ. فَدَعَا لِهِ النَّبِيُّ ﷺ،
فَنَجَّا. فَجَعَلَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ:
كَفَيْتُكُمَا مَا هُنَّا. فَلَا يَلْقَى أَحَدًا إِلَّا
رَدَهُ. قَالَ: وَوَفَى لَنَا.

**54. THE BOOK OF
COMMENTARY**

٥٤ - كتاب التفسير

1893. Narrated Abû Huraira رضي الله عنه عن Allâh's Messenger ﷺ said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and saying: 'Repentance', but they changed the word and entered the town crawling on their buttocks and saying: 'A wheat grain in the hair.'"⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 615, Vol. 4*)

1894. Narrated Anas bin Mâlik رضي الله عنه عن Allâh sent down His Divine Inspiration to His Messenger ﷺ continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation, and Allâh's Messenger ﷺ died after that. (*Sahîh Al-Bukhârî, Hadîth No. 505, Vol. 6*)

1895. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Once a Jew said to me, "O chief of Believers! There is a Verse in your Holy Book which is read by all of you (Muslims) and had it been revealed to us, we would have taken that day (on which it was revealed) as an 'Eid (festival) day." 'Umar bin Al-Khattâb رضي الله عنه asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and

١٨٩٣ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «قيل لبني إسرائيل: ادخلوا الباب سجداً، وقولوا: حطة، فبدلوا. فدخلوا يزحفون على أستاهم، و قالوا: حبة في شعرة».

١٨٩٤ - حديث أنس بن مالك رضي الله عنه، أن الله تعالى تابع على رسوله، قبل وفاته حتى توفاه أكثر ما كان الوحي. ثم ثُوقي رسول الله ﷺ بعده.

١٨٩٥ - حديث عمر بن الخطاب، أن رجلاً من اليهود قال له: يا أمير المؤمنين! آية في كتابكم تقرؤونها، لو علمتنا، مغسر اليهود! نزلت، لا تأخذنا ذلك اليوم عيداً. قال: أي آية؟ قال: «النَّيْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْمَلْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الإِسْلَامَ

⁽¹⁾ (H.1893) They disobeyed Allâh مولى الله both in action and in word. Thus Allâh punished them severely by sending on them an epidemic of plague disease. [See *Tafsîr Tabarî*, Vol. 1, P. 303, explanation of the Verse (V.2:59)].

have chosen for you Islâm as your religion." (V.5:3) 'Umar رضي الله عنه replied, "No doubt, we know when and where this Verse was revealed to the Prophet . صلى الله عليه وسلم It was Friday and the Prophet was standing at 'Arafât (i.e. the day of Hajj)." (*Sahîh Al-Bukhâri, Hadîth No. 43, Vol. 1*)

دينا》 قال عمر: قد عرفنا ذلك اليوم، والمكان الذي نزلت فيه على النبي ﷺ وهو قائم بعرفة، يوم جمعة.

1896. Narrated 'Urwa bin Az-Zubair رضي الله عنها about the meaning of the Statement of Allâh تعالى: 'If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three or four....' (V.4:3) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate *Mahr* (bridal-money) which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable *Mahr*; otherwise they were ordered to marry any other woman." 'Âisha further said, "After that Verse the people again asked the Prophet صلى الله عليه وسلم (about the marriage with orphan-girls), so Allâh تبارأ revealed the following Verses: 'They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book, concerning the orphan-girls to whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry....' (V.4:127) What is meant

1896 - حديث عائشة رضي الله عنها، عن عروة بن الزبير، أنه سأله عائشة رضي الله عنها عن قول الله تعالى: «وَإِنْ خَفْتُمْ» ... إلى «وَرِبَاعَ» فقالت: يا ابن أخي! هي البيمة تكون في حجر ولها، تشاركه في ماله، فيعجبه مالها وجمالها. فيريد ولها أن يتزوجها يغير أن يقسط في صداقها، فيعطيها مثل ما يعطيها غيره. فنهوا أن ينكحوهن إلا أن يقسطوا لهن، وينلعنوا بهن أغلى سنتهن من الصداق، وأمروا أن ينكحوا ما طاب لهم من النساء سواهن.

قالت عائشة: ثم إن الناس استفتوا رسول الله ﷺ، بعد هذه الآية. فأنزل الله ﴿وَيَسْتَشْتُونَكَ فِي النِّسَاءِ﴾ ... إلى قوله: «وَتَرْغَبُونَ أَنْ تنكحوهن». والذي ذكر الله أنه ينلى عليكم في الكتاب، الآية الأولى التي قال فيها:

by Allāh's saying:- 'And about what is recited unto you' is the former Verse which goes: 'If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice...' (V.4:3) 'Aīsha said, "Allāh's saying in the other Verse: '...Yet whom you desire to marry...' (V.4:127) means the desire of the guardian to marry an orphan girl under his guardianship when she has not much property or beauty (in which case he should treat her justly). The guardians were forbidden to marry the orphan girls under their care possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." (*Sahīh Al-Bukhārī, Hadīth No. 674, Vol. 3*)

1897. Narrated 'Urwa رضي الله عنه عن أبا عبيدة رضي الله عنها saying, "The Holy Verse: 'Whoever amongst the guardians is rich, should take no wages (from the property of the orphans), but if he is poor, let him have for himself what is just and reasonable (according to his work)' (V.4:6), was revealed concerning the guardian of the orphans who looks after them and manages favourably their financial affairs; if the guardian is poor, he could have from it what is just and reasonable (according to his work)." (*Sahīh Al-Bukhārī, Hadīth No. 414, Vol. 3*)

1898. Narrated 'Aīsha رضي الله عنها regarding the explanation of the following Verse: 'And if a woman fears cruelty or desertion on her husband's part....' (V.4:128) "A man may dislike his wife and intend to divorce her, so

«وَإِنْ خَفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوهَا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ».

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ فِي الْآيَةِ الْأُخْرَىٰ: «وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ» يَعْنِي هِيَ رَغْبَةُ أَحَدُكُمْ لِتَسْتَمِعَ إِلَيْهِ تَكُونُ فِي حَجَرِهِ، حِينَ تَكُونُ قَلِيلَةُ الْمَالِ وَالْجَمَالِ. فَتَهْوَى أَنْ يَنْكِحُوهَا رَغْبَيْهَا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ، إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

١٨٩٧ - حِدِيثُ عَائِشَةَ رضي الله عنها.

قَالَتْ: «وَمَنْ كَانَ غَيْرًا فَلَيَسْتَعْفِفَ، وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ» أَنْزَلَتْ فِي وَالِي الْبَيْسِ الَّذِي يُقْسِمُ عَلَيْهِ، وَيُضْلِعُ فِي مَالِهِ، إِنْ كَانَ فَقِيرًا أَكَلَ مِنْهُ بِالْمَعْرُوفِ.

١٨٩٨ - حِدِيثُ عَائِشَةَ رضي الله عنها

«وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِغْرَاصًا» قَالَتِ: الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْثِرٍ مِّنْهَا، يُرِيدُ أَنْ

she says to him, 'I give up my rights, so do not divorce me.' The above Verse was revealed concerning such a case." (*Sahîh Al-Bukhâri, Hadîth No. 630, Vol. 3*)

1899. Narrated Sa'îd bin Jubair رضي الله عنه : The people of Kûfa disagreed (disputed) about the Verse. So I went to Ibn 'Abbâs and asked him about it. He said, "This Verse: 'And whoever kills a believer intentionally, his recompense is Hell,' (V.4:93), was revealed last of all (concerning premeditated murder) and nothing cancelled (abrogated) it." (*Sahîh Al-Bukhâri, Hadîth No. 114, Vol. 6*)

1900. Narrated Sa'îd bin Jubair رضي الله عنه : Ibn Abza said to me, "Ask Ibn 'Abbâs regarding the Statement of Allâh تبارك وتعالى : 'And whoever kills a believer intentionally, his recompense is Hell...' (V.4:93) And also His Statement: 'Nor kill such life as Allâh has forbidden, except for a just cause... except those who repent, and believe, (in Islâmic Monotheism), and do righteous good deeds...' " (V.25:68-70). So I asked Ibn 'Abbâs and he said, "This (V.25:68-70) was revealed, (in connection with) the people of Makka when they said, 'We have (invoked other gods) as (rivals) equals with Allâh, and we have killed such lives which Allâh has made sacred, and we have committed illegal sexual intercourse, (before embracing Islâm).' So Allâh revealed: 'Except those who repent and believe (in Islâmic Monotheism) and do righteous good

يُتَارِقُهَا. فَقُولُوا: أَجْعَلُكُمْ مِنْ شَانِي فِي حَلٌّ. فَنَزَّلْتُ هَذِهِ الْآيَةُ فِي ذَلِكَ.

1899 - حديث ابن عباس. عن سعيد بن جبير، قال: آية اختلف فيها أهل الكوفة. فرحت فيها إلى ابن عباس، فسألته عنها. فقال: نزلت هذه الآية «ومن يقتل مؤمناً متعمداً فجزاؤه جهنم» هي آخر ما نزل، وما نسخها شيء.

1900 - حديث ابن عباس. قال ابن أبزى: سئل ابن عباس عن قوله تعالى: «ومن يقتل مؤمناً متعمداً فجزاؤه جهنم»، و قوله: «ولا يقتلون النفس التي حرمت الله إلا بالحق».. حتى بلغ «إلا من تاب» فسألته، فقال: لما نزلت قال أهل مكة: فقد عذلنا بالله وقتلنا النفس التي حرمت الله إلا بالحق، وأتينا الفواحش. فأنزل الله «إلا من تاب وآمن وعمل عملاً صالحاً»... إلى قوله: «غفروا رحيمًا».

deeds... and Allâh is Oft Forgiving, Most Merciful.' " (V.25:70) (*Sahîh Al-Bukhâri*, *Hadîth* No. 288, Vol. 6)

1901. Narrated Ibn 'Abbâs رضي الله عنهما regarding the Verse: 'And say not to anyone who greets you (by embracing Islâm), you are not a believer,' (V.4:94) There was a man amidst his flock of sheep. The Muslims pursued him, and he greeted them by saying "As-Salâm-o-Alaikum" (Peace be on you). But they killed him and took over his sheep. Thereupon Allâh تبارأ revealed in that concern the above Verse up to: '...seeking the perishable goods of this worldly life...' (V.4:94) i.e. those sheep. (*Sahîh Al-Bukhâri*, *Hadîth* No. 115, Vol. 6)

1902. Narrated Abû Ishâq رضي الله عنه saying, "This (following) Verse was revealed regarding us, for the *Ansâr* on returning from *Hajj* never entered their houses through the proper doors but from behind. One of the *Ansâr* came and entered through the door and he was taunted for it. Therefore, the following Verse was revealed: '...It is not *Al-Bîr* (righteousness, piety etc.) that you enter the houses from the back, but *Al-Bîr* is the quality of the one who fears Allâh. So, enter houses through their proper doors...' " (V.2:189) (*Sahîh Al-Bukhâri*, *Hadîth* No. 30, Vol. 3)

CHAPTER 4. 'Those whom they call upon [like 'Iesa (Jesus) son of Maryam (Mary), Ezra', or angels etc.] desire (for themselves) means of access...' (V.17:57)

1903. Narrated 'Abdullâh, regarding the explanation of the Verse: 'Those

1901 - حديث ابن عباس رضي الله عنهما، «وَلَا تَقُولُوا لِمَنْ أَنْتُمْ إِلَيْنَا السَّلَامُ لَسْتَ مُؤْمِنًا» قال: كَانَ رَجُلٌ فِي غُنْيَمَةِ لَهُ، فَلَحِقَهُ الْمُسْلِمُونَ، فَقَالُوا: السَّلَامُ عَلَيْكُمْ. فَقَتَلُوهُ وَأَخْذُوا غُنْيَمَتَهُ. فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ: «عَرَضَ الْحَيَاةَ الدُّنْيَا» تِلْكَ الْغُنْيَمَةُ.

1902 - حديث البراء رضي الله عنه، قال: نَزَّلَتْ هَذِهِ الْآيَةُ فِينَا. كَانَتِ الْأَنْصَارُ، إِذَا حَجُوا فَجَاؤُوا، لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ يُوَتَّهُمْ، وَلِكِنْ مِنْ ظُهُورِهَا. فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَدَخَلَ مِنْ قِبَلِ بَابِهِ، فَكَانَهُ عَيْرَ بِذَلِكَ، فَنَزَّلَتْ «وَلَيْسَ الْبِرُّ بِأَنْ تَأْتِيَ الْبُيُوتَ مِنْ ظُهُورِهَا وَلِكِنَّ الْبِرَّ مِنْ اتْقَىٰ وَأَتْوَى الْبُيُوتَ مِنْ أَبْوَابِهَا».

(٤) بات: في قوله تعالى: أولئك الذين يدعون يتغرون إلى ربهم الوسيلة

1903 - حديث ابن مسعود إلى

whom they call upon [like 'Iesa (Jesus) the son of Maryam (Mary), Ezra', angels etc.) desire (for themselves) means of access to their Lord (Allâh) as to which of them should be the nearest and they (Jesus, Ezra, angels etc.) hope for His Mercy and fear His Torment...' (V.17:57) "Some persons from mankind used to worship some persons from *Jinn*, then those *Jinn* who were worshipped became Muslims (embraced Islâm), but those human beings stuck to their (old) religion." (*Sahîh Al-Bukhâri*, *Hadîth* No. 238, Vol. 6)

CHAPTER 5. *Sûrat Barâ'a* [*Sûrat At-Tauba* (repentance)] and *Sûrat Al-Anfâl* (spoils of war) *Sûrat Al-Hashr* (Gathering).

1904. Narrated Sa'îd bin Jubair رضي الله عنهما about *Sûrat At-Tauba*, and he said, "What about *Sûrat At-Tauba*? It is the exposure (of all the evils of the infidels and the hypocrites). And it continued revealing (the oft-repeated expression): '... and of them ... and of them', till they started thinking that none of them would be left unmentioned therein." I said, "What about *Sûrat Al-Anfâl*?" He replied, "*Sûrat Al-Anfâl* was revealed in connection with the Badr Battle". I said, "(What about) *Sûrat Al-Hashr*?" He replied, "It was revealed in connection with Banî an-Nadîr."⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 404, Vol. 6)

رَبِّهِمُ الْوَسِيلَةُ» قَالَ: كَانَ نَاسٌ مِنَ الْإِنْسِينَ يَعْبُدُونَ نَاسًا مِنَ الْجِنِّ، فَأَسْلَمَ الْجِنِّ، وَتَمَسَّكَ هُؤُلَاءِ بِدِينِهِمْ.

(5) بَابٌ: فِي سُورَةِ بَرَاءَةٍ وَالْأَنْفَالِ وَالْحَشْرِ

١٩٠٤ - حَدِيثُ ابْنِ عَبَّاسٍ. عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ هِيَ الْفَاضِحَةُ. مَا زَالَتْ تَنْزَلُ (وَمِنْهُمْ، وَمِنْهُمْ)، حَتَّىٰ ظَنُوا أَنَّهَا لَمْ تُبَقِّ أَحَدًا مِنْهُمْ إِلَّا ذُكِرَ فِيهَا. قَالَ: قُلْتُ: سُورَةُ الْأَنْفَالِ؟ قَالَ: نَزَّلْتُ فِي بَدْرٍ. قَالَ: قُلْتُ: سُورَةُ الْحَشْرِ؟ قَالَ: نَزَّلْتُ فِي بَنِي النَّضِيرِ.

⁽¹⁾ (H.1904) Banî an-Nadîr was a Jewish tribe in Al-Madîna.

CHAPTER 6. The revelation of the prohibition of alcoholic liquors.

1905. Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar delivered a *Khutba* (religious talk) on the pulpit of Allâh’s Messenger ﷺ, saying, “Alcoholic drinks were prohibited by Divine Order, and these drinks used to be prepared from five things, i.e., grapes, dates, wheat, barley and honey. Alcoholic drink is that, that disturbs the mind.” ‘Umar added, “I wish Allâh’s Messenger ﷺ had not left us before he had given us definite verdicts concerning three matters, i.e., how much a grandfather may inherit (of his grandson), the inheritance of *Al-Kalala* (the deceased person who has neither descendants nor ascendants as heirs, and various types or gates from the gates of *Ribâ* (usury).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 493, Vol. 7)

CHAPTER 7. Allâh’s Statement: These two opponents (believers and disbelievers) dispute with each other about their Lord (V.22:19)

1906. Narrated Abû Dhar رضي الله عنه : The following Holy Verse: ‘These two opponents (believers and disbelievers) dispute with each other about their Lord,’ (V.22:19) was revealed concerning six men from Quraish, namely, ‘Alî, Hamza, ‘Ubâida bin Al-Hârith, Shaiba bin Rabi‘a, ‘Utba bin Rabi‘a and Al-Walîd bin ‘Utba. (*Sahîh Al-Bukhâri*, *Hadîth* No. 305, Vol. 5)

(٦) بَابٌ: فِي نُزُولِ تَحْرِيمِ الْخَمْرِ

١٩٠٥ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ.
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:
خَطَّبَ عُمَرُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ
قَوْلًا: إِنَّهُ قَدْ نَزَّلَ تَحْرِيمَ الْخَمْرِ. وَهِيَ
مِنْ خَمْسَةِ أَشْيَاءِ: الْعِنْبُ وَالثَّمْرُ
وَالْجَنْطَةُ وَالشَّعْبَرُ وَالْعَسْلُ. وَالْخَمْرُ مَا
خَامَرَ الْعَقْلَ. وَثَلَاثَةُ، وَدَذْتُ أَنَّ
رَسُولَ اللَّهِ ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ
إِلَيْنَا عَهْدًا: الْجَدُّ وَالْكَلَالَةُ وَأَبْوَابُ مِنْ
أَبْوَابِ الرِّبَّا.

(٧) بَابٌ: فِي قَوْلِهِ تَعَالَى: هَذَانِ خَضْمَانٍ اخْتَصَمُوا فِي رَبِّهِمْ

١٩٠٦ - حَدِيثُ أَبِي ذَرٍّ. عَنْ قَيْسِ،
قَالَ: سَمِعْتُ أَبَا ذَرًّا يُقْسِمُ فَسَمًا، إِنَّ
هَذِهِ الْآيَةَ «هَذَانِ خَضْمَانٍ اخْتَصَمُوا
فِي رَبِّهِمْ» نَزَّلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ
بَدْرٍ: حَمْزَةُ، وَعَلِيُّ، وَعُبَيْدَةُ بْنِ
الْحَارِثِ، وَعُبَيْبَةَ وَشَيْبَةَ ابْنَيِ رَبِيعَةَ،
وَالْوَلِيدُ بْنُ عُتْبَةَ.

تَمَ الْكِتَابُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

APPENDIX-I

GLOSSARY

- Aalim* : (العالِم) A knowledgeable person or a religious scholar in Islâm.
- 'Abd* : (العبد) A male slave.
- 'Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.
- Ad-Dabûr* : (الدبور) Westerly wind.
- Adhân* : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh; Ash-hadu anna Muhammada Rasûl-Ullâh, Ash-hadu anna Muhammada Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha ill-Allâh.* (See *Sahîh Al-Bukhâri*, Vol.1, Page 334).
- Ahkâm* : (الأحكام) “Orders”. According to Islâmic law, there are five kinds of orders:
1. Compulsory (*Wâjib*) (الواجب)
 2. Order without obligation (*Mustahab*) (المستحب)
 3. Forbidden (*Muharram*) (المحرّم)
 4. Disliked but not forbidden (*Makrûh*) (المكرُوه)
 5. Legal and allowed (*Halâl*) (الحلال)
- 'Aina* : (العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to his demand money. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Aiyim* : (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.
- 'Ajwa* : (العجوى) Pressed soft dates (or a kind of dates).
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madina and some other Arab tribes who invaded the Muslims of Al-Madina but were forced to withdraw.
- Al-'Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
- Al-'Aqîq* : (العقيق) A valley in Al-Madîna about seven kilometers west of Al-Madîna.

- Al-Arba'a* : (الأربعة) The four compilers of *Ahadith* — Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah.
- Al-'Awâmir* : (العوامير) Snakes living in houses.
- Al-Bâhirah* : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Al-Baidâ'* : (البيداء) A place to the south of Al-Madîna on the way to Makka.
- Al-Bait-ul-Mâ'mûr* : (البيت المعمور) Allâh's House over the seventh heaven.
- Al-Batsh* : (البطش) The Grasp.
- Al-Fâtiha* : (الفاتحة) The first *Sûrah* in the Qur'ân.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Al-Ghâba* : (الغابة) (Literally : the forest) A well-known place near Al-Madîna.
- Al-Ghurr-ul-Muhajjalûn* : (الغرر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
- Al-Harîriya* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbâ'* : (الحصباء) A place outside Makka where pilgrims go after finishing all the ceremonies of *Hajj*.
- Al-Hidana* : (الحضانة) The nursing and caretaking of children.
- Al-Hîjr* : (الحجر) The unroofed portion of the Ka'ba which at present is in the form of a compound towards the north of the Ka'ba.
- Al-Hudaibîya* : (الحدبيّة) A well-known place about 16 kilometers from Makka on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ﷺ and the Quraish who stopped him and his Companions from performing 'Umrah.
- Al-Ihdâd* : (الإحداد) Mourning for a deceased husband.
- Al-Ihtibâ'* : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.
- Al-Istibra* : (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.
- Al-Ji'râna* : (الجعرانة) A place, few kilometers from Makka. The Prophet ﷺ distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform 'Umrah.
- Al-Juhfa* : (الجحفة) The *Mîqât* of the people of Shâm.
- Al-Kabâ'ir* : (الكبائر) The biggest sins.
- Al-Kauthar* : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
- Al-Khamsa* : (الخمسة) The five compilers of *Ahadith* — Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.

- Al-Lizâm* : The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.
- Al-Madîna* : Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
- Al-Maghâzi* : Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)
- Al-Manâsî'* : A vast plateau on the outskirts of Al-Madîna.
- Al-Maqâm-al-Mahmûd* : The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else. (See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).
- Al-Marwa* : A mountain in Makka, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Harâm*)
- Al-Mash'ar* : A sacred place at *Muzdalifa*.
- Al-Harâm*
- Al-Masih-ad-Dajjâl* : Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).
- Al-Masjid-al-Aqsa*: The most sacred mosque in Jerusalem.
- Al-Masjid-al-Harâm* : The most sacred mosque in Makka. The Ka'ba is situated in it.
- Al-Muhassab* : A valley outside Makka sometimes called Khaif Banî Kinana.
- Al-Muta'wwilûn* : Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
- Al-Qasâma* : The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.
- Al-Qaswâ'* : The name of the Prophet's she-camel.
- Al-Qisâs* : Laws of equality in punishment for wounds etc. in retaliation.
- Al-Wâsil* : One who keeps good relations with his kith and kin.
- Allâhu-Akbar* : Allâh is the Most Great.
- 'Ama* : A female slave.
- Ambijania* : A plain woollen cloth without marks.
- 'Amin* : O Allâh, accept our invocation.
- Amma Ba 'du* : An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after".
- An-Najâshi* : (Title for the) king of Ethiopia (Abyssinia) — Negus.

- An-Najsh* : (النجش) A trick (offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najwa* : (النحوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhâri*, Vol.3, *Hadîth* No. 621).
- Ansâr* : (الأنصار) (Plural of *Ansârî*). The Companions of the Prophet ﷺ from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makka and other places.
- 'Anaza* : (العنزة) A spear-headed stick.
- 'Aqîqa* : (العقيدة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh. (See *Sahîh Al-Bukhâri*, The Book of '*Aqîqa*, Vol. 7, Page No. 272).
- 'Aqra Halqa* : (عقرى حلقى) (It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.
- 'Arafa (day of)* : (عرفة) The ninth day of the month Dhul-Hijja, on which rituals of *Hajj* are performed.
- 'Arafât* : (عرفات) A famous place of pilgrimage on the southeast of Makka about twenty-five kilometers from it.
- Arâk* : (الأراك) A tree from which *Siwâk* (tooth brush) is made.
- 'Arîya* : (العرية) (Plural: '*Arâya*) *Bai'-al-'Arâya* is a kind of sale by which the owner of '*Arîya* is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See *Sahîh Al-Bukhâri*, Vol.3, *Ahâdîth* Nos.389,394 and 397).
- Ar-Radâ'a* : (الرضاعة) The suckling of one's own or someone's child.
- Ar-Raj'a* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Ar-Rajm* : (الرجم) Means (in Islâmic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.
- Ar-Ruqya* : (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiha* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- 'Arsh* : (الأرض) Compensation given in case of someone's injury caused by another person.
- 'Asaba* : (العصبة) All male relatives of a deceased person, from the father's side.
- 'Asb* : (العصب) A kind of Yemeni cloth that is very coarse.

- Ashâb As-Suffa* : (اصحاب الصفة) They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madina, and they were very poor people.
- Ashâb As-Sunan* : (اصحاب السنن) The compilers of the prophetic *Ahadith* on Islamic jurisprudence.
- Ashâb Ash-Shajara* : (اصحاب الشجرة) Those Companions of the Prophet who took oath to defend the religion against Quraish at Al-Hudaibiya.
- Ash-Shahâda* : (الشهادة) (i) Testimony of Faith. (ii) “None has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah.”
- Ash-Shiqâq* : (الشقاق) Difference between husband and wife or any two persons.
- 'Ashûra* : (العاشرة) The 10th of the month of Muharram (the first month in the Islâmic calendar).
- 'Asr* : (العصر) Afternoon, 'Asr prayer time.
- As-Saba* : (الصبا) Easterly wind.
- As-Sab'a* : (السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah, Ahmad.
- As-Sâ'iba* : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- As-Salât* : (الصلوة) See *Iqâmat-as-Salât*.
- As-Saum* : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the *Adhâan* of the *Fajr* (early morning) prayer till the sunset.
- As-Sihah* : (الصحابه الستة) The six books of *Ahadith*: Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi and Ibn Mâjah.
- As-Sitta* : (الستة) *Sirât* originally means ‘a road’; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sittah* : (الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abu Da'ud, Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are called *Sihah Sitta*.
- At-Tan'îm* : (التنيم) A place towards the north of Makka outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform *'Umra*.
- Ath-Thalatha* : (الثلاثة) The three compilers of *Ahadith* — Abu Dau'd, Nasâ'i, Tirmidhi.
- 'Aura* : (الaura) That part of the body which is illegal to keep naked before others.
- 'Awâli-al-Madîna* : (عوايي المدينة) Outskirts of Al-Madîna at a distance of six or more kilometers.

- Awâqin* : (أواق) (Singular: 'Uqîya: 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 526).
- Awsuq* : (أسواق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.
- Ayyâm At-Tashriq* : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijja.
- 'Ayât : (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
- 'Ayat-ul-Kursi : (آية الكرسي) Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah*.
- Azl* : (العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
- Azlâm* : (الأذى) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance.
- Az-Zihâr* : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
- Badana* : (بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka.
- Bâdhaq* : (البادق) A kind of alcoholic drink prepared from grapes.
- Badr* : (البدر) A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
- Bai'a* : (البيعة) A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
- Bai' As-Salaf* : (بيع السلف) See *Salaf*
- Bai' As-Salam* : (بيع السلام) See *Salam*.
- Bai'-il-Hasat* : (بيع الحصاة) "Pebble throwing trade" is an imposture form of a trade. In this trade the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this imposture trade and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.
- Bait-ul-Maqdis* : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islâmic world; the first and second being *Al-Masjid-al-Harâm* at Makka and the mosque of the Prophet ﷺ at Al-Madîna, respectively.
- Bait-ul-Midras* : (بيت المدراس) A place in Al-Madîna (and it was a Jewish centre).

<i>Bai'at-</i>	:	The oath and pledge taken by the <i>Sahâba</i> at Al-Hudaibiya
<i>ur-Ridwân</i>	:	رضي الله عنهم in the year 6 H. to fight Quraish in case they harmed 'Uthmân رضي الله عنه who had gone to negotiate with them and reported to have been captivated.
<i>Bâlâm</i>	:	(بَالَّامْ) Means an ox.
<i>Banû Al-Asfar</i>	:	(بَنُو الْأَسْفَرْ) The Byzantines.
<i>Baqî'</i>	:	(ابقیمْ) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
<i>Barra</i>	:	(البرْ) Pious.
<i>Bid'a</i>	:	(البدعَةْ) Heresy (or any innovated practice in religion).
<i>Bint Labûn</i>	:	(بَنْتُ لَبُونْ) Two-year-old she-camel.
<i>Bint Makhâd</i>	:	(بَنْتُ مَخَاضْنِ) One-year-old she-camel.
<i>Bu'âth</i>	:	(بَعَثْ) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the <i>Ansâr</i> tribes of Al-Aus and Al-Khzraj.
<i>Burâq</i>	:	(بَرَاقْ) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the <i>Mi'râj</i> . (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
<i>Burd, Burda</i>	:	(البرد، البردة) A black square narrow dress.
<i>Burnus</i>	:	(البرنس) A hooded cloak.
<i>Burud</i>	:	(البرد) Plural of <i>Barîd</i> . One <i>Barid</i> is equal to 4 <i>Farsakh</i> = 12 miles = 19.31 kilometers.
<i>Buthan</i>	:	(بطحان) A valley in Al-Madîna.
<i>Caliph</i>	:	The <i>Imâm</i> or the Muslim ruler.
<i>Caliphate</i>	:	The Muslim state.
<i>Daghâbis</i>	:	(الضغابيس) Snake cucumbers. It is a plural of <i>Daghbûs</i> .
<i>Daiyân</i>	:	(الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
<i>Dajjâl</i>	:	(الدجّال) Pseudo Messiah (<i>Al-Masîh-ad-Dajjâl</i>) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur'ân and also <i>Hadîth</i> No.649 and 650, Vol.4, <i>Sahîh Al-Bukhârî</i>).
<i>Dâniq</i>	:	(دانق) A coin equal to one-sixth of a Dirham.
<i>Dâr-al-Qadâ'</i>	:	(دار القضاء) Justice House (court).
<i>Dhât- 'Irq</i>	:	(ذات عرق) <i>Miqât</i> for the pilgrims coming from Iraq.
<i>Dhât-un-Nitâqain:</i>	:	رضي الله عنها Asmâ', the daughter of Abû Bakr رضي الله عنهما. It literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
<i>Dhât-ur-Riqâ'</i>	:	(ذات الرقاع) It is name of a <i>Ghazwa</i> and it may be translated as 'the one

having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ*'.

- Dhaw-ûl-Arhâm* : (ذو الأرحام) Relatives on the maternal side.
- Dhimmî* : (الذمي) A non-Muslim living under the protection of an Islâmic government.
- Dhi-Tuwa* : It is one of the valleys (districts) of Makka and there is a well-known well in it. In the lifetime of the Prophet ﷺ Makka was a small city and this well was outside its precincts. Nowadays Makka is a larger city and the well is within its boundaries.
- Dhû-Mahram* : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.
- Dhûl-Farâid* : Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâid*, and the rest are *Asaba* (المصبة)
- Dhûl-Hijja* : (ذوالحجّة) The twelfth month in the Islâmic calendar.
- Dhûl-Hulaifa* : (ذوالحليفة) The *Miqâât* of the people of Al-Madîna now called 'Abyâr 'Alî.
- Dhûl-Khalasa* : (ذوالخلسة) Al-Ka'bâ Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bajaila).
- Dhûl-Qa'da* : (ذوقعده) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain* : (ذوقرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)
- Dhun-Nûrain* : (ذونورين) A nickname given to the third Righteous Caliph Uthmân bin 'Affân for having married two daughters of the Prophet ﷺ i.e. Ruqaya and Umm Kulthum. He had married the latter after the death of the former.
- Dîbâj* : (الديباج) Pure silk cloth.
- Dînâr* : (الدينار) An ancient gold coin.
- Dirham* : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to $\frac{1}{12}$ of one *Uqîya* of gold in value.
- Diya* : (الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha* : (الفحري) Forenoon.
- 'Eid-al-Adha* : (عيد الأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijja (month).

<i>Eid-al-Fitr</i>	: The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân immediately. <i>Fitr</i> literally means 'breaking the <i>Saum</i> (fast).' Muslims observe <i>Saum</i> (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their <i>Saum</i> (fast).
<i>Fadak</i>	: (فَدَكْ) A town near Al-Madîna.
<i>Fâhish</i>	: (الفاحش) One who talks evil.
<i>Fai'</i>	: (الفيء) War booty gained without fighting.
<i>Fajr</i>	: (النَّجْرُسْ) Dawn or early morning before sunrise, or morning <i>Salât</i> (prayer).
<i>Faqîh</i>	: (الفقيئه) A learned man who can give religious verdicts.
<i>Farâ'id</i>	: (الغِرَاثُونَ) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{3}$, $\frac{1}{6}$, $\frac{1}{8}$, $\frac{2}{3}$). [V.4:11, 12, 176]
<i>Faraq</i>	: (الفرق) A bowl for measuring.
<i>Fard 'Ain</i>	: (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
<i>Fard Kifâya</i>	: (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
<i>Farîda</i>	: (الفرضة) (Plural: <i>Farâ'id</i>) An enjoined duty.
<i>Farrûj</i>	: (الفروج) A <i>Qabâ'</i> opened at the back.
<i>Farsakh</i>	: (الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 <i>Dora</i> = 1760 yards = 1.6 kilometer.
<i>Fatât</i>	: (الفتاة) A female slave or a young lady.
<i>Fidya</i>	: (الندية) Compensation for a missed or wrongly practised religious obligation (like in <i>Hajj</i>), usually in the form of money or foodstuff or offering (animal by slaughtering it).
<i>Fiqh</i>	: (الفقه) Islamic jurisprudence.
<i>Fitna</i>	: (ال الفتنة) (Plural: <i>Fitan</i>) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
<i>Gharar</i>	: (الغُرَار) The sale of what is not present; e.g. of unfished fish.
<i>Ghâzî</i>	: (الغَازِي) A Muslim fighter returning after participation in <i>Jihâd</i> (Islâmic holy fighting).
<i>Ghazwa</i>	: (الغَزْوَة) (Plural : <i>Ghazawât</i>). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet ﷺ himself leading the army.
<i>Ghazwat-ul-Khandaq</i>	: (غَزْوَةُ الْخَنْدَقِ) The name of a battle between the early Muslims and the infidels in which the Muslims dug a <i>Khandaq</i> (trench) round Al-Madîna to prevent any advance by the enemies.

- Ghila* : To have sexual intercourse with the wife before weaning the child.
- Ghîra* : This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
- Ghulûl* : Stealing from the war booty before its distribution.
- Ghuraf* : Special abodes.
- Ghusl* : Taking a bath in ceremonial way. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.
- Habal-il-Habala* : There were two forms of this trade called *Habal-il-Habala*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of trade are prohibited.
- Hadath Al-Asghar* : Passing wind or urine or answering the call of nature.
- Hadath Al-Akbar* : Sexual discharge.
- Hadîth* : (Plural: *Ahadîth*) The sayings, deeds and approvals accurately narrated from the Prophet ﷺ. Following are the few classifications of *Ahadîth*:
- (الضعيف) *Da'if* (weak) — An inaccurate narration which does not qualify to be either *Sahîh* (sound) or *Hasan* (fair), and hence cannot be used as a basis of an Islamic opinion.
 - (الغريب) *Gharib* (unfamiliar or rare) — A *Hadîth* or version reported by one reliable or unreliable narrator which differs in context with another *Hadîth* or version reported by a group of reliable narrators. A *Gharib Hadîth* can be *Sahîh* (sound) or *Da'if* (weak).
 - (الحسن) *Hasan* (fair) — A *Musnad Hadîth* narrated by a reliable chain, but not reaching the grade of *Sahîh* (sound) *Hadîth*.
 - (المجهول) *Majhul* (unknown) — If there is an unknown person in the chain of narrators of a *Hadîth*.
 - (المقطوع) *Maqtu'* (disconnected) — (i) A *Hadîth* ending at a *Tabi'i* by both action and words. (ii) A *Hadîth* with incomplete chain of narrators. (iii) A *Hadîth* in which a *Sahâbi* describes about something by saying, 'we used to do'.
 - (المرفوع) *Marfu'* (traceable) — A *Hadîth* referred to the Prophet ﷺ, عليه وسلم, be it a saying or an action, whether *Muttasil* (connected), *Munqata'* (interrupted) or *Mursal* (disreferred).
 - (الموقوف) *Mauqif* (untraceable) — It is a *Hadîth* about a *Sahâbi* (Companion of the Prophet ﷺ). A description, report or an

information given by a *Sahâbi*. A *Mauquf* is also called an *Athar* (الأثر) (*Mudtarib* (confounding) — A *Hadîth* in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

(*Munqati'* (disconnected) — A *Hadîth* with incomplete chain of narrators or containing in its chain an unknown reporter.

(*Mursal* (disferred) — A *Hadîth* with the chain of narrators ending at a *Tabi'i*, without the reference of the Companion, quoting from the Prophet ﷺ . صلى الله عليه وسلم

(*Musnad* (subjective) — (i) A *Hadîth* with a complete chain of narrators reaching the Prophet ﷺ (ii) A *Hadîth* collection in which all the narrations of a reporter are gathered together.

(*Muttasil* (connected) or *Mausul* (الموصول) — A *Hadîth* with a complete chain of narrators until it reaches its source. It can either be a *Marfu'* (traceable) referring to the Prophet ﷺ or a *Mauquf* (untraceable) ending at a *Sahâbi*.

(*Sahih* (sound) — A *Musnad Hadîth* with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a *Shâdh* (-شاذ-) (odd) or a *Mu'allal* (-الملل-) (faulty).

<i>Hady</i>	: (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
<i>Hais</i>	: (الحيس) A dish made of cooking-butter, dates and cheese.
<i>Hajj</i>	: (الحج) Pilgrimage to Makka.
<i>Hajj-al-Akbar</i>	: (الحج الأكبر) The day of <i>Nahr</i> (i.e the 10th of Dhul-Hijja).
<i>Hajj-al-Asghar</i>	: (الحج الأصغر) 'Umrah.
<i>Hajj-al-Ifrâd</i>	: (حج الإفراد) In it, a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Hajj</i> only.
<i>Hajj-al-Qirân</i>	: (حج القران) In it, a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Umrah</i> and <i>Hajj</i> altogether.
<i>Hajj-at-Tamattu'</i>	: (حج التمتع) In it, a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Umrah</i> , and then after performing <i>Tawâf</i> and <i>Sa'y</i> , he goes out of his <i>Ihrâm</i> . With the commencement of <i>Hajj</i> days, he enters in the state of <i>Ihrâm</i> again and performs <i>Hajj</i> .
<i>Hajjat-ul-Wadâ'</i>	: (حج الوداع) The last <i>Hajj</i> of the Prophet ﷺ , the year before he died.
<i>Hajj Mabrûr</i>	: (الحج المبرور) <i>Hajj</i> accepted by Allâh for being perfectly performed according to the Prophet's <i>Sunna</i> and with legally earned money.
<i>Hajjâm</i>	: (الحجام) One who performs cupping.

<i>Halâl</i>	: (الحلال) Lawful.
<i>Halala</i>	: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
<i>Humaz</i>	: (الهمز) Madness or evil suggestions.
<i>Hanîf</i>	: (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
<i>Hantâ</i>	: (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).
<i>Hanût</i>	: (الحنوط) A kind of scent used for embalming the dead.
<i>Harâm</i>	: (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
<i>Haram</i>	: (الحرم) Sanctuaries of Makka and Al-Madîna.
<i>Haraurâ'</i>	: (الحروراء) A town in Irâq.
<i>Harba</i>	: (الحربة) A short spear.
<i>Harj</i>	: (الهرج) Killing.
<i>Harra</i>	: (الحرة) A well-known rocky place in Al-Madîna covered with black stones.
<i>Hasîr</i>	: (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
<i>Hawâla</i>	: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
<i>Hawâzin</i>	: (الموازن) A tribe of Quraish.
<i>Hayâ'</i>	: (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. <i>Hayâ'</i> is of two kinds: good and bad; the good <i>Hayâ'</i> is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger ﷺ has forbidden, and bad <i>Hayâ'</i> is to be ashamed to do a thing, which Allâh عز وجل and His Messenger ﷺ ordered to do. (See <i>Sahîh Al-Bukhâri</i> , Vol. 1, <i>Hadîth</i> No.8).
<i>Hiba</i>	: (الهبة) It means to present something to someone as a gift for Allah's sake.
<i>Hijâb</i>	: (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
<i>Hijra</i>	: (الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims flight from Makka to Abyssinia (Ethiopia) and later to Al-Madîna, (iii) the Prophet's migration journey from Makka to Al-Madîna, and (iv) the Islamic calendar year which started from the Prophet's migration journey

from Makka to Al-Madina.

- Hilâb* : (حِلَاب) A kind of scent.
- Hima* : (الْحِمَى) A private pasture.
- Himyân* : (حِمَيَان) A kind of belt, part of which serves as a purse to keep money in it.
- Hinna* : (الْهُنَاء) (Henna) A kind of plant used for dyeing hair etc.
- Hiqqa* : (الْحِقَّة) A three-year-old she-camel.
- Hirâ'* : (الْهِرَاء) A well-known cave in a mountain near Makka.
- Hourîs* : (الْهُورِس) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54, Page 147].
- Hubal* : (هَبَل) The name of an idol in the Ka'ba in the Pre-Islâmic Period of Ignorance.
- Hublâ* : (الْحَبْلَى) A kind of desert tree.
- Hudâ* : (الْهُدَاء) Chanting of camel-drivers keeping time of camel's walk.
- Hudûd* : (الْحُدُود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).
- Hujra* : (الْحُجْرَة) Courtyard or a room. (See *Lisân-e-'Arab*).
- Hukm* : (الْحُكْم) A judgement of legal decision (especially of Allâh)
- Hums* : (هُمْس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makka." They thought themselves superior to the other people.
- Hunain* : (الْهُنَيْن) A valley between Makka and Tâ'if where the battle took place between the Prophet ﷺ and Quraish pagans.
- Iddah* : (الْعِدَة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrat 65*).
- Idhkhîr* : (الْإِذْخَر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Iftâr* : (الْإِفْطَار) The opposite of *Saum* (fasting), (breaking the fast).
- Ihrâm* : (الْإِحْرَام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of '*Umrah*' and '*Hajj*' are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or '*Umrah*'. Then *Talbiya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2)

Ridâ' : worn round the upper part of the body.

- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
- Ihtikâr* : (الاحتكار) It means a planned hoarding of something for future profit. *Ihtikâr* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.
- Ijâra* : (الإجارة) Making someone partner in profit or to rent out a thing to someone is called *Ijâra*.
- Iliyâ'* : (إيليا) Jerusalem.
- Imâm* : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (الإيمان) Faith, Belief.
- Imlâs* : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.
- Iqâma* : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâma*, except the last utterance of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâma*.
- Iqamat-as-Salât* : (إقامة الصلاة) The performance of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
 - (A) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
 - (B) To perform the *Salât* (prayers) in a way just as Prophet Muhammad ﷺ used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he ﷺ has said: "Perform your *Salât* (prayers) the way you see me performing them." Please see *Ahâdîth* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatiha* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.
- Ishâ'* : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.
- Ishtimâl-as-* : (اشتمال النساء) The wearing of clothes in the following two ways:

- Sammâ'* : 1. To cover one shoulder with a garment and leave the other bare.
 2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.
- Isnâd* : (الإسناد) (Plural of *Sanad*). The chain of narrators of a Prophetic *Hadith*.
- Istabraq* : (استبرق) Thick *Dibâj* (pure silk cloth).
- Istihâda* : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhâri*, Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).
- Istihsân* : (الإحسان) To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Hanîfa and his pupils say so but the rest of the Muslim religious scholars of *Sunna* (and they are the majority) do not agree to it].
- Istikhâra* : (الاستخاراة) A *Salât* (prayer) consisting of two *Rak'a* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 263, Vol. 2, *Hadîth* No. 391, Vol. 8, *Hadîth* No. 487, Vol. 9, *Sahîh Al-Bukhâri*).
- Istisqâ'* : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'a*, invoking Allâh for rain in seasons of drought,
- I'tikâf* : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
- 'Iylâ'* : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
- Izâr* : (الإزار) A sheet worn below the waist to cover the lower-half of the body.
- Jadha 'a* : (الجذعة) A four-year-old she-camel.
- Jahannam* : (جهنم) Hell-fire.
- Jahiliya* : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet ﷺ . ملی الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet ﷺ . ملی الله عليه وسلم .
- Jalîl* : (الجليل) A kind of good smelling grass grown in Makka.
- Jalsat-ul-Istirâhat* : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
- Jam'* : (الجمع) Al-Muzdalifa, a well-known place near Makka.
- Jamra* : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw

pebbles at these *Jamra* on the four days of '*Eid-al-Adha* at Mina.

- Jamrat-al-'Aqaba* : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makka.
- Janâba* : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
- Janâza* : (الجنازة) (Plural: *Janâ'iz*) Funeral.
- Janna* : (الجنة) Paradise.
- Janîb* : (الجنيب) A good kind of date.
- Jihâd* : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm.
- Jimâr* : (الجمار) Plural of *Jamra*.
- Jinn* : (الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light.
- Jizya* : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhâri*, Vol. 4, Page No. 251, Chapter 21, and *Ahâdîth* No. 384, 385 and 386.]
- Jubba* : (الجبة) A cloak.
- Jumada-ath-Thâniya* : (جمادى الثانية) Sixth month of the Islâmic calendar.
- Jumu'a* : (الجمعة) Friday.
- Junub* : (الجنب) A person who is in a state of *Janâba*.
- Jurhum* : (جرهم) Name of an Arab tribe.
- Ka'bâ* : (الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makka) towards which all Muslims face in *Salât* (prayer).
- Kafâla* : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
- Kaffâra* : (الكافارة) Making atonement for uttering or committing an unlawful thing in Islam.
- Kâfir* : (الكافر) (Plural: *Kuffâr*). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
- Kanz* : (الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
- Katm* : (الكتم) A plant used for dyeing hair.
- Kauthar* : (الكوثر) See *Al-Kauthar*.

<i>Khadira</i>	: (خدرة) A kind of vegetation.
<i>Khaibar</i>	: (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadhir. It was conquered by the Muslims in 5 H.
<i>Khalifa</i>	: (الخلفة) (Plural: <i>Khulafâ'</i>) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet ﷺ.
<i>Khalil</i>	: (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one <i>Khalîl</i> , i.e. Allâh, but he had many friends.
<i>Khalûq</i>	: (الخلوق) A kind of perfume.
<i>Khamr</i>	: (الخمر) Alcohol, intoxicant etc.
<i>Khamîsa</i>	: (الخميسة) A black woollen square blanket with marks on it.
<i>Khandaq</i>	: (الخدق) See <i>Ghazwat-ul-Khandaq</i> .
<i>Kharâj</i>	: (الخرج) <i>Zakât</i> imposed on the yield of the land ($^{1/10}$ th or $^{1/20}$ th).
<i>Khasuf</i>	: (الخسوف) Lunar eclipse.
<i>Khawârij</i>	: (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
<i>Khazîr</i> or <i>Khazîra</i>	: (الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
<i>Khilafa</i>	: (الخلافة) (i) Succession. (ii) Islamic leadership.
<i>Khimâr</i>	: (الخمار) A piece of cloth with which a woman covers her head and neck area.
<i>Khuff</i>	: (الخف) Leather socks.
<i>Khul'</i>	: (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the <i>Mahr</i> which he gave her.
<i>Khumra</i>	: (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during <i>Salât</i> (prayers)].
<i>Khumus</i>	: (الخمس) One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
<i>Khushû'</i>	: (الخشوع) Humility before Allah.
<i>Khutba</i>	: (الخطبة) Religious talk (sermon).
<i>Khutbat-un-Nikâh</i>	: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
<i>Khuzâ'a</i>	: (الخزاعة) Banu Khuzâ'a, an Arabian tribe.
<i>Kohl</i>	: (الكحل) Antimony eye powder.
<i>Kûfa</i>	: (الكوفة) A town in 'Irâq.

- Kufr** : It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
- Kufu'** : It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth*, rest of the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.
- Kunya** : Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.
- Kusûf** : Solar eclipse.
- Labbaika wa sa' daika** : (لبيك وسعديك) I respond to your call; I am obedient to your orders.
- Lâ ilâha ill-Allâh:** (لَا إِلَهَ إِلَّا اللَّهُ) There is no true God except Allâh.
- Lailat-ul-Qadr** : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 231 and Chapter No.2).
- Lât & Uzza** : (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
- Li'ân** : (اللعان) An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*, 24 :6,7,8,9,).
- Luqata** : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
- Ma'âfîri** : (معافري) A type of garment of Yemen origin.
- Maghâfir** : (المغافير) A bad smelling gum.
- Maghrib** : (المغرب) Sunset, evening *Salât* (prayer).
- Mahr** : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram** : (المحرم) See *Dhu-Mahram*.
- Makrûh** : (المكره) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlûk** : (المملوك) A male slave.
- Manâsik** : (مناسك الحج والعمرة) [i.e. *Ihrâm*; *Tawâf* of the Ka'bâh and *Sa'y* of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifa and Mina; *Ramy*

<i>wal-'Umrah</i>	(throwing pebbles) of <i>Jamrât</i> ; slaughtering of <i>Hady</i> (animal) etc. For details, see The Book of <i>Hajj</i> and <i>'Umrah</i> , <i>Sahih Al-Bukhâri</i> , Vol.2-3.
<i>Manîha</i>	: (النائمة) (Plural: <i>Manâ'ih</i>) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
<i>Maqâm Ibrâhîm</i>	: (المقام) (The place) the stone on which Ibrâhîm (Abraham) stood while he and Ismâîl (Ishmael) were building the Ka'bâ.
<i>Mâ shâ' Allâh</i>	: (ما شاء الله) An Arabic sentence meaning literally, "What Allâh wish," and it indicates a good omen.
<i>Mashruba</i>	: (المشربة) Attic room.
<i>Masjid</i>	: (المسجد) Mosque.
<i>Mathâni</i>	: (الثانية) Oft repeated Verses of the Qur'ân, and that is <i>Sûrat Al-Fâtiha</i> , recited repeatedly in the <i>Salât</i> (prayer).
<i>Maula</i>	: (المولى) It has many meanings. Some are: a manumitted slave, or a master or the <i>Rabb</i> [Lord (Allâh)].
<i>Maulâya</i>	: (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
<i>Mauqûdha</i>	: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
<i>Mawâli</i>	: (الموالي) Non-Arabs and originally former slaves.
<i>Mayâthir</i>	: (المياش) Silk cushions.
<i>Mihjan</i>	: (المحجن) A walking stick with a bent handle.
<i>Mijanna</i>	: (المجن) A place at Makka.
<i>Mina</i>	: (منى) A pilgrimage place outside Makka on the road to 'Arafât. It is eight kilometers away from Makka and about sixteen kilometers from 'Arafât.
<i>Mîqât</i>	: (المواقت) (Plural: <i>Mawâqît</i>) One of the several places specified by the Prophet ﷺ for the people to assume <i>Ihrâm</i> at, on their way to Makka, when intending to perform <i>Hajj</i> or <i>'Umrah</i> .
<i>Miracles</i>	: Of the Prophet ﷺ. See <i>Sahîh Al-Bukhâri</i> , Vol 1, Introductory Pages.
<i>Mi'râd</i>	: (المراد) A featherless arrow.
<i>Mi'râj</i>	: (المعراج) The Ascent of the Prophet ﷺ to the heavens (by soul and body). (See <i>Hadîth</i> No. 345, Vol. 1, <i>Hadîth</i> No. 429, Vol.4 and <i>Hadîth</i> No.227, Vol 5, <i>Sahîh Al-Bukhâri</i>). [Also see (V.53:12) the Qur'ân]
<i>Mirbad</i>	: (المربد) A place where dates are dried.
<i>Misr</i>	: (مصر) Egypt.
<i>Miswâk</i>	: (المسوak) A tooth brush made of <i>Arâk</i> -tree roots.

<i>Mithqâl</i>	: (المثقال) A special kind of weight (equals $\frac{4}{7}$ grams approx., used for weighing gold). It may be less or more. [20 <i>Mithqâl</i> = 94 grams approx.]
<i>Mu'adhdhin</i>	: (المؤذن) A call-maker who pronounces the <i>Adhân</i> loudly calling people to come and perform the <i>Salât</i> (prayer).
<i>Mu'âhid</i>	: (المعاهد) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job
<i>Mu'allafat-ul-Qulûb</i>	: (مؤلفة القلوب) New Muslims who were given <i>Sadaqa</i> by the Prophet ﷺ to keep them firm in the fold of Islam.
<i>Mu'arras</i>	: (المرس) A place nearer to Mina than Ash-Shajara.
<i>Mu'awwidhât</i>	: (الموذات) i.e. <i>Sûrat Al-Falaq</i> (113) and <i>Sûrat An-Nâs</i> (114). [The Qur'ân].
<i>Mubashshirât</i>	: (المبشرات) Glad tidings. [See the footnote of (V. 10:64), <i>Sahîh Al-Bukhâri</i> , Vol. 9, <i>Hadîth</i> No. 119].
<i>Mubiqât</i>	: (الموبقات) Great destructive sins.
<i>Mudabbar</i>	: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.
<i>Mudâraba</i>	: (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the co-partner of business will be held responsible in case of loss.
<i>Mudd</i>	: (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
<i>Mufassal</i> or <i>Mufassalât</i>	: (المفصل، المفصلات) The <i>Sûrah</i> starting from <i>Qâf</i> to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
<i>Muhâjir</i>	: (المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madîna in the lifetime of the Prophet ﷺ before the conquest of Makka and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
<i>Muhâqala</i>	: (التحققة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
<i>Muharram</i>	: (المحرم) The first month of the Islâmic calendar.
<i>Muhkam</i>	: (المحكم) Qur'ânic Verses the orders of which are not cancelled (abrogated).
<i>Muhrim</i>	: (المحرم) One who assumes the state of <i>Ihrâm</i> for the purpose of performing the <i>Hajj</i> or ' <i>Umrah</i> .
<i>Muhrima</i>	: (المحمرة) A female in the state of <i>Ihrâm</i> .
<i>Muhsar</i>	: (المحمس) A <i>Muhrim</i> who intends to perform the <i>Hajj</i> or ' <i>Umrah</i> but

	cannot because of some obstacle.
<i>Mujâhid</i>	: (المجاهد) (Plural: <i>Mujâhidûn</i>) A Muslim fighter in <i>Jihâd</i> .
<i>Mujazziz</i>	: (الجزن) A <i>Qâ'if</i> : a learned man who reads the foot and hand marks.
<i>Mujtahidûn</i>	: (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's <i>Sunna</i> , from all over the Muslim world.
<i>Mukâtab</i>	: (المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
<i>Mukhâbara</i>	: (المخابرة) It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet ﷺ practised it with the Jews of Khaibar. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner's portion failed and the tenant's produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.
<i>Mukhâdara</i>	: (المخاضرة) The buying of a raw crop before it is ready to be reaped is <i>Al-Mukhâdara</i> .
<i>Mukhadram</i>	: (الخضرم) (Plural: <i>Mukhadramun</i>) A person who became a Muslim during the Prophet's lifetime but did not see him.
<i>Mulâ'ana</i>	: (الملائنة) The act of performing <i>Li 'ân</i> .
<i>Mulâmasa</i> (<i>Limas</i> اللمس)	: (الملائسة) <i>Al-Mulâmasa</i> is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called <i>Limas</i> .
<i>Mulhidûn</i>	: (الملحدون) Heretical.
<i>Munâbadha</i>	: (المنابذة) The sale by <i>Al-Munâbadha</i> is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.
<i>Muqaiyar</i>	: (المقين) A name of a pot in which alcoholic drinks used to be prepared.
<i>Muqârada</i>	: (المقارضة) <i>Al-Muqarada</i> or <i>Al-Qirâd</i> is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be borne by the property or capital owner.

<i>Musalla</i>	: (الصلوة) A praying place.
<i>Musâqât</i>	: (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called <i>Al-Musâqat</i> . This is also called <i>Al-Muzâra'â</i> (المزارعة). The difference between <i>Musâqât</i> and <i>Muzâra'â</i> is that the first mentioned is for grains and the last mentioned is for fruit trees.
<i>Mushrikûn</i>	: (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ.
<i>Mustahada</i>	: (الستحاشة) A woman who has bleeding from the womb in between her normal periods.
<i>Mut'a</i>	: (المتفق) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
<i>Mutafahhish</i>	: (المفتي) A person who conveys evil talk.
<i>Mu'takif</i>	: (المتكف) One who is in a state of <i>I'tikâf</i> .
<i>Mutashâbihât</i>	: (التشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
<i>Mutras</i>	: (مترس) A Persian word meaning "don't be afraid."
<i>Muttafaq 'Alaih</i>	: (متفق عليه) Meaning 'Agreed upon'. The term is used for such <i>Ahadîth</i> which are found in both the collection of <i>Ahadîth</i> : <i>Bukhari</i> and <i>Muslim</i> .
<i>Muttaqûn</i>	: (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
<i>Muwatta'</i>	: (الموطأ) A <i>Hadîth</i> book compiled by Imâm Mâlik bin Anas, one of the four <i>Fiqh Imâms</i> .
<i>Muzâbana</i>	: (المزابة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
<i>Muzaffat</i>	: (المزفت) A name of a pot in which alcoholic drinks used to be prepared.
<i>Muzâra'â</i>	: (المزارعة) <i>Al-Muzâra'â</i> means to give the land for cultivation to someone and divide the produce. The Prophet ﷺ did not stop or prevent from this, however when land was less and <i>Ansâr</i> and <i>Muhâjirîn</i> were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or <i>Muzâra'â</i> , but to give the land on <i>Ijâra</i> or on rent, because <i>Ijâra</i> provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

<i>Muzdalifa</i>	: (المزدلفة) A place between ‘Arafât and Mina where the pilgrims while returning from ‘Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the <i>Maghrib</i> and <i>Ishâ’</i> prayers (together) there.
<i>Nabîdh</i>	: (النبيذ) Water in which dates or grapes etc. are soaked and is not yet fermented.
<i>Nâdihah</i>	: (الناضحة) A camel used for agricultural purposes.
<i>Nâdy</i>	: (النضي) A part of an arrow.
<i>Nafath</i>	: (النفث) Witchcraft.
<i>Nafkh</i>	: (النفخ) Puffing of Satan.
<i>Nahd</i>	: (النهد) Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.
<i>Nahr</i>	: (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of <i>Nahr</i> is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.
<i>Najd</i>	: Lexically means ‘the elevated land’. The expanse of land between Tihama and Iraq.
<i>Namîma</i>	: (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
<i>Naqîb</i>	: (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
<i>Naqîr</i>	: (النقير) A name of a pot in which alcoholic drinks used to be prepared.
<i>Nasl</i>	: (النصل) A part of an arrow.
<i>Nawâfil</i>	: (النوافل) (Plural of <i>Nâfila</i>) Optional practice of worship in contrast to obligatory (<i>Farîda</i>).
<i>Nikâh</i>	: (النكاح) Marriage (wedlock) according to Islâmic law.
<i>Nisâb</i>	: (النصاب) Minimum amount of property liable to payment of the <i>Zakât</i> e.g. <i>Nisâb</i> of gold is twenty (20) <i>Mithqâl</i> i.e. approx. 94 grams; <i>Nisâb</i> of silver is two hundred (200) dirhams, i.e. approx. 640 grams; <i>Nisâb</i> of food-grains and fruit is 5 <i>Awsuq</i> i.e. 673.5 kgms. <i>Nisâb</i> of camels is 5 camels; <i>Nisâb</i> of cows is 5 cows; and <i>Nisâb</i> of sheep is 40 sheep, etc.
<i>Nash</i>	: (النشش) A measure of weight equal to $\frac{1}{2}$ <i>Uqiya</i> (64 grams approximately).
<i>Nûn</i>	: (نون) Fish.
<i>Nusk</i>	: (النسك) Religious act of worship.
<i>Nusub</i>	: (النصب) (Singular of <i>Ansâb</i>). <i>An-Nusub</i> were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honour them, or to expect

	some benefit from them.
<i>Nusuk</i>	: (النسك) A sacrifice.
<i>Qabâ'</i>	: (القباء) An outer garment with full length sleeves.
<i>Qadar</i>	: (القدر) Divine Preordainment.
<i>Qadi</i>	: (القاضي) A Muslim judge.
<i>Qalîb</i>	: (القليب) A well.
<i>Qâri'</i>	: (القراءي) Early Muslim religious scholars were called <i>Qurrâ'</i> (plural of <i>Qâri'</i>) — this word is also used for a person who knows the Qur'ân by heart). The plural is <i>Qurrâ'</i> . The <i>Qurrâ'</i> were teachers of the early Muslims.
<i>Qârin</i>	: (القارن) One who performs <i>Hajj-al-Qirân</i> .
<i>Qarn-al-Manâzil</i> :	The <i>Miqât</i> of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
<i>Qasab</i>	: (القصب) Pipes made of gold, pearls and other precious stones.
<i>Qatîfa</i>	: (القطيفية) Thick soft cloth.
<i>Qattât</i>	: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (<i>Sahîh Al-Bukhârî</i> , Vol. 8, <i>Hadîth</i> No.82).
<i>Qiblah</i>	: (القبلة) The direction towards all Muslims face in <i>Salât</i> (prayers) and that direction is towards the Ka'ba in Makka (Saudi Arabia).
<i>Qîl wa Qâl</i>	: (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
<i>Qintâr</i>	: (القطلن) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
<i>Qirâm</i>	: (القرام) A thin marked woollen curtain.
<i>Qîrat</i>	: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 <i>Qîrat</i> = $\frac{1}{2}$ <i>Dâniq</i> & 1 <i>Dâniq</i> = $\frac{1}{6}$ Dirham.
<i>Qissî</i>	: (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called <i>Qiss</i> .
<i>Qithâm</i>	: (الثمام) A plant disease which causes fruit to fall before ripening.
<i>Qiyâm</i>	: (القيام) The standing posture in <i>Salât</i> (prayer).
<i>Qiyâs</i>	: (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's <i>Sunnah</i> . (C) From the unanimously accepted verdict of the <i>Mujtahidûn</i> ; (D) <i>Qiyâs</i> : i.e. the verdict given by a <i>Mujtahid</i> who considered the case similar in comparison with a case judged by the Prophet ﷺ. <i>Qiyâs</i> is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
<i>Qubâ'</i>	: (القباء) A place on the outskirts of Al-Madîna. The Prophet ﷺ

established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'a Salât* (prayer) is regarded as a performance of '*Umra* in reward according to the Prophet's saying.

<i>Qudhadh</i>	: (القذن) A part of an arrow.
<i>Qumqum</i>	: (ققم) A narrow - headed vessel.
<i>Qunût</i>	: (اللعنوت) An invocation in the <i>Salât</i> (prayer).
<i>Quraish</i>	: (القریش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
<i>Quraishi</i>	: (القرشی) A person belonging to the Quraish (well-known Arab) tribe.
<i>Rabb</i>	: (رب) There is no proper equivalent for <i>Rabb</i> in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. <i>Rabb</i> is also one of the Names of Allâh. We have used the word "Lord" as nearest to <i>Rabb</i> . All occurrences of "Lord" actually mean <i>Rabb</i> and should be understood as such..
<i>Rabbuka</i>	: (ربك) Your Lord, Your Master.
<i>Rabi'-ul-Awwal</i>	: (ربيع الأول) Third month of the Islâmic calendar.
<i>Râhila</i>	: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
<i>Rahn</i>	: (الرهن) According to <i>Shari'a</i> , <i>Ar-Rahn</i> (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
<i>Raiyân</i>	: (الريان) The name of one of the gates of Paradise through which the people who often observe <i>Saum</i> (fasts) will enter.
<i>Rajab</i>	: (رجب) The seventh month of the Islâmic calendar.
<i>Rajaz</i>	: (الرجز) Name of poetic metre.
<i>Rak'a</i>	: (الرکعة) The <i>Salât</i> (prayer) of Muslims consists of <i>Rak'ât</i> (singular- <i>Rak'a</i> , which consists of one standing, one bowing and two prostrations).
<i>Ramaddân</i>	: (رمضان) The month of observing <i>Saum</i> (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet ﷺ and in it occurs the night of <i>Qadr</i> and in it also occurred the great decisive battle of Badr.
<i>Ramal</i>	: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the <i>Tawâf</i> around the Ka'ba, and is to be done by the men only and not by the women.
<i>Ramy</i>	: (الرمي) The throwing of pebbles at the <i>Jimar</i> at Mina.

<i>Riba</i>	: (الربا) Usury, which is of two major kinds: (a) <i>Riba Nasî'a</i> , i.e. interest on lent money; (b) <i>Riba Fadl</i> , i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
<i>Ridâ'</i>	: (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.
<i>Rikâz</i>	: (الركان) Buried wealth.
<i>Rûh-ullah</i>	: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the <i>Mujtahidûn</i> , there is a rule to distinguish between the two nouns in the genitive construction: <ul style="list-style-type: none"> (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (<i>Bait-ullah</i> بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullah عبد الله); (iv) Allâh's spirit (<i>Rûh-ullâh</i> روح الله) etc. <p>The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).</p> <ul style="list-style-type: none"> (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh علم الله); (ii) Allâh's Life (<i>Hayatullâh</i> حیات الله); (iii) Allâh's Statement (<i>Kalâmullâh</i> کلام الله); (iv) Allâh's Self (<i>Dhâtullâh</i> ذات الله) etc.
<i>Ruqba</i>	: (رقبة) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
<i>Sâ'</i>	: (الصاع) A measure that equals four <i>Mudd</i> (3 kg. approx).
<i>Sab'a-al-Mathâni</i>	: (سبع المثاني) The seven repeatedly recited Verses i.e. <i>Sûrat Al-Fâtiha</i> .
<i>Sabâhâ</i>	: (صباحاً) An exclamation indicating an appeal for help.
<i>Sâbi'ûn</i>	: (السابيون) A passed nation used to live in 'Irâq say <i>Lâ ilâha ill-Allâh</i> (none has the right to be worshipped but Allâh) and used to read <i>Az-Zabûr</i> (the Psalms of the <i>Sâbi'ûn</i>) and they were neither Jews nor Christians.
<i>Sa'dân</i>	: (السعدان) A thorny plant suitable for grazing animals.
<i>Sadaqa</i>	: (الصدقة) Anything given in charity.
<i>Safa and Marwa</i>	: (الصفا والمروة) Two mountains at Makka neighbouring <i>Al-Masjid-Al-Harâm</i> (the sacred mosque) to the east. One who performs 'Umrah and <i>Hajj</i> should walk seven times between these two mountains and that is called 'Sa'y'.
<i>Sahbâ'</i>	: (صحابه) A place near Khaibar.

<i>Sahihain</i>	: The two <i>Hadîth</i> books of Imam Bukhari and Muslim.
<i>Sahûr</i>	: (السحور) A meal taken at night before the <i>Fajr</i> (morning) prayer by a person observing <i>Saum</i> (fast).
<i>Sahw</i>	: (السهو) Forgetting (here it means forgetting how many <i>Rak'at</i> a person has prayed in which case he should perform two prostrations of <i>Sahw</i>).
<i>Sakînah</i>	: (السکینة) Tranquillity, calmness, peace and reassurance etc.
<i>Salab</i>	: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
<i>Salaf</i>	: (السلف) A sale in which the price is paid at once for goods to be delivered later.
<i>Salam</i>	: (السلام) Synonym of <i>Salaf</i> .
<i>Sami' Allâhu liman hamidah</i>	: (سمع الله لمن مدحه) Allâh hears him who praises Him.
<i>Samur</i>	: (السمر) A kind of tree.
<i>Sanah</i>	: (سناء) Means 'good' in the Ethiopian language.
<i>Sariyya</i>	: (السرية) A small army-unit sent by the Prophet ﷺ for <i>Jihâd</i> , without his participation in it.
<i>Sarif</i>	: (سرف) A place about ten kilometers away from Makka.
<i>Sawîq</i>	: (السوق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
<i>Sa'y</i>	: (السعى) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makka during the performance of <i>Hajj</i> and <i>'Umrah</i> .
<i>Sayyid</i>	: (السيد) Master or Mister (it is also used as a title name of the descendants of the Prophet ﷺ). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
<i>Sayyidi</i>	: (سيدي) My master.
<i>Sha'bân</i>	: (شعبان) The eighth month of the Islâmic calendar.
<i>Shâm</i>	: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
<i>Shawâl</i>	: (Shawâl) The tenth month of the Islâmic calendar.
<i>Shîghâr</i>	: (الشغاف) A type of marriage in which persons exchange their daughters or sisters in marriage without <i>Mahr</i> .
<i>Shirâk</i>	: (الشرك) A leather strap.
<i>Shirk</i>	: (الشرك) Polytheism and it is to worship others along with Allâh.
<i>Shuf'a</i>	: (الشفعة) Pre-emption.
<i>Siddîq and Siddîqûn</i>	: (المصدق والمصدقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
<i>Sidr</i>	: (السدن) Lote tree (or <i>Nibk</i> tree).
<i>Sidrat-ul-Muntaha</i>	: (سدرة المنتهى) A <i>Nabk</i> tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

- Siffin* (battle of) : A battle that took place at Siffin between ‘Alî’s followers and Mu‘âwiyah’s followers after the killing of ‘Uthmân رضي الله عنه .
- Siwâk* : A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.
- Subhân Allâh* : (سبحان الله) Glorified is Allâh.
- Suhûliya* : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
- Sundus* : (السندس) A kind of silk cloth.
- Sunna* : (السنة) The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم , that have become models to be followed by the Muslims.
- Sutra* : (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salât* (prayer) to act as a symbolical barrier between him and the others.
- Tâba* : (الطابة) Another name for Al-Madîna Al-Munawwara.
- Tabi‘i* : (التابعين) (Plural: *Tabi‘in* meaning ‘followers’ or ‘successors’). The title of the person who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم .
- Tabûk* : (تبوك) A well-known town about 700 kilometers north of Al-Madîna.
- Tâghût* : (الطاغوت) The word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. ‘Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.
- Tahajjud* : (التهجد) Night optional prayer offered at any time after ‘*Ishâ*’ prayer and before the *Fajr* prayer.
- Tahnîk* : (التحنّيك) It is the Islâmic customary process of chewing a piece of date etc. and putting a part of its juice in the child’s mouth and pronouncing *Adhân* in child’s ears, etc. (See *Sahîh Al-Bukhâri*, the Book of ‘*Aqîqah*, Vol. 7, Page No. 272).
- Taiba* : (التطيّبة) One of the names of Al-Madîna city.
- Tâ’if* : (الطائف) A well-known town near Makka.
- Takbîr* : (التكبّير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
- Takbîra* : (التكبيرة) A single utterance of *Allâhu-Akbar*
- Talbîna* : (التلبّنة) A dish prepared from flour and honey.
- Talbiyya* : (التلبيّة) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
- Taqlîd* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

- Tarâwîh* : (التراءيف) Optional *Salât* (prayers) offered after the ‘*Ishâ’* prayers on the nights of Ramadân. These may be performed individually or in congregation.
- Taribat Yamînuka*: (زرت يمينك) May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
- Tarji‘* : (الترجيح) Repetition of the words of the *Adhân* twice by the *Mu‘adhdhin* (call-maker).
- Tashahhud* : (التشهيد) The recitation of the invocation: *At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammada Rasûl-ullâh*, while in *Qu‘ûd*, i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri*, Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha ill-Allâh wa anna Muhammada Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh)].
- Taslîm* : (التسليم) On finishing the *Salât* (prayer), one turns one’s face to the right and then to the left saying, *Assalamu ‘Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you), and this action is called *Taslîm*.
- Tauhîd* (Islamic Monotheism) : (التوحيد) *Tauhid* means declaring Allah to be the only God. It has three aspects:
- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rububiya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.
 - (B) Oneness of the worship of Allâh; *Tauhîd-al-Uluhiya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.
 - (C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ’ was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must confirm Allâh’s all qualifications which Allâh has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur’ân. (V. 20 : 5): “The Most Beneficent (i.e. Allâh) *Istawa* (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafât (*Hajj*, i.e. 9th *Dhul-Hijja*) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhâtihi*), “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (The

Qur'ân, V. 42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said:

“The Hand of Allâh is over their hands.”: (V. 48:10, the *Qur'ân*). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsa (Moses) and 'Iesa (Christ) till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad ﷺ: *Wajûb Al-Ittebâ'* and it is a part of *Tauhîd-al-Uluhiya*. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh's Book (the *Qur'ân*), but Allâh's Messenger ﷺ”. [See the *Qur'ân* (V. 59:7) and (V. 3:31)].

- | | | |
|--------------------------|---|---|
| <i>Tawâf</i> | : | (الطواف) The circumambulation of the Ka‘ba. |
| <i>Tawâf-al-Ifâda</i> | : | (طواف الإفادة) The circumambulation of the Ka‘ba by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This <i>Tawâf</i> is one of the essential ceremonies (<i>Rukn</i>) of the <i>Hajj</i> . |
| <i>Tawâf-ul-Wadâ'</i> | : | (طواف الوداع) The <i>Tawâf</i> made before leaving Makka after performing <i>Hajj</i> or ' <i>Umrah</i> . |
| <i>Tayammum</i> | : | (التميم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (<i>Wudu</i>) and <i>Ghusl</i> (in case of <i>Janaba</i> etc.). |
| <i>Thaniyat-al-Wadâ'</i> | : | (ثنيات الوداع) A place near Al-Madina. |
| <i>Tharîd</i> | : | (الثرید) A kind of meal, prepared from meat and bread. |
| <i>Thaur</i> | : | (الثور) A well-known mountain in Al-Madîna. |
| <i>Thunya</i> | : | (ثنيا) <i>Thunya</i> is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent. |
| <i>Tilâ'</i> | : | (التلع) A kind of alcoholic drink prepared from grapes. |
| <i>Tubbân</i> | : | (تعبان) Shorts that cover the knees (used by wrestlers). |
| <i>Tulaqâ'</i> | : | (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makka. |

<i>Tûr</i>	: (الطور) A mountain.
<i>Uhud</i>	: (أحد) A well-known mountain in Al-Madîna. One of the great battles in the Islâmic history took place at its foot. This battle is called <i>Ghazwa Uhud</i> .
<i>Ummah</i>	: (الأمة) Nation; referring to the Muslim people.
<i>Umm-ul-Walad</i>	: (أم الولد) A slave-woman who begets a child for her master.
<i>Umm-ul-Mu'minîn</i>	: (أم المؤمنين) ‘Mother of the believers’. It is a title given to the wives of the Prophet ﷺ. The plural of it is <i>Ummahât-ul-Mu'minîn</i> .
<i>Umra</i>	: (العمرى) To gift a house to somebody.
<i>'Umrah</i>	: (العمررة) A visit to Makka during which one performs the <i>Tawâf</i> around the Ka'ba and the <i>Sa'y</i> between As-Safâ and Al-Marwa. It is also called ‘lesser <i>Hajj</i> ’. (See <i>Sahîh Al-Bukhâri</i> , Vol. 3, Page 1).
<i>Uqîya</i>	: (أوقية) (Plural: <i>Awâqîn</i>) 128 grams. It may be less or more according to different countries.
<i>'Urbân</i>	: (العربان) <i>'Urbân</i> means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.
<i>'Urfut</i>	: (العرفط) The tree which produces <i>Maghâfir</i> .
<i>'Ushr</i>	: (العشر) One-tenth of the yield of land to be levied for public assistance (<i>Zakât</i>). (See <i>Sahîh Al-Bukhâri</i> , Vol. 2, <i>Hadîth</i> No. 560).
<i>Wahy</i>	: (الوحي) The Revelation or Inspiration of Allah to His Prophets.
<i>Waihaka</i>	: (ويحك) ‘May Allâh be Merciful to you.’
<i>Wailaka</i>	: (ويلك) ‘Woe upon you!’
<i>Walâ'</i>	: (الولاء) <i>Al-Wâla'</i> is a right to inherit the property of a freed slave to the person who has freed him. <i>Ahadîth</i> has made it clear that <i>Wâla'</i> is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
<i>Wâli</i>	: (الولي) (Plural <i>Auliyâ'</i>) Protector, guardian, supporter, helper, friend etc.
<i>Walîma</i>	: (الوليمة) The marriage feast.
<i>Waqf</i>	: (الوقف) Religious endowment.
<i>Wars</i>	: (الورس) A kind of shrub used for colouring yellow.
<i>Wasâyâ</i>	: (الوصايا) Wills or testaments. (Singular: <i>Wasiyya</i>)
<i>Wasq</i>	: (الواسق) (Plural: <i> Awsaq</i> or <i>Awsuq</i>) A measure equal to 60 <i>Sa</i> = 135 kg. approx. It may be less or more.
<i>Wisâl</i>	: (الوصل) Observing <i>Saum</i> (fast) for more than one day continuously.
<i>Wasila</i>	: (الوسيلة) The means of approach or achieving closeness to Allah by

	getting His favours.
<i>Witr</i>	: (الوتس) An odd number of <i>Rak'at</i> with which one finishes one's <i>Salât</i> (prayers) at night after the night prayer or the <i>Ishâ</i> prayer.
<i>Wudû</i>	: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'ba.
<i>Yalamlam</i>	: (يَلْمِلُمْ) The <i>Mîqât</i> of the people of Yemen.
<i>Yamâma</i>	: (اليمامة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.
<i>Yaqîn</i>	: (يَقِين) Perfect absolute Faith.
<i>Yarmûk</i>	: (اليرموك) A place in Shâm.
<i>Yathrib</i>	: (يَثْرَب) One of the names of Al-Madîna.
<i>Yaum An-Nâfr</i>	: (يَوْمُ النَّفْر) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of <i>Hajj</i> at 'Arafât, Al-Muzdalifa and Mina.
<i>Yaum An-Nahr</i>	: (يَوْمُ النَّحْر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijja.
<i>Yaum At-Tarwiya</i>	: (يَوْمُ التَّرْوِيَة) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makka for Mina.
<i>Yaum Ar-Ro'us</i>	: (يَوْمُ الرَّؤُوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('Eid-al-Adha).
<i>Zakât</i>	: (الزَّكَاة) A certain fixed proportion of the wealth and of the each and every kind of the property liable to <i>Zakât</i> of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of <i>Zakât</i> is obligatory as it is one of the five pillars of Islâm. <i>Zakât</i> is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..
<i>Zakât-ul-Fitr</i>	: (زَكَاةُ الْفِطْر) An obligatory <i>Sadaqâ</i> to be given by Muslims before the prayer of 'Eid-al-Fitr (See <i>Sahîh Al-Bukhâri</i> , Vol. 2, The Book of <i>Zakât-al-Fitr</i> , Page No. 339).
<i>Zam-zam</i>	: (زَمْزَمْ) The sacred well inside the <i>Haram</i> (the grand mosque) at Makka.
<i>Zanâdiqa</i>	: (الزنادقة) Atheists.
<i>Zarnab</i>	: (زرنب) A kind of good smelling grass.
<i>Zuhr</i>	: (الظَّهْر) Noon, mid-day <i>Salât</i> (prayer) is called <i>Zuhr</i> prayer.